

The Dawn

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Highlights of DAWN

Man's Only Hope for Survival

“He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.”—I Corinthians 15:25, 26

MANKIND is threatened with destruction. The weapons now in the hands of the great powers of earth would, if used to their full capacity in a total war, almost completely destroy the human race in a very short time. This is a paradoxical situation, for the marvelous progress in the fields of science and invention, if utilized in proper ways, could provide the human race with the most abundant life it has ever known.

As a matter of fact, in limited areas of the earth it has already done this. But even in the United States of America, where the highest standard of living in the world is enjoyed, there could be even greater progress along all lines which pertain to human peace, prosperity, and happiness.

But selfishness prevents man from utilizing his inventive genius for his own good, except to a limited extent. Many of the basic inventions were first used for human destruction. Scientists tell us that we are now living in the nuclear age, but the greatest manifestation of this is in the various aspects of militarism. Nuclear power plants have been built to supply electricity for domestic and industrial purposes, but what is being done along this line is merely like the proverbial “drop in the bucket” as compared with the use of nuclear power in the fields of destruction.

A War Economy

The people in the United States and Western Europe are being told "they never had it so good." But these "good times" are largely based upon a war economy, even though, at the moment, there is no shooting war. Reason tells us that this situation cannot continue indefinitely. The sudden halting of the armament races among the great powers of earth would cause such economic unbalance that many fear this almost as much as they fear the outbreak of a global war.

True, man's workweek could continue to be shortened. The needs of the countless millions of the underprivileged in all the many backward nations of the earth could be supplied. The millions right in the United States, living in the squalor of run-down tenements, hovels, shanties, and huts—half-starved and poorly clothed—could be supplied. But human selfishness would not permit this proper use of the potentials of production.

Selfishness the Cause

These are simple facts, and we are calling attention to them for the purpose of emphasizing that, while we are living in a time of wonderful progress so far as science and invention are concerned, it is a progress that is hurtling humanity along a road of chaos and destruction, either by war or by "peace," or by both. Not that progress itself is at fault, but because, under the rulership of fallen man, it is motivated and controlled by selfishness.

Because of selfishness, we cannot expect to find a solution for the present dilemma into which man has fallen in any humanly conceived arrangement which might be suggested or attempted. Man's only hope for survival is based upon the promises of God to do for his human creatures what they cannot do for themselves, which is to eradicate selfishness from human hearts. The Bible reveals that this will be done through the agencies of the kingdom of Christ, that long-promised world government that is to rule for a thousand years and bring about the full answer to the Christian's

prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10

The Lord's "Mountain"

In the Scriptures a mountain is used to symbolize God's worldwide kingdom, or government. This was quite understandable to the Israelites to whom the Old Testament prophecies were originally addressed, for the Lord's rulership over them was centered in Mount Zion of Jerusalem. To the Israelites, Zion was the mountain, or kingdom, of the Lord, with their various kings—beginning with David and ending with Zedekiah—sitting upon the throne of the Lord and ruling in the name of the Lord.—I Chron. 29:11, 23

This arrangement was typical of the kingdom of Christ, and it ceased with the overthrow of Zedekiah by Nebuchadnezzar when the nation was taken into captivity in Babylon. Among the Hebrew captives was Daniel, who became one of the outstanding prophets of the Old Testament. The Lord first used Daniel as a prophet in connection with the interpretation of Nebuchadnezzar's dream in which he saw a human-like image with head of gold, breast of silver, thighs of brass, and legs of iron, its feet and toes being composed of a mixture of iron and clay.

In his dream Nebuchadnezzar saw a stone, cut out of the mountain without hands, which smote the image on its feet, causing it to fall and to be destroyed. Then the stone became a great mountain which filled the whole earth.—Dan. 2:31-35

In verses 36 to 45 of this chapter Daniel presents the interpretation of this dream. As explained by him, the image represented Gentile rulership, beginning with Babylon, continuing through Medo-Persia, Greece, and Rome, and ending with the divisions of the Roman Empire, as depicted by the feet and toes of the image—the kings, or kingdoms, represented by the toes of the image reaching down even to this chaotic period of world history in which we are now living.

Concerning the stone which smote the image and then became an earth-filling mountain, Daniel said: "In the days of these kings [depicted by the toes of the image] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—vs. 44

Daniel's interpretation of the stone which became a mountain to fill the earth furnishes us the key to the symbolic meaning of the word mountain when used in the prophecies. It establishes the fact that the "mountain" of the Lord is the kingdom of the Lord, that kingdom which, by its authority and power, will intervene in human affairs and prevent man from bringing about his own utter destruction.

The Lord's "House"

One of the prophetic references to the kingdom as a "mountain" is found in Isaiah 2:2-4. Verse 2 reads: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Here we have an added symbolism, the "house" of the Lord, combined with the "mountain" of the Lord.

This also was understandable to the Israelites, for beginning with David, their rulers were all of the house, or family, of David. And since the Lord God of heaven had established David's family as the ruling-house in the nation, it was the house of the Lord. But David's house was merely typical of the messianic ruling-house of the Lord. Christ is the antitypical David, the great King in the "mountain of the Lord's house" which in the "last days" is to be established in the top of the mountains" and "exalted above the hills"—that "mountain" into which "all nations" shall flow.—Isa. 9:6,7; Luke 1:32,69; Isa. 11:1-9

Associate Kings

However, in this antitypical ruling-house of the Lord, Jesus is not alone. He has associate rulers, or joint-heirs. These are

the ones who, during the Gospel Age, are called to be sons of God. The first of these were selected exclusively from the Jewish nation. Jesus "came unto his own," we read, "and his own [as a nation] received him not." But as many as did receive him as individuals were accepted as "sons of God."—John 1:11, 12

Beginning with Cornelius, the first Gentile convert, the opportunity to become a part of the antitypical ruling-house of God was extended to believing Gentiles, and the work of the Lord in the earth throughout the age has been the calling and selecting of this "people for his name." (Acts 15:14) The tests by which one qualifies for this exalted position in the divine arrangements are severe. They include faithfulness in suffering and dying with Christ.—Rom. 8:16-18; II Tim. 2:11, 12; Rev. 14:1, 4

These faithful ones, from among both Jews and Gentiles, are brought forth from death at the end of the age in what is described as "the first resurrection," that they might live and reign with Christ "a thousand years." (Rev. 20:4, 6) Just as the mighty power of the Creator was utilized to raise Jesus from the dead at the beginning of the age, it is again used at the end of the age to resurrect and exalt those who reign with him in the "mountain" of the house of the Lord. Realizing this should give us confidence that where such mighty power is available, nothing is able to interfere with the accomplishment of the Lord's kingdom plan for the salvation of mankind.

Worldwide Control

Isaiah wrote that "the mountain of the Lord's house" would be established "in the top of the mountains" and be "exalted above the hills." (Isa. 2:2) The thought denotes that the Lord's government will exercise dominant control over all the nations of earth, great and small, including the "hills." It is to be a worldwide government, into which, eventually, all nations will flow.—Rev. 21:23-26

Verse 3 of the prophecy indicates that the "all nations" and "many people" which say, "Come ye, and let us go up to the

mountain of the Lord," have the desire to learn of the Lord's ways and to walk in his paths. By the time this prophecy is fulfilled, the peoples and nations of the earth will have learned the futility of their own ways. They will have learned that preparation for war to prevent war does not result in peace.

And when they learn the Lord's ways they will "beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (vs. 4) Thus is indicated that through the agencies of the messianic kingdom there will be a program of education in which the people will learn the advantages of love as against selfishness and, upon the basis of this, be glad to adopt a way of life which will not include militarism in any of its ugly forms.

Righteous Judgment

Isaiah wrote that Christ would "judge among the nations." An elaboration of this is presented in chapter 11, verses 1-5. We quote: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

Who can doubt that under the rulership of such a King and Judge the people will learn righteousness! There will be no unjust decisions, because the Judge will not depend upon outward and visible circumstances. He will be able to read

the hearts of the people and to know their every thought and every motive.

Nor will he need an army to enforce his edicts and laws. "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." In our text the Apostle Paul tells us that Christ must reign until all enemies are put under his feet. The first of these enemies to be "put down" is the symbolic "earth," the present selfish social order, which is under the rulership of Satan, the "god of this world."—II Cor. 4:4

The symbolic earth is "smitten" by the "rod of his mouth," which symbolizes Christ's authority and any and every means which he may deem wise to use to destroy this "present evil world." (Gal. 1:4) It is not the people that are smitten but the social order which they have established. Naturally the people suffer as they see their institutions crumble. Many temporarily lose their lives in the process, for it involves a "time of trouble such as never was since there was a nation." (Dan. 12:1) But with Christ's kingdom established and ruling in the earth, these will be awakened to enjoy its blessings if they then believe and obey.

Wicked Destroyed

The righteous Judge, Jesus, will "slay the wicked" with the "breath of his lips." This refers to those who, as individuals, refuse to obey the laws of that righteous government over which Christ is the Head. Under another symbol, Christ is referred to as a great "Prophet," and Peter said, "It shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.—Acts 3:23

But no firing squad will be needed to execute the righteous decisions of him who is able to read the thoughts and intents of the heart. "With the breath of his lips shall he slay the wicked." It will be necessary for him merely to say the word, and the invisible powers of the kingdom will execute the

sentence. We have an illustration of this in the case of Peter's dealing with Ananias and Sapphira.—Acts 5:1-11

Every opportunity will be given to the people to learn and obey the righteous laws of the messianic kingdom. The judgments of the Lord will not be designed to inflict punishment but primarily to educate. We read, "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isa. 26:9

Verse 10 reads: "Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." The reference here is to those who at heart are willfully wicked. They will not benefit from the favor that is shown them by the Lord's judgments. Even in that era of "uprightness," if they were permitted to go their own way, they would continue to deal unjustly; so it is these that are destroyed—destroyed so that those who obey the laws of the kingdom can enjoy unhindered the righteous rule of that divine world government. Nothing will be permitted to "hurt nor destroy in all my holy mountain" is the assurance that is given us, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9

Death Destroyed

Our text declares that the reign of Christ will ultimately result in the destruction of death. This was foretold in the prophecy of Isaiah 25:6-9, in which Christ's kingdom is again likened to a "mountain." The promise is that in this "mountain" the Lord will destroy the "face of the covering cast over all people, and the veil that is spread over all nations." This is simply a beautiful symbolic way of assuring us that the ignorance and superstitions of the people will be taken away and that the knowledge of the Lord, including the Lord's way of love, will fill the earth.

In this "mountain" the Lord will also "swallow up death in victory." Thus Paul could write that the great enemy Death

would be destroyed by the reign of Christ. Paul gives us this assurance in connection with his masterful presentation of the Bible's teachings concerning the resurrection of the dead. Death could not be destroyed as long as there were any in death because of Adam's sin. So the promise implies the awakening of those from the sleep of death, that they also may have an opportunity to share in the blessings of the kingdom.

The provision for the general resurrection was made by the death and resurrection of Jesus. Paul wrote: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21, 22) Human selfishness and unwisdom have brought humanity to the brink of total annihilation; but divine love, through Christ, has made such a marvelous provision for the survival of the race that even those who have died are included. How wonderful is the God of our salvation!



**Bible Students General Convention—1979
Albion College, Albion, Michigan**

THE Dawn has again prepared a separate General Convention Report. This issue has 64 pages of pictures.

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“For Thy Name’s Sake”

THE motive of every acceptable prayer must be the glory of God’s name—“for thy name’s sake.” It is well to remember this whenever we approach the throne of heavenly grace. If we ask God for wisdom and guidance, it should not be for the purpose of having the way made easy and plain for us but in order that our course in life may be such as to glorify his name. And having asked God to direct our paths “for his name’s sake,” we should neither murmur nor complain at what his providence deems best for us. We are not even to express a choice, but, like Jesus, to be willing at all times to say, “Not my will, but thine, be done.”

When we ask God for forgiveness, we should be reminded of his grace and glory manifested in the wonderful provision through our Redeemer whereby our sins can be forgiven. Our desire to be in harmony with him should not be merely that of enjoying the sunshine of his favor, but especially in order that our service will be acceptable and a glory to his name.

If we ask for strength to endure trials, it should be with the desire that our endurance of trials will glorify God. God has promised to help us in every time of need, but we should not seek his help merely because we sense our need for it—although the need should be felt—but because the strength he has promised will enable us the better to glorify him. It is proper for us to pray for our “daily bread”—both temporal and spiritual—not only because we want to enjoy it, but that through its use we might receive strength to show forth his praises.

This unselfish viewpoint of the Christian life will, in turn, help to sweeten every experience which divine wisdom ordains to be best for us as new creatures in Christ. If we ask God to lead us “for his name’s sake,” and the way he leads is in a wilderness of hardships and trials, we can with faith and confidence take satisfaction in the assurance that such a way must be best suited to glorify his name. In this true Christian viewpoint, self is nothing and God is everything.

Bible Study

LESSON FOR NOVEMBER 4

Christ's Authority in the New Community

MEMORY SELECTION: "[He] hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body."—Ephesians 1:22,23

SELECTED SCRIPTURE: Ephesians 1:11-23

THROUGHOUT the Gospel Age, since the days of our Lord's first advent, the invitation has gone out to those who would respond to present their lives in consecration to God. The faithful ones of this little flock will, in due time, share the glory of their Lord in the millennial kingdom of Christ. This entire work has gone largely unnoticed by the world of mankind for nearly two thousand years.

The Apostle Paul says (Heb. 5:4), "No man taketh this honor unto himself, but he that is called of God." It is indeed a great privilege to hear the call during the present age and to be prospective members of that future body of Christ. In this connection Jesus explained (John 6:44, 45) that "no man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets

[Isa. 54:13], And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

Our Lord, together with the 144,000 members of his glorified church, will be the undisputed authority of truth and righteousness in that future age of restitution blessing. The Master will rightfully maintain the honored position of headship over his church, and together they will instruct the people in the ways of truth. All, therefore, will be enabled to earn a standing before the Father through the merit of the shed blood of Jesus—which will be testified to all in due time.

In the selected scripture reading for this lesson we note (vs. 11) that "we have obtained an inheritance, being predestinated according to the

purpose of him who worketh all things after the counsel of his own will." Due to the word "predestinate," some Christians have been misled as to the true meaning of this passage. The Emphatic Diaglott translates this as "having been previously marked out." The correct thought is that a class of faithful followers has been arranged for by God as the bride of Christ. Nowhere in the Scriptures do we find evidence that individual members of that bride class have been predestinated for that position of glory, honor, and immortality. That privilege must be earned by each individual in his own Christian walk. There is nothing arbitrary in connection with the call that has gone out during the Gospel Age.

One of the blessed assurances that comes to the followers of Christ concerns the "sealing with the Holy Spirit of promise." The sealing of this Spirit is a special gift from God and attests to the promise of his power to sustain and assist the child of God.

Paul then says (vs. 14) that this is "the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." The Diaglott translates this as being the "pledge of our inheritance." We may have complete confidence in God, his power, and his

Word. "So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11) Again, he tells us that "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."—Isa. 46:11

The apostle was particularly interested in the welfare of the Lord's people. He tells us that he would "cease not to give thanks for you, making mention of you in [his] prayers." (vs. 16) Furthermore that "the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power."—vss. 18, 19

The whole plan of God for the recovery of mankind from sin and death centers in the redemptive work of Jesus. As the apostle assures us, he is now raised to a position of glory, even at the right hand of God, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—vss. 20, 21 □

The New Community the Lord Builds

MEMORY SELECTION: "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us."—Ephesians 2:14

SELECTED SCRIPTURE: Ephesians 2:11-22

GOD especially favored the Jews by giving them the Law Covenant. Their prophets and teachers were also inspired to write and teach the Word of God. Yet when Messiah arrived, born from the lineage of David, the nation of Israel was unprepared to accept Him.

Alas, they were unable to keep the Law and thereby gain life under it as promised; and they did not recognize the great Deliverer who had come to sojourn among them. The Law proved to be their curse because of their inherited weaknesses, and they were rejected as a nation because of their blindness concerning the Lord Jesus.

Paul, in his letter to the Ephesians, reflects on the time when the children of Israel alone were favored by God. "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; that at that time

ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.—Eph. 2:11, 12

Prior to our Lord's first advent, the Jews, referred to as the Circumcision, had a polity of their own, while other nations, known in this passage as the Uncircumcision, had neither part nor lot in the matter. At that time those of the Circumcision were under the covenant of promise, whereas those of the Uncircumcision were known as strangers and foreigners.

But Israel's position of favor was changed. Gentile believers were then accepted to fellowship with God through the merit of Jesus' blood. The apostle explains, "But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." (vs. 13) Next, in the words of our memory text he says, "For he [Christ] is our

peace, who hath made both [Jews and Gentiles] one, and hath broken down the middle wall of partition between us."

Those who were Gentiles were without the Law, and they received their adoption (sonship) and favor through the blood of Christ. However, the apostle's words show that the Jews had also received an equally great blessing, in that Jesus took away the curse of the Law which they were unable to keep. Not only had Jesus purchased the human family by providing a corresponding price for Adam's violation of the divine law—which had condemned both Gentiles and Jews—but the "yoke of the Law Covenant" had been removed from the Jews. Then the "middle wall of partition" between Jews and Gentiles was also removed which provided access to God through the blood of Christ.

The Jews could not fulfill the Law—any more than the rest of the fallen race of mankind could—but our Lord Jesus did fulfill that Law. Paul continues (vss. 15, 16): "Having abolished in his flesh the enmity, even the Law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the

cross, having slain the enmity thereby."

The invitation to follow Jesus and his teachings took on new meaning for the Gentile believers. The way had been opened for them to approach God through the merit of the precious blood. "And [he] came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father."—vss. 17, 18

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (vs. 19) Gentiles were considered as "strangers and foreigners" when they were of the Uncircumcision; but provision had been made by God, through our Lord Jesus, for the calling of those who would aspire for membership in the family of God.

The ultimate purpose of God is to restore the fallen human race to perfection, eradicate sin and death, and bring all creation into one harmonious new community. This will be accomplished by the establishment of a new universal order under the control and direction of our glorified Lord, together with the 144,000 members of his spiritual kingdom. □

The Reign of Love in the New Community

MEMORY SELECTION: "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us."—Ephesians 5:1,2

SELECTED SCRIPTURE: Ephesians 4:15,16,25-5:2

THE Apostle Paul points out that provision had been made for the Lord's people along the lines of their spiritual growth and maturity by supplying apostles, prophets, evangelists, pastors, and teachers. (4:11) This was consistent with the overall effectiveness of the unity and growth of the body of Christ. There has always been a particular need to strive for unity within the bonds of Christian liberty and fellowship, i.e., one body, one Spirit, one hope, one Lord, one faith, one baptism, one God.—vs. 4

The development of love is a most important element in the character of the Christian. "But speaking the truth in love, [we] may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the

effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—vss. 15,16

He exhorts the followers of Jesus to greater holiness and love and urges that all filthiness of the flesh and other unrighteousness be put away. "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."—vs. 25

We are together prospective members of that mystical body of Christ, and each one has a responsibility to work out his own salvation as well as to build one another up in the most holy faith.—Phil. 2:12; Jude 20

Paul directs his admonition toward the Lord's people who are striving to walk in newness of life. "Be ye angry, and sin not: let not the sun go down

upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (vss. 26-29) What sound counseling indeed!

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." (vs. 30) The exhortation is in connection with the Spirit, or mind, of God becoming our own spirit, or mind. This is accomplished in proportion to the giving up of our human wills. We submit our lives and all things to the will of our Heavenly Father. We must permit the same mind to be in us that was in Christ Jesus. This is the disposition of complete consecration to God.

Therefore the mind of the new creature becomes more and more directed by the mind of God. Paul points out that we should do nothing which would be in violation of our covenant of sacrifice. "Grieve not the Spirit" suggests that we do nothing to cause grief or violation to our new minds. As new creatures in Christ we must be on guard lest we wound our consciences.

This determination, in turn, leads to our "seal" of divine sonship. To be "sealed" signifies that we are identified by certain distinguishing characteristics. Evidence of our growth as new creatures in Christ Jesus may be noted in our thoughts, words, and deeds. These evidences become more distinct as we grow in grace, knowledge, and love.

The Apostle counsels us further to "let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (vss. 31,32) As we grow in the likeness of the Master, these traits will be more and more in evidence.

We are then (5:1) admonished to follow God and his ways of truth and righteousness. And this we are urged to do as "dear children." A child is sincere and humble and eager to please his father. When discipline is necessary and a child learns the needed lesson, true progress has been made.

Lastly, we are to "walk in love, as Christ also loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor."—
5:2

The New Community and the Forces of Evil

MEMORY SELECTION: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." — Ephesians 6:11

SELECTED SCRIPTURE: Ephesians 6:10-20

THROUGHOUT the Gospel Age our loving Heavenly Father has permitted his people to be tried and tested. This has been for the very special purpose that they might share in joint heirship with the Lord Jesus in his millennial kingdom. Our ability to run the race that has been set before us and our determination to overcome the spirit of the world, the allurements of the flesh, and the besetments of the adversary will be in proportion to our willingness to obey the divine will.

We are counseled to love not the world, to lay aside every weight that would beset us, and to run with patience toward the mark of the high calling in Christ Jesus. We must search the Scriptures daily and make use of the mercies, privileges, and blessings that have been conferred upon us as children of God and prospective members of that spiritual kingdom. If we

are faithful in doing these things and in overcoming the world, the flesh, and the devil, we shall not fall. It is the faithful class who will receive an abundant entrance into that everlasting kingdom.

In his letter to the Ephesians the Apostle Paul directs our attention to the Christian's warfare. He says (6:10), "Finally my brethren, be strong in the Lord, and in the power of his might." Indeed, it is only as we are strong in our Lord that we may be overcomers. We are living in a time of great temptation and deception on every hand. It is essential that the child of God remain loyal to his covenant of consecration and continue to seek the Lord's will in every matter of life.

The forces of evil are under the control of Satan the Devil. Therefore Paul urges us to "put on the whole armor of God, that ye may be able to stand against

the wiles of the devil.” (vs. 11) We have a wily foe who is ever active in turning the attention of the Lord’s people away from their goal. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (vs. 12) Satan has all manner of evil and deceptive forces at his disposal and will use them against the Lord’s people to draw them away from the prize of the high calling. “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.”—vs. 13

To fight a good fight of faith the Christian will need the Spirit of God and will need to be filled with truth, righteousness, and peace. Paul admonishes us to “stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace.”—vss. 14, 15

The weapons of our warfare are not carnal. “Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” (vs. 16) Faith is an important element in the character of the child of God. It will

be necessary to follow our Lord and seek his will even where we cannot trace him.

“And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.” (vs. 17) We must be filled with the truth and have scriptural proof for the hope that is set before us. Let the Word of God stand as the final authority on every question of doctrine and faith.

One of the most blessed privileges that we have as the Lord’s people is the opportunity to approach God and the heavenly throne through prayer. Prayer is essential to the Christian’s growth and must be pursued carefully and diligently. The apostle understood this, and he admonishes us that we should be “praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.”—vs. 18

The Word of God is the source of all our strength, and we may be guided by its precepts with full assurance of faith. Paul was thus guided and motivated by the same Spirit of truth, and in the final verses of our scripture reading he asks for prayer on his behalf that he might fulfill his duty by proclaiming the Gospel message with boldness. □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN— PART 1

Man's Monumental Failure

ASTRONAUTS hurtling through space at unbelievable speeds are awed as they look at the earth on which we humans live. While from their vantage point they can get an impressive view of this little planet, they cannot observe the activities of the countless millions of little creatures who live on its surface, creatures whom we call humans. Nor can we who remain on the earth's surface comprehend fully the significance of what is taking place around us. There was a time when so-called civilized man thought he understood the meaning of life as well as the destiny of mankind, but today this sense of understanding has almost vanished from the earth.

Actually, what has happened to the world since the beginning of the century proves that the previously accepted view was incorrect. It was believed and proclaimed that man was making steady progress toward peace and security. It was believed—vaguely perhaps—that in some way God was directing this progress. Most of Europe was ruled by church-state governments, and in this country it was held that in some way God was directing the affairs of government.

The so-called civilized world consisted largely of the white race. It was known, of course, that in other parts of the earth millions of black, brown, red, and yellow people existed. But very few ever thought of these as belonging to "our" world. They were people to be used and exploited. For the churches, they were people to be converted and, as was supposed,

thereby saved from being tortured in hell-fire forever. True, slavery had been abolished in America, but the negroes even here were still looked upon generally as a second-class species of the race, designed by God to be menial servants of the whites.

It was supposed by the wisdom of this world that this status quo would continue. It was known, of course, that white nations were antagonistic to one another and that all of them maintained large armies and an abundant supply of whatever weapons of war were then available. Britain was proud to be the mistress of the sea, while others envied her in this position. However, it was argued that advancing knowledge and understanding would prevent the use of arms to settle disputes; so the world went on complacently unaware of the horrendous upheavals which were about to take place in human society.

The World Ended

In the year 1913 the old world of white supremacy and "glory" claimed to have reached its goal of goodwill among men, for that year was designated an international peace year. It was during 1913 that the Peace Palace at The Hague was dedicated. Throughout the world the rulers and diplomats were wine and dined in celebration of the glorious human attainment of peace. It did not seem to matter much to these that millions of people in Asia, Africa, and many other places were without food, clothing, and homes. Their world had attained peace, and they were happy.

But their rejoicing was not destined to last very long, for in August of the next year, 1914, the First World War of history broke out with fury in Europe. This signaled the virtual end of the pre-1914 social order and a collapse of the smugness with which the so-called civilized rulers of that era viewed their establishment and its future. The results of that holocaust were not immediately apparent; but looking back upon it from our vantage point, we can see the tremendous changes it

triggered, not only in the framework of governments, but in the viewpoints of the people, both civil and religious.

As a result of that war came the collapse of the powerful hereditary church-state governments of Europe. Communism was established in Russia. For a short time Germany became a republic, later to succumb to dictatorship. This was true also in Italy. The British Empire began to deteriorate and has now virtually vanished. All in all, the social order of Europe today is as different from the pre-1914 social order as day is different from night.

It was in 1917, shortly before the close of the First World War, that communism took over in Russia, bringing an end to that country's age-old monarchy. While America and other nations did what they could to destroy this budding menace, they failed, and now essentially every major decision in world politics is made with a view to either hindering or helping communism. Not only have communist nations become a powerful factor in international affairs of the post-1914 world, but their anti-God teachings have made millions of atheists, not alone in Russia and other communist countries, but throughout the earth.

Changed Religious Outlook

In the world that was before 1914 the Catholic and Protestant churches were widely separated and, in many instances, antagonistic to each other. Each was striving to promote its own interests in the world around it, and all were energetically fostering missionary efforts in "heathen" lands. Today the differences between the denominations are being more and more set aside. The growth of materialism and atheism is threatening the very existence of religion, and the denominations feel they must either work together or else die together.

While efforts are still being made in some areas to continue foreign missions, the fact is that the larger of the "heathen" countries, such as China and India, are making it more and

more difficult for missionaries even to live within their borders. Turmoil among the struggling new nations of Africa makes missionary work there most difficult and hazardous. In short, the churches now recognize that their pre-1914 objective of converting the world to their concepts of Christianity has proved to be a complete failure and has been abandoned as a major project of the denominational churches.

Religious influence is on the wane throughout Europe and the Americas. Shortly after the Second World War, as an outgrowth of fears for the future, there was an upsurge of church attendance in America; but the religious fervor that then developed has since subsided. While there are millions of upright people in the world today, the moral standards of the masses are at a low ebb. This is evidenced by the rapid and steady increase of petty and major crimes.

World War II

With all the devastation and horror of World War I, the rulers of the world failed to learn that war is no solution to national and international problems. Nor did they learn that being prepared for war does not prevent war. So, in a little over twenty years from the close of the "war to end wars," the nations of Europe were at one another's throats again. Call it aggression on the part of some if we will, but the end result is the same. Soon, as in the previous struggle, the whole world became involved.

Through the irony of circumstances, the most powerful capitalistic nations of earth were fighting side by side with the communist nations. The one great objective then was to destroy Nazism, Fascism, and the Japanese aggressors. Meanwhile new and more deadly instruments of destruction came into use, the climax of which, at that time, was the atomic bomb. The dropping of these on two Japanese cities blasted the world into "peace." When the smoke of battle had cleared and agreements had been made, Germany was divided and Berlin, located in the "Red sea," called East Germany, was much partitioned; and this situation has

continued through the years to be a festering threat to lasting world peace, that unhappy and jittery peace into which the nations had been hurled by atomic destruction.

The Second World War left most of the nations of earth in a state of near bankruptcy. There would have been a total collapse of the European economy but for the fact that the United States began pouring in millions of American dollars. This was done under what was called the "Marshall Plan," named after the then United States Secretary of State who recommended it in 1947. Later, the designation "Marshall Plan" was dropped, and it is now called "Foreign Aid." To begin with, these American dollars were intended to help build up the peacetime economy of foreign countries; now the funds are also provided for helping nations on "our side" to be prepared for war.

Nor has the United States neglected being prepared for war. This nation of isolation in the pre-1914 world now has the earth ringed with military bases of one sort or another. The atomic bomb has developed into the hydrogen, or fusion, bomb, and it is said that this nation has manufactured a stockpile of these sufficient to destroy the entire population of earth twenty-five times. Russia has a similar stockpile, although not quite so large. It is these that the rulers are now depending upon to keep the peace.

The Second World War, like the first, did not solve any of the world's problems. Instead, it stirred up more problems, so that today there is not a spot on earth where there is genuine peace and prosperity. Look where we will, there is discontent, agitation, strife, and in many instances bloodshed. And there seems to be nothing that can be done about it. The United Nations, another outgrowth of war, is helping where it can in the fields of education, medicine, etc., but is quite incapable of solving the main problems which arise among its members.

Good Efforts

We are not attempting to give the impression that in the post-1914 world everything is wrong, or evil. It is good that the church-state governments of Europe are no longer ruling the people in that old Roman world. It is good that circumstances have developed which have curtailed the preaching of Dark-Age superstitions among the heathen. Indeed, there is much in the world today that is preferable to conditions prior to 1914. The coming alive of human conscience as seen in the civil rights movement is commendable and good. It is just that human efforts along all good lines, even endeavors to establish lasting peace, seem to engender so much more strife, and many times these efforts fail so miserably that thinking people cannot help asking why this is so.

There is a fomentation in the world today—all over the world—that is frightening, unless we can find the reason for it. Perhaps that reason is to be found in part in the inequalities which exist everywhere. Take a look within India, and there see the teeming millions of the starving, living in squalor which many farmers in America would consider too horrible even for their livestock. Look at the substandard living to which the majority in many countries are subjected. And there is a large minority even in America that is no better off. Seventy-five percent of the earth's population is ill clad and underfed.

And then there is the prejudice between the races and nations. As an outgrowth of the last war, the Jewish people were granted possession of part of their ancient homeland. This was good. But because of prejudice between Jews and Arabs, Israel must remain armed to the teeth for protection and live constantly under the threat of being forced into the sea and destroyed. How will this distressing problem be solved?

Population Explosion

One of the paradoxes of our chaotic times is highlighted by the new expression "population explosion." The reason this

is paradoxical is that medical science, particularly since 1914, and more especially since the close of the last war, has developed ways and means of prolonging human life so that the human life span has greatly increased. And now experts in the field declare that the birth rate must be greatly diminished, else in a remarkably short time the earth will become overpopulated.

It is not our desire to argue with the statisticians. We are merely calling attention to the fact that here is a problem which did not exist in the pre-1914 world. None of the oldsters who lived in that period will recall that a population explosion was then feared. Yet today, although not of immediate concern to many people, this is, nevertheless, a situation which even in the next generation could very well be a baffling one. It is a problem, therefore, which in the long-range planning of world economists must be taken into consideration. Will human selfishness prevent a successful solution of this problem, even as it is preventing a solution of all the various and immediate problems of our day?

Advancing Knowledge

In the pre-1914 world the railway train was the fastest means of mass travel. Traveling by air was just beginning. Sixty miles an hour was considered extremely fast. It was in that era that the expression "like sixty" came into use to describe exceedingly rapid motion. But in the new world of today this has changed. Going "like sixty" today would be comparatively slow. The speedup of air, sea, and land travel in the post-1914 world reflects but part of the incredible advances that are being made in the field of science and invention.

But this is not helping to solve the problems of the world, for scientific knowledge does not remove selfishness from the human heart, and in many instances it leads to a pride of attainment which spurns the need of God. The claim by many is that the universe came into existence by chance and that

now man is learning to conquer the elements which produced him and the universe. These forget that they are unable even to solve the problems of human relationship which their own folly and selfishness have produced.

The greatest basic problem of all now facing the human race is the fact that more than 150,000 are dying every twenty-four hours. Sickness and death have posed a problem for man ever since he has been on earth. Medical scientists are now doing the best they can to conquer the major killing diseases, and this is good; but no one expects that these scientists will be able to conquer death. Undertakers will continue to be much needed in this world of woe. Those who believe in God and in the Bible as his inspired Word know that in his grand design for his human creatures death will ultimately be destroyed.—Rev. 21:4

As a matter of fact, our claim is that the only satisfactory explanation of the present chaotic, suffering, fear-filled, and dying world is to be found in the Bible. But so many ask, who is the God of the Bible, and where can we find him? A Russian cosmonaut, returning from a flight through space, said that he saw nothing of God out there. But is that the place and the way to find God? Obviously, if we are to find satisfaction in the message of the Bible, we must believe that God exists and is the rewarder of those who diligently seek him.

To be assured that the plan of God as revealed in the Bible will actually solve the many problems of human limitation and selfishness, it is necessary to believe that miracles will be performed in order to carry out that plan. But this should not be difficult for those who believe the miracles of the Bible, miracles which were wrought by the power of the great Creator whose design for his human creatures is outlined in the Bible.

One of the characteristics of the professed Christian world today is lack of faith in the miracles recorded in the Bible. The

religious philosophers of our time explain away these miracles. They call them merely allegories, interesting stories, designed, not to relate facts, but to illustrate lessons. Those who hold such views concerning these miracles are not prepared to accept the Bible's promises that reveal the manner in which God's plan will provide for the human race that peace, happiness, and life for which all have longed throughout the ages. It is only as we comprehend the beautiful harmony of the Bible in its revelation of the Creator's grand design that we can see the full importance and necessity of all the miracles for which that design calls and can have faith that God will make good all his wonderful promises. Our next article will begin an examination of the details of the divine plan, a plan which reveals the Creator's infinite wisdom, unbounding love, exact justice, and unlimited power.

A knowledge of these four cardinal attributes of the Creator's character reveals his glory, a glory which the Bible declares is yet to fill the earth, and a glory which all flesh shall see. (Isa. 40:5) Again we read, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9) So, while today all human plans are failing, we rejoice to realize that God has a plan for peace and life here on earth which will not fail and that mankind in general will eventually love and serve him.

Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.
—Isaiah 12:2-6

Christian Life and Doctrine

The Father, the Son, and the Holy Spirit

“The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.”—Mark 12:29

AMONG the peoples of earth there are many concepts of God. We feel much as the Apostle Paul must have felt as he was being escorted through the marketplace to Mars' hill to be heard of the philosophers. In the marketplace he saw idols erected to many gods; and finally, as if to be certain that none were overlooked, they had erected one to the Unknown God. It was concerning this god, whom Paul identified for them as the unknown God of the Bible, that the apostle expounded his wonderful sermon to the Athenians.

The true God of the Bible was not known in Paul's day, nor is he known in ours except to the believers. God has permitted Satan, the god of this world, to blind the eyes of the people. (II Cor. 4:4) One of the ways that Satan has employed to blind the eyes of the people is through the precepts of men.—Isa. 29:13; Rom. 10:2, 3

The concept of the trinity is one of these man-devised doctrines. Historically, the idea had its beginning about the start of the fourth century, and Conant's Religious Dictionary, page 944, states: “It was not until the beginning of the fourth century that the trinitarian view began to be elaborated and formulated into a doctrine and an endeavor made to reconcile it with the belief of the church in **one God**. Out of the attempt to solve this problem sprang the doctrine of the trinity. It is a very marked feature in Hinduism and in

Persian, Egyptian, Roman, Japanese, and most Grecian mythologies.’’

Constantine, who was emperor of Rome at the beginning of the fourth century, was tireless in promoting what he thought to be the reforms demanded by the times. The principal thing that he thought necessary to the stability of the empire was to unite all the various Christian factions and those who held to pagan beliefs under one set of dogmas. This, he thought, would give strength and singleness of purpose to his reign. Under pressure to unite, the various divisions became farther fragmented, and the bishops and leaders appealed to Constantine to intervene.

He did intervene by establishing the council at Nicaea in A.D. 325. Constantine himself, supported by a body of soldiers, presided over the deliberations. He heard the testimony of the various priests and bishops as to the traditional beliefs which they had received and taught. He rendered judgment on the questions at issue between the conflicting parties, and a standard of orthodoxy was established for the future government of the Christian world! Included was the doctrine of the trinity, although at the time very little was said of the Holy Spirit. * It became more clearly defined as part of a triune god in the years immediately following.

So much for the very brief historical background of the doctrine of the trinity. The doctrine does not come to us with very impressive credentials, especially to the historian who is acquainted with the morals and life of Constantine, even though he professed to be a Christian.

The doctrine of the trinity can be best expressed in the words: the Father is God, the Son is God, and the Holy Spirit is God, and yet they are not three Gods, but one God. It is not our purpose here to examine the various arguments that

*Ridpath, "History of the World," vol. 3, p. 33; Mosheim's History of Christianity, vol. 2; Encyclopedia Britannica, vol. 22, p. 479.

purport to support this ambiguous and irrational doctrine, but rather, we will simply quote several scriptures that will show that the Bible does not teach a triune god. And after all, the Bible should be our only authority.

Jesus stated: "My Father is greater than I." "I can of mine own self do nothing: as I hear, I judge." "My Father . . . is greater than all." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "I ascend unto my Father, and your Father; and to my God, and your God." (John 14:28; 5:30; 10:29; 17:3; 20:17) And as he grew to manhood, he grew "in favor with God and man." (Luke 2:52) "Sown in dishonor," he was "raised in glory"; "sown in weakness," he was "raised in power"; "sown a natural body," he was "raised a spiritual body."—I Cor. 15:43,44

In John 17:11 our Lord states: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Does this mean that the apostles were to become a part of a triune god? It should be obvious to all that the unity referred to is that of mind, purpose, and activity.

These are the words of Jesus: "Not my will, but thine be done." "I came not to do mine own will, but the will of him that sent me." "Lo, I come; I delight to do thy will, O my God!" The followers of Jesus become one in mind and purpose by each giving up his own will to do God's will, even as did Jesus.

We have learned that Jehovah is a God of love. The very familiar text of John 3:16, 17 states that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." It is as we learn how God is bringing about the salvation of the world

(Continued on page 38)

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Muncie	WLBC 1340	7:00 a.m.	Zanesville	WHIZ 1240	6:40 a.m.
KANSAS			OKLAHOMA		
Goodland	KLOE 730	12:15 p.m.	Norman	KNOR 1400	7:30 a.m.
KENTUCKY			Pawhuska	KOKN 1500	8:00 a.m.
Bowling Green	WLBK 1410	8:00 a.m.	OREGON		
Corbin	WYGO-AM/FM	8:30 a.m.	Portland	KYXI 1330	9:30 a.m.
Louisville	WHAS 84	10:30 a.m.	PENNSYLVANIA		
Newport	WNOP	8:00 a.m.	Allentown	WHOL 1600	9:30 a.m.
Winchester	WWKY 1380	10:30 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
LOUISIANA			PUERTO RICO		
New Orleans	WRNO-FM 99.5	6:45 a.m.	Aguadilla (Fri.)	WABA	8:00 p.m.

Radio Broadcast Schedule

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	
Sioux Falls	KELO	1320	7:45 a.m.				11:15 a.m.
TENNESSEE				CEYLON			
Knoxville	WKVQ	1490	1:00 p.m.	Radio Sri Lanka (Sat.)			9:45 p.m.
Memphis	WMQM	1480	1:00 p.m.	NEW ZEALAND			
TEXAS				Auckland	1X1		10:45 p.m.
Fort Worth	KJIM	870	6:45 a.m.	Dunedin (Sat.)	4XD		6:45 p.m.
Houston	KODA-FM	99.1	9:15 a.m.	Whakatane	1XX		9:00 p.m.
Pleasanton	KBOP	1380	7:45 a.m.	NIGERIA			
UTAH				Ondo State (Wed.)	OSBC		2245
Salt Lake City	KWHO		9:00 a.m.	PANAMA			
VIRGINIA				Panama City	HOQ	1250	10:30 a.m.
Alexandria	WXRA-FM	105.9	7:35 a.m.	PHILIPPINES			
Richmond	WGGM		7:45 a.m.	Manila (Sat.)	DWXX		9:15 p.m.
Roanoke	WJLM-FM	93.5	9:45 a.m.	SOUTH AFRICA			
WASHINGTON				Joubert Park		SWAZI Music Radio	
Clarkston	KCLK		10:00 a.m.	(Wed.)			11:30 a.m.
Seattle	KMPS	1300	10:00 a.m.	TONGA			
Spokane	KICN-FM	99	3:00 a.m.	Nuku 'Alofa (Sat.)			5:30 p.m.
Spokane	KUDY	1280	9:45 a.m.	VIRGIN ISLANDS			
Tacoma	KMO	1360	9:45 a.m.	St. Croix	WSTX	970	9:00 a.m.
Yakima	KUTI	980	7:15 a.m.	<hr/>			
WISCONSIN				SPANISH RADIO BROADCASTS			
Milwaukee	WZUU		8:00 a.m.	ARIZONA			
Neillsville	WCCN	1370	9:05 a.m.	Nogales	XEHF		9:00 a.m.
WYOMING				CALIFORNIA			
Cheyenne	KSHY	1370	9:00 a.m.	Fresno	KXEX	1550	10:45 a.m.
Sheridan	KWYO	1410	12:00 noon	Los Angeles	XEGM		7:45 a.m.
CANADA				San Jose	KAZA	1290	8:45 a.m.
Edmonton, Alta.	CJOI		12:45 p.m.	FLORIDA			
Lethbridge, Alta.	CJOC		7:15 a.m.	Coral Gables	WRHC		8:45 a.m.
Vancouver, B.C.	CJJC	800	9:45 a.m.	ILLINOIS			
Winnipeg, Man.	CKJS		9:00 a.m.	Chicago	WOJO		9:45 a.m.
Corner Brook, Nfld.				TEXAS			
	CFCB	570	10:30 a.m.	Lubbock	KWGO		8:30 a.m.
Deer Lake, Nfld.	CFDL-FM			San Antonio	KUKA	1250	8:45 a.m.
Port au Choix, Nfld.	CFNW		10:30 a.m.	MEXICO			
Port aux Basques, Nfld.				Mazatlan	XEACE		9:00 a.m.
	CFGN	910	10:30 a.m.	Nogales	XEHF		9:00 a.m.
St. Andrews, Nfld.	CFCV-FM			PORTUGAL			
St. Anthony, Nfld.	CFNN-FM			Oporto		Radio Miramar	
Stephenville, Nfld.	CFSX			782 k.c.			10:15 p.m.
Oshawa, Ont.	CKLB	1350	7:15 a.m.	SPAIN			
St. Thomas, Ont.				Radio España (Sat.)			9:45 p.m.
	CHLO	1570	10:45 a.m.	URUGUAY			
Montreal, P.Q.	CFMB		5:15 p.m.	Montevideo		Radio El Espectador	
Prince Albert, Sask.				810 k.c.		(Sat.)	1:30 p.m.
	CKBI	900	9:15 a.m.	<hr/>			
Regina, Sask.	CKRM		7:45 a.m.	RADIO SCHEDULE			
Yorkton, Sask.	CJGX	940	10:00 a.m.	35			

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

MODERN CABLE NETWORK BROADCASTS

Our films will be sent to the cable systems listed below to be shown during the week indicated.

Lanett, AL	Peoria, IL
El Cajon, CA	Rantoul, IL
Lake Elsinore, CA	Romeoville, IL
Oxnard, CA	Springfield, IL
Salinas, CA	Bloomington, IN
Walnut Creek, CA	Kokomo, IN
Colorado Springs, CO	Lawrenceburg, IN
Danbury, CT	Mishawaka, IN
Plainville, CT	New Haven, IN
Newark, DE	Des Moines, IA
Ft. Myers, FL	Spencer, IA
Ft. Walton Beach, FL	Kansas City, KS
Gainesville, FL	Overland Park, KS
Melbourne, FL	Madisonville, KY
Naples, FL	Baton Rouge, LA
Orlando, FL	Augusta, ME
Decatur, GA	Westbrook, ME
Rome, GA	Cambridge, MD
Decatur, IL	Ellicott City, MD
Kankakee, IL	Holyoke, MA

Television Schedule

Leominster, MA	19	Eugene, OR	12
New Bedford, MA	19	Butler, PA	26
Revere, MA	26	Ephrata, PA	
Westfield, MA		Grove City, PA	
Ann Arbor, MI		Indiana, PA	
Grand Rapids, MI		Meadville, PA	
Wyoming, MI	26	New Kensington, PA	19
Hibbing, MN	26	Palmerton, PA	
Mankato, MN	12	Reading, PA	
New Ulm, MN		Kingsport, TN	
Hattiesburg, MS	12	Knoxville, TN	5
Joplin, MO		El Paso, TX	26
Ste. Genevieve, MO	12	Greenville, TX	26
Lincoln, NB		Plainview, TX	19
Eatontown, NJ	12	Lexington, VA	12
Albany, NY		Roanoke, VA	5
Central Islip, NY		Bellevue, WA	
Greenlawn, NY		Tacoma, WA	
Horsehead, NY		Buckhannon, WV	
Johnstown, NY	5	Charleston, WV	5
New York, NY		Huntington, WV	
Schenectady, NY		Kenova, WV	
Garner, NC		Logan, WV	
Columbus, OH		Milton, WV	5
Columbus, OH	5	Pt. Pleasant, WV	5
Marietta, OH		St. Albans, WV	
Norman, OK		Appleton, WI	19
Tulsa, OK		Madison, WI	19
Woodward, OK	19	Racine, WI	

Satellite Transmission Schedule

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

Eastern Time

November 6, Tuesday	4:00 P.M.
November 12, Monday	12:00 P.M.
November 25, Sunday	9:00 A.M.

We suggest that you tune in your local cable station on the date and at the time listed. Your station may be one that carries the program. Note that the time given is Eastern time. You will have to make adjustment according to your time zone.

(Continued from page 31)

that we begin to understand the magnitude of his mercy and love. This is revealed in his divine plan of the ages.

In Titus 3:4 the Apostle Paul refers to Jehovah as our Savior. This is true in the sense that the plan and the arrangements were all made possible by him. In the sixth verse of this chapter Jesus is called our Savior; and this is also true, because Jesus was willing to die for us, being obedient to the Heavenly Father's will. This illustrates the basic principle underlying the relationship between Jehovah and his Son, Jesus—that all things are of the Father and by the Son.

The name Jehovah means self-existent one, or eternal one (Strong's Concordance). In the Bible it is applied only to the Creator, the first cause of all things. The psalmist states, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Ps. 90:2) Jehovah is not a created being but the Creator of all things. The name of Jehovah is never applied to Jesus.

There are several words that are translated Lord and God in the Old Testament. Three of these words are **adon**, **adonai**, and **elohim**. **Adon** is most frequently applied to the great of the earth. **Adonai** is always applied to deity but not always to Jehovah. When it is applied to Jehovah, it is always preceded by **the**, for example, **The Adonai**. The word **elohim** has a variety of applications, including Jehovah, Christ, and by way of deference, magistrates, angels, and even false gods. But in instances where the word is applied to Jehovah, it is preceded by **the**, for example, **The Elohim**. In our King James Bible the English translation is LORD in capital letters.

In John 1:1 we have a scripture that describes the real relationship which exists between God the Father and the Son. The text reads, "In the beginning was the Word, and the Word was with God, and the Word was God." First, it is well to know the time period to which "the beginning" refers.

We believe the apostle is here making an evident allusion to the first words of Genesis. But in this instance he is not limiting the meaning of the phrase to a point in time—the beginning of creation—but to the absolute preexistence before any of the great works of creating the heavenlies was done. This thought is verified in verse 3, which reads, “All things were made by Him; and without Him was not anything made that was made.”

Jesus, in John 8:58, stated, “Verily, verily, I say unto you, Before Abraham was, I am.” This statement obviously places the “beginning” referred to in John 1:1 before the Christian era and gives logic to the conclusion that it was the very beginning, as stated by the Revelator that He was “the beginning of the creation of God.”—Rev. 3:14

In Proverbs 8:22-31 there is a remarkable confirmation of the beginning of the Logos. The text reads: “**The Lord created Me at the beginning of his work**, the first of his acts of old. Ages ago I was set up, **at the first, before the beginning of the earth**. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth; before he had made the earth with its fields, or the first of the dust of the world. When he established the heavens, I was there, when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, **like a master workman**; and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the sons of men.” (RSV)

The word “possessed” found in verse 22 of the King James version is the Hebrew word **qanah**, which is a prime root and means to erect, or create, and should have been so translated. This is supported by both the Aramaic and the Syriac translations. Jehovah is from everlasting to

everlasting. He had no beginning, nor does he have an ending. (Ps. 41:13; 90:2; 106:48) But Jehovah's work had a beginning, and that was the creation of the great and powerful spirit being whom he called the Logos. The Apostle Paul stated he is "the image of the invisible God, **the firstborn of every creature**: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." (Col. 1:15-17) In harmony with this text are our Lord's own words, referring to himself as "the faithful and true witness, **the beginning of the creation of God.**"—Rev. 3:14

So the beginning referred to in John 1:1 is the very beginning, before anything else existed except Jehovah; and it was then that the Word was created.

The literal translation of the Greek in John 1:1 readily reveals the true identity of the Logos. The Greek article **ho** (the) precedes the first word "God" in this verse, thus the word "God" is shown to mean God the Father. The Greek article **ho** (the) does not precede the second word "God," showing that the second word does not mean Jehovah. The article does precede the word "God" in the second verse. The entire text, then, reads as follows: "In the beginning was the Word, and the Word was with (**ho theos**) the God, and the Word was (**theos**) a God. The same was in the beginning with (**ho theos**) the God."—John 1:1, 2

It becomes perfectly clear that the Apostle John simply wanted to indicate that the Logos was a great spirit being, that in fact he was **a God**—a mighty one—whom the Scriptures indicate to be the "Arm of Jehovah" in the accomplishment of all his mighty works.—Ps. 98:1; Isa. 40:10; 52:10; Ps. 110

We would like to consider one final scripture that shows the relationship between Father and Son—Philippians 2:5-9: "Who, being in the form of God, thought it not robbery to be equal with God." (vs. 6) The word "form" is a translation of

the Greek word **morphe**, which means outward shape and includes all the qualities that can be made visible to the eye. So Jesus, in his prehuman existence, looked like Jehovah in that they were both spirit beings. But inwardly they were much different. For one thing, Jehovah possessed immortality and the Logos did not.—I Tim. 6:16

“Thought it not robbery to be equal with God” as rendered in the King James version is a poor translation. The margin suggests “counted not equality with God a thing to be grasped at.” In other words, what the Apostle Paul is saying is that even though the Logos was a great and powerful spirit being, having the outward appearance of Jehovah himself, he was humble. He recognized Jehovah as his superior and creator. He loved and admired Jehovah and was an obedient Son.

This attitude is in contrast to that of another great spirit being, Lucifer. And we believe that the apostle had this in mind when extolling the humble character of the Logos. In Isaiah 14:11-19 we have the account of Satan with his pride and ambition. In verses 13, 14 we read: “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: . . . I will be like the Most High.” Satan did meditate a usurpation of power and glory and position. And because of this he will eventually be destroyed in second death.

But in contrast, because of his obedience, the Logos, who became Jesus, was highly exalted and given a name which is above every name. Jesus demonstrated not only his humility but also his obedience by his willingness to be made in the likeness of men for the purpose of taking Adam’s place in death so that mankind might have an opportunity for life in the kingdom.—John 1:14; Heb. 2:9; Gal. 4:4; II Cor. 8,9; Mark 10:45

Probably the most difficult hurdle to be overcome by those who believe in a triune God is the thought expressed in the

Scriptures of Jesus' oneness with the Father. One of the texts that is used to support the doctrine that the Father and Son are one and the same person is John 10:30, which reads, "I and my Father are one." The Jews took violent exception to this statement in that they supposed that Jesus was proclaiming himself to be God. But Jesus in effect said, "You do not understand, and then quoted from Psalm 82:6, "Is it not written in your law, I said, Ye are gods?" (vs. 34) On what basis did God call the children of Israel gods? In the psalm it is clear that the persons that are spoken of as being called gods are the princes and magistrates of Israel. They were God's deputies in a special way because the people whom they governed were God's peculiar people. The high priests derived their dignity and status from God, and they possessed the Urim and Thummim. The seventy chosen by Moses received the Lord's Spirit. And so will all his prophets and special servants. "If he [God] called them gods, unto whom the Word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"—vss. 35, 36

Jesus, it must be observed, was charged by the Jews with ascribing divinity to his human nature; and in his reply to that he shows that calling himself the Son of God did not imply divinity, but rather, like the prophets of old, his works proved a relationship between him, as a man, and God. In verses 37, 38, we read: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

The works that Jesus did were the works of the Father, and Jesus was commissioned by Jehovah to do them, just as God's agents in the past were commissioned to do his works. God's Holy Spirit operated in the lives of the magistrates and prophets of old in a limited way, but the Holy Spirit was operating in the life of Jesus in a special way. He was a

spirit-begotten Son. As a Son he had the power and authority to do God's works, and he was also in perfect harmony with the Father in all his works and purposes. It is in this sense that the Father and Son were one. This thought is clearly brought out in many texts. For example, Jesus emphasized many times that he came not to do his own will, but the will of the Heavenly Father who sent him. When he was in the garden of Gethsemane and knew the terrible experience that was ahead, he said, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:36) The Heavenly Father's will was ever foremost in our Lord's life; therefore he could truly say, "I and my Father are one."

In John 14:9 Jesus told Philip that "he that hath seen me hath seen the Father." But Jesus, in the context, explains what he means. In the beginning of verse 9 Jesus says, "Have I been so long time with you, and yet hast thou not known me?" The thought is that Philip should have become aware of the perfection of his life—his mercy, love, and goodness—in other words, the complete harmony of his life and character with that of the Heavenly Father. And in this sense Philip had seen in Jesus all that he could discern of the Father—the expression of his character.

Jesus, in his Sermon on the Mount, admonishes his footstep followers to endeavor to manifest the same characteristics—the Heavenly Father's character—in their lives, in order that they too might become children—sons—of the Heavenly Father: "That ye may be the children of your Father which is in heaven . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:45, 48

The ultimate objective that is held out to the footstep followers of Jesus during the Gospel Age is expressed by Jesus in his prayer recorded in John, the 17th chapter. "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, **that they also might be sanctified through the truth.**" —vss. 18, 19

In raising Jesus from the dead, the Father did more than restore his Son to his former position of glory in the heavenly realm. He highly exalted him to a place next to himself on the throne of the universe. He exalted him to the divine nature also, so that now he is truly the Divine Christ—the “express image of the Father’s person.”—Ps. 110:1; Acts 2:34,36; Phil. 2:9-11; Heb. 1:3, 13

Through mistranslation and belief in the Nicene Creed, the translators have been led to erroneously believe and teach that the Holy Spirit is a person, the third person of a triune god. But the Scriptures, when properly understood, do not support this thought.

In the Old Testament the word “spirit” is a translation of the Hebrew word **ruach**. The primary meaning of this word is “wind.” The thought is not that the Holy Spirit is a “wind” but, rather, that in the Hebrew language the word **ruach** best described the substance and the action of the Holy Spirit. The wind is not visible to the eye, and yet it is powerful, and we are able to see the outworking of its power. God’s Holy Spirit is not visible to the eye, and yet it is all-powerful and we are able to see, in some instances, the outworking of this power.

In the New Testament the Greek word translated “spirit” in the expression Holy Spirit, or Holy “Ghost,” is **pneuma**. The primary meaning of this word is also “wind,” or “air.” Our English word pneumatic is derived from **pneuma**.

The Holy Spirit is the invisible power of God—a power that is manifested in a great many ways. In Genesis 1:2 we read that “the Spirit of God moved upon the face of the waters.” This was the power of God used in creation. The influence of the Holy Spirit in our lives as Christians is primarily that of God’s mind—the power of his expressed will for us. For example, in John 6:63 Jesus said, “It is the spirit that gives life, the flesh is of no avail: the words that I have spoken to you are spirit and life.” (RSV) And in harmony with this thought, the Apostle Paul said he prayed “that the God of our Lord Jesus Christ, the Father of glory, may give unto you the

spirit of wisdom and revelation in the knowledge of him.” (Eph. 1:17) It is through the power of the Holy Spirit that we are enabled to discern in his Word a knowledge of God. It is this revelation of God—his character and purposes—that becomes a motivating power and influence in our lives.

There are various expressions in the Bible used to describe the work of the Holy Spirit in the life of a Christian. One of these expressions is that the Christian is born of the Spirit. Some of our Christian friends refer to this as being born again. Jesus, in John 3:3, said, “Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

Nicodemus asked a very natural question, “How can a man be born when he is old?” Jesus answered, “Except a man be born [again], he cannot enter into the kingdom of God.”

The key to a proper understanding of these texts lies in the Greek word **gennao**. It means either born or begotten. In the New Testament it has been translated beget 49 times and born 39 times. It is necessary to determine by the context which thought is intended by the writer. When, for example, one comes to God in repentance and, through faith in Christ, surrenders himself in full consecration to do the Heavenly Father’s will, what occurs is properly described as a “begetting” of the Spirit of God. In other words, a new life is then begun. It is necessary for this new life—with its new aims, ambitions, and desires—to grow until the new mind is fully developed. Then, after the old man dies, the new mind is resurrected and given a new spirit body. It is then that the Christian is born again. The Christian is begotten now and born in the resurrection.

A Christian is said to receive the baptism of the Holy Spirit. Baptism means being completely submerged in something. The thought is that one baptized of the Spirit is completely submerged into the will of the Heavenly Father; that is, he has yielded up his own will, and from that point forward he

seeks to submit himself fully to the control of the Heavenly Father.

From God's standpoint, when he poured out the Holy Spirit at Pentecost it was for the entire church of the firstborn. Therefore, when one is baptized of the Holy Spirit he is pictured as coming in under the original outpouring of the Spirit, and he is thus completely covered by it.—1 Cor. 12:13

The Christian is also said to be filled with the Spirit. (Eph. 5:18) How impossible this would be if the Holy Spirit were a person! But we understand this expression to mean that the Christian is expected to extract from the words of God the spirit of the words. This spirit of God's words becomes a powerful influence and expression of God's will working in the life of a Christian. To be filled with the Spirit requires the death of the individual's own will, and the void thus created is replaced with God's Spirit, or will.

In Acts 2:16-21 the Apostle Peter quotes from the Prophet Joel to the effect that it was in God's arrangement, in due time, to pour out his Spirit upon all flesh. We know that this will take place in the kingdom and will be accomplished in many ways. God's Spirit, or power, will bring about the resurrection of the dead, and through the provisions of the New Covenant he will cause his laws to be written in the hearts of all people. The people will then have their first opportunity to earn everlasting life by being obedient to God's laws. The favorable circumstances of the kingdom result from the fact that Satan will be bound so that he can deceive the nations no more.—Rev. 20:2,3; Isa. 35:8-10; Jer. 31:31-34; Isa. 26:9; Ps. 98:9; Isa. 25:6-10

“He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.”
—Luke 1:32,33

Christian Life and Doctrine

Praise the Lord

THE inspired writers say: "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name"; "I will sing praises unto the Lord." (Heb. 13:15; Ps. 27:6) And how appropriate is such a course! The rendering of praise indicates appreciation, gratitude, thankfulness. In order to render praise, however, one must have a knowledge of God's favors and blessings. The knowledge attained, devotion should follow, with praise and thanksgiving. It is well, therefore, that we count our blessings daily. Those who do so will find themselves the richer. They may have no more blessings than before, but they will appreciate them more and be disposed to offer praise, worship, thanksgiving.

The Bible assures us that many of God's favors are common to all the human family and not especially limited to those who have become his children through a consecration of themselves to him. Thus Jesus declared that our Heavenly Father "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. 5:45

All should render some acknowledgment for the blessings which are common to all, but there is a difference between giving thanks to God and offering prayer—petition. The Christian has special grounds for thanksgiving and praise to God, and his causes for praise multiply as the days go by, while he abides in the Lord.

The Scriptures indicate that the heavenly hosts give praise to God, recognizing his goodness toward them and toward us.

The poet well says that "all who see and share his love" should have the desire to render unto him praise and thanksgiving. An unthankful heart cannot enjoy in full measure the Lord's blessings.

Our praise to the Lord depends very largely upon our development in Christian faith and knowledge. We see God's provision in Christ for the sins of the whole world. We see his mighty power displayed in the course of events. And as our eyes of understanding open more widely, we perceive his providences and his interest even in the smallest affairs of our lives as Christians. The Master's words figuratively imply this, saying, "The very hairs of your head are all numbered." —Matt. 10:30

Not merely when singing with our voices are we praising the Lord. The Scriptures tell us to sing and make melody to him in our hearts. This singing in the heart—this praising the Lord from the depths of our soul—is an experience which comes only to the consecrated and considerably developed children of God. Our whole life should be a song of praise to the Lord, and will be if we are walking faithfully in the narrow way.—Eph. 5:19

The Fount of Every Blessing

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

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

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

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

But the word “song” is used in another sense in the Bible. The whole Gospel message is styled a song, because of its beautiful harmony, richness, sweetness, and cadence. Thus the sons of God are said now to “sing a new song,” which none others can learn. (Rev. 14:3) While they sing and make melody in their hearts to the Lord, these melodies permeate their lives and thus “show forth the praises of him who hath called [them] out of darkness into his marvelous light.”—I Pet. 2:9

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



Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What Old Testament character had his prayer answered by fire coming to his altar after four hundred and fifty prophets of Baal had failed in the test?
2. Philippians 3:14 reads, "I press toward the mark for the prize of the high calling of God in Christ Jesus." What is the high calling here referred to, and what is its prize?
3. Are all men given this high calling to a heavenly reward of immortal life?
4. Is there injustice on God's part to call some and not call everyone to this heavenly reward? Does this mean that all are not given an opportunity to attain everlasting life through Christ?
5. Psalm 22:16-18 reads: "For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet . . . They part my garments among them, and cast lots upon my vesture." To whom does this prophecy apply?
6. Today people are perplexed at the conditions that exist in the earth. They wonder what God's plan is. Will the divine purpose for man always remain shrouded in mystery?
7. Who are the first to know of the approaching dawn of the thousand-year reign of Christ's kingdom?
8. When and how will the whole world know and believe that Christ has returned and is in control of the affairs of earth? Will he be seen by the natural eyes of men?

9. What quality of Christian character is most necessary in gaining victory over the sinful tendencies of this world?
10. What was the question Christ asked Peter three times at the Sea of Tiberias, after his resurrection? Why was it repeated three times?
11. Our Lord usually addressed Simon Peter as "Peter." Why did he address him in this instance as "Simon"?
12. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." What book in the Bible contains this promise, and why is the distinction made between ascending "into the hill of the Lord" and standing "in his holy place"?

(Answers on Page 55)

Encouraging Letters

Funeral Home Reorder

Dear Sirs: Sometime ago your printers sent us many copies of the little booklet entitled "Hope." We liked it very much, and the bereaved families, as well as their friends, like it also. I am wondering if you have another booklet, or the same one, that you are mailing out in bulk form. If so we would like 1,000. Sincerely yours.—NC

Radio Program a Great Blessing

Greetings! I hear your broadcast on FM radio and surely do enjoy it. It blesses me greatly. Will

you please send me a copy of the booklet "Hope Beyond the Grave." I have been waiting for a message like this for a while now. It will help answer a lot of my questions, and my husband's also. Thank you very much. Sincerely yours.—SC

Funeral Home Request

I would like to know how I can obtain 25 copies of the booklet "Hope." Its message is badly needed by many people who lose a loved one. I have enclosed a postcard for your reply. Thank you for your assistance. Sincerely.—MO

Chaplain Requests More

Dear Sirs: I am very happy, and so are the inmates here, about the booklets you sent us on "Why God Permits Evil," and we are very appreciative of your display of Christian love. These booklets will bless and instruct us all in a greater understanding of God's Word. Will you please send us 100 complete courses, consisting of 10 lessons each, which were offered on your film "The Unknown God." Thank you, and may God continue to shower his blessings upon you.—FL

"Being Helped to Understand"

Dear Sirs: I listen to your biblical program every Sunday morning, and I enjoy it very much. I feel I am being helped to understand the Bible and its teachings better. I am enclosing my check to help you keep these programs on the air, and I would like to have 2 copies of each of the booklets listed below, and 12 "Hope" booklets. Thank you.—MI

Young Friend Loves "Tracting"

Dear Brethren in Christ: Christian love and greetings in the name and merit of Christ Jesus, our beloved Redeemer. I am writing to order more tracts. I will do my best to send you

donations. I am 16 years of age and work in the spring and summer, but I cannot work during schooltime because I had a low grade. But I would appreciate it, dear friends, if you could understand that I love tracting and the many experiences I have from it. Please send me "God's World of Tomorrow" and "Do You Know?" Warmest Christian love.—CT

Dawn Used in Sunday School

Dear Sirs: I am really enjoying my copies of The Dawn. They have helped me so much in my Sunday School lessons and studies of the Bible. Please send The Dawn to a good friend, whose name and address is given below. My check is enclosed. Thank you!—TX

Searched for an Answer

Gentlemen: Please send me 3 copies of "Hope Beyond the Grave," for me and two friends who have been searching for an answer to this very question. Thank you, and God bless you.—CA

"The Truth Is a Precious Gift"

My dear friends: May God bless your work as it goes out into this dark world! I can't begin to tell you how much I enjoy The Dawn and how much it has helped and

comforted me. Without the hope of a wonderful coming kingdom, my life would be empty. The truth is a precious and wonderful gift of God. May God bless you all! I am also sending you a gift for the General Fund, and again, may our Lord be with you always.—OH

Learned Much

Dear Sirs: I watch your program every Thursday night via WCPO. I enjoy the film every time and have learned a great deal. I would like to have the booklet "Science and Creation." I shall be watching future programs, the Lord willing, and hope some day to be able to work, as you do, for the Lord. Respectfully.—OH

"Only Plausible Explanation"

Dear Sirs: I certainly enjoyed your TV program "Science and Creation," which is the only plausible explanation, in my mind. I would certainly appreciate a copy of your free booklet on this subject, and any other material you might have. Respectfully.—MO

Plausible and Hopeful

Dear Sirs: Please send me "Paradise Without Pollution." Heard your program just now, and would like a complete copy

of it, if it is not in the booklet. This is a new, positive, hopeful trend of thought. Thank you for planting the seed. Sincerely.—KY

Patients Desire Booklets

Dear Sirs: I showed the film "The Unknown God." In the film it was stated that free lessons on the Bible were available. A couple of our patients would like these. Could you send us two of these booklets? Thank you very much.—KY

Mind "Made Over"

Dear Dawn Friends: Thanks so much for the books and literature I sent for sometime ago. I have received The Dawn magazine for a few years now and still love to read it. What a blessing it is! I am so glad I tuned in on the Bible Answers program one morning. My mind was made over, and I found that God loves us all. How wonderful he is! Please send me five copies each of "God's Remedy for a World Gone Mad" and "Coming Back from Hell Soon." Thank you!—OH

Old Copies "Worn Thin"

Dear Sirs: I have a small booklet entitled "When a Man Dies" and also one entitled "The Church." You also have a book entitled "God's Promises Come

True." How can I obtain more copies of these? Mine are worn thin. Could you send me a list of your literature, plus their cost, and whatever else is a "must" to read. Please answer soon, as my daughter wants to take them with her in the navy next month. Thanking you, and may God bless you.—WA

Wants "Hope" Booklets for Others

Gentlemen: Please send me a free copy of "God and Reason." I will be happy to receive it. I sincerely appreciated receiving your booklet "Hope," at the passing of my wife. It has been a comforting joy to read. Thank you. Are these copies of "Hope" available, and at what price?—MO

Shut-in Loves the Bible

Dear Friends: I enjoyed the program I have listened to. I am a shut-in, and what a blessing this was! How I love the Word of God! I want to thank each one of you, and I want the little booklet "Jesus, the World's Savior." I want to pass it on to others. Your sister in Christ—TN

Renewals for Family

Dear Sirs: Please find my check enclosed, for the renewal of six subscriptions to The Dawn

magazine. These are members of my family, and I know they will all enjoy it for another year. As for me, I've received it for two years and get so much good from it. I expect to keep it coming to my home from now to the end. Thank you so much for the privilege of having such a fine magazine in my home. I also have almost a complete set of your books and booklets. Yours.—IL

Requests Local Class Address

Gentlemen: I have just finished reading "The Divine Plan of the Ages" and find it to be one of the most enlightening books I've ever read. Please send me the six volumes of these "keys" to the Scriptures. Could you also send me the address of someone associated with the Dawn Bible Students Association here?—CA

Saw Just End of Film

Dear Sirs: Early this morning I turned on my TV set and watched the end of your program with the little boy and his grandfather, and then the men talking about the booklet. We certainly need more such good programs. I commend you for the end of the film I saw—sorry I didn't see it all! Sincerely.—CA

Answers to Test Your Knowledge Questions

(See Page 50)

1. The Prophet Elijah. Please read I Kings 18.
2. Hebrews 3:1 speaks of the high calling as a "heavenly calling." It is the call to be a partaker of the heavenly, or spiritual, nature of God, as a joint-heir with Jesus Christ. The prize is immortal life.—Rom. 8:17; 2:7; II Pet. 1:4
3. No. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: . . . that no flesh should glory in his presence."—I Cor. 1:26-29; John 6:44
4. No injustice is thus practiced because of the future opportunity for life to be given during the millennial reign of Jesus Christ to all those not now called to be his bride.—Rev. 11:15; 22:17; Rom. 9:10-21
5. Here is a remarkable proof, written hundreds of years before his birth, telling of the crucifixion of Jesus, and of the disposal of his robe.—Matt. 27:35
6. No. "And it shall be said in **that day** [the kingdom], Lo, this is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation." (Isa. 25:9) For a complete explanation, write to the Dawn for the book entitled "The Divine Plan of the Ages."
7. Only the faithful followers of the Lord Jesus, watching the signs of the times.—I Thess. 5:1-5
8. "Yet a little while, and the world seeth me no more." (John 14:19) But everyone will recognize that he is present through the realization

that Satan is bound and that God's righteous "judgments are in the earth."—Rev. 20:1-3; Isa. 26:9

9. Faith. "Because all that has been begotten by God overcomes the world: and this is that victory which overcomes the world—our faith."—I John 5:4, Diaglott
10. The question was, "Lovest thou Me?" and it gave Peter the opportunity to reaffirm his confidence and publicly declare his love for the Master, even as he had previously denied him three times.—John 21:15-24
11. In calling Peter by his old name, our Lord brought to
12. Psalm 24:1-4. This is one text—and there are others—telling us of both a heavenly and an earthly phase to God's kingdom. The "holy place" represents heaven itself, the heavenly kingdom. The hill, or mountain, of the Lord represents the earthly phase of that kingdom when God's will is "done in earth, as it is in heaven."—Matt. 6:10

Weekly Prayer Meeting Texts

November 1—Set a watch, O Lord, before my mouth; keep the door of my lips.—Psalm 141:3 (Z. '04-23 Hymn 130)

November 8—Thou shalt not take the name of the Lord thy God in vain.—Exodus 20:7 (Z. '04-73 Hymn 225)

November 15—He that saith he abideth in Him ought himself also so to walk, even as He walked—I John 2:6 (Z. '03-345 Hymn 312A)

November 22—The zeal of Thine house hath [consumed] me.—Psalm 69:9 (Z. '98-112 Hymn 309)

November 29—Let us hold fast the profession of our faith without wavering; for He is faithful that promised.—Hebrews 10:23 (Z. '01-119 Hymn 261)

Talking Things Over

Giving Thanks to God

“In everything give thanks: for this is the will of God in Christ Jesus concerning you.”—I Thessalonians 5:18

IN THE United States, the fourth Thursday of November is set aside as a day for national thanksgiving. Appropriately, the people of God give thanks on this day, accepting it as another opportunity to pour out their devotions of praise to him in whom we live and move and have our being. Yes, this is to us another welcome opportunity for thanksgiving; for if we are living up to our privileges, our very beings will, daily and hourly, be showing forth the praises of him who has called us out of darkness into his marvelous light.

Naturally we are all thankful for whatever measure of temporal blessings we enjoy at the Lord's hands. As followers of Jesus Christ, however, our chief cause for thanksgiving is the fact that the eyes of our understanding have been opened to behold the beauties of the truth—present truth, the truth which we so often describe as the divine plan of the ages. We are thankful for this understanding because it has assured us of God's love for the entire world of mankind and of his special love for those whom he has made “partakers of the heavenly calling.”—Heb. 3:1

Through the truth we have been drawn to him in the spirit of repentance. We have heard his invitation to “count the cost” of laying down our lives in his service. (Luke 14:28) Through the assurance of his grace to help in every time of need, we have accepted the terms of the “high calling,”

knowing that through Christ our imperfect sacrifice will be acceptable to our loving Heavenly Father. (Rom. 12:1) And now, by the “exceeding great and precious promises” of our God, we are being made “partakers of the divine nature, having escaped the corruption that is in the world through lust.”—II Pet. 1:4

“Sacrifice of Praise”

In Hebrews 13:11-13, the Apostle Paul reminds us of the sacrifices offered on Israel’s typical Day of Atonement. As we know, at that time a bullock and a goat were sacrificed, both being treated in the same way. It is clear that the bullock was a “type” of Jesus in his work of sacrifice and that the sacrifice of the goat foreshadowed the privilege enjoyed by the followers of Jesus—those who walk in his footsteps of sacrifice.

On that typical Day of Atonement the bodies of the bullock and the goat were “burned without the camp,” and Paul invites us to “go forth therefore unto him [Jesus] without the camp, bearing his reproach.” (vs. 13) We cannot expect that the world will appreciate our service and sacrifice any more than they appreciated the life and ministry of Jesus. (I John 3:1) We can, however, be thankful for the privilege of being, as our Master and Lord, “despised, and rejected of men.”—Isa. 53:3; Matt. 10:34,35

On Israel’s typical Day of Atonement, coals of fire were taken from the brazen altar in the court and placed upon the golden altar in the Holy of the tabernacle. Incense was sprinkled upon these burning coals, and the sweet perfume of the burning incense filled the room and penetrated beyond the veil into the Most Holy. This was the evidence of the work of sacrifice having been properly carried out.

In verse 15 of Hebrews 13, Paul, in an evident reference to the typical burning of incense on Israel’s Day of Atonement, speaks of the “sacrifice of praise.” The verse reads, “By him [Jesus] therefore let us offer the sacrifice of praise to God

continually, that is, the fruit of our lips giving thanks to his name.’ How blessed is the assurance that through Jesus we can offer acceptable sacrifice to God, the sacrifice of praise which Paul describes as the “fruit of our lips.”

To this Paul adds, “But to do good and to communicate forget not: for with such sacrifices God is well pleased.” (vs. 16) The understanding of the typical significance of the various details of Israel’s Day of Atonement is of value to us only if we imbibe the spirit of this understanding to the extent that it impels us to lay down our lives in thanksgiving to God. God is not so much interested in how well we can explain the typical meaning of the sacrifice of the “Lord’s goat” on Israel’s Atonement Day as he is in noting how faithfully we are devoting ourselves to the doing of his will, how willing we are to go “without the camp,” and whether we are actually offering the “sacrifice of praise” to him “continually, that is, the fruit of our lips giving thanks to his name.”

“Continually”

Yes, we are to give thanks to God “continually,” not merely on one special day of the year. And although our thanksgiving is described by Paul as being “the fruit of our lips,” it is much more than mere “lip service.” The lips are used in this instance as a symbol of speech, of communication, the thought being that we show forth the praises of our God by communicating the truth of the divine plan. True, it is a wonderful privilege to pour out our love and thanksgiving directly to our Heavenly Father in prayer; but if our love for him is genuine, it will impel us also to give our all in making known to others the glorious Gospel of love, that precious truth through which our Heavenly Father has revealed himself to us.

And this we will do “continually.” In I Corinthians 15:58 Paul speaks of this as “always abounding in the work of the Lord.” To maintain a consuming zeal in our service of the Lord is one of the severe tests of true discipleship. The tendency of the fallen flesh is to serve by “fits and starts.” A

new opportunity of service may present itself, and we become temporarily filled with enthusiasm. Then, perhaps, we “cool off.” The Bible speaks of it as becoming “weary in well doing.” (Gal. 6:9; II Thess. 3:13) Then something else comes along to inspire our enthusiasm, and we make another “fitful start.”

But this is not offering the sacrifice of praise “continually,” which is the sort of sacrifice with which the Lord is “well pleased.” Let us make sure that we do not lose our “first love” enthusiasm for the truth and for its service. There is no valid reason why we should. Certainly the Lord is the same “yesterday, and today, and forever.” (Heb. 13:8) His promises remain unchanged. Having begun the good work in us, he is abundantly able to finish it if we but yield ourselves wholly to the influence of his Spirit and make diligent use of all the opportunities of showing forth his praises that his providences place before us.—Phil. 1:6

A Testing Time

To wait patiently and actively for the further outworking of the divine plan is one of the tests upon the Lord’s people today. Sixty-five years have elapsed since the official ending of “the times of the Gentiles.” Nearly every year since then has been one of expectancy, hoping that the time had come for the reward of the church and the establishment of the kingdom. And still the years go by, and we are now at the close of 1979.

Here and there the question is being asked, “Where do we stand on the stream of time?” Others inquire, “What is the meaning of this long delay?” It is natural that such questions should be asked; and, to a point, probably the Lord is pleased when we try to find the answers, although we think it quite unlikely that soul-satisfying answers to these and kindred questions will be found until we reach the other side of the veil. Nor is it important that we find the answers here and now. After all, we have entered into a covenant with the Lord

which is unto death. It is hardly consistent to pledge to the Lord that we will serve him as long as we have breath, and then seek an answer to the question, "How long, O Lord, how long?"

To seek an understanding of the time features of the divine plan as they relate to the immediate present and the near future does not necessarily imply that one has become weary in well doing and is wondering how much longer he will be expected to serve. The human heart, however, is most deceitful; and if we find ourselves becoming overly concerned in regard to the time elements of the divine plan, it would be well to ask ourselves just why this great interest in matters which the Lord seemingly has not seen wise to reveal. We should also realize that the "time" for any single one of us will terminate with the end of our natural span of life, unless otherwise directed by the Lord. So, for the few remaining days or months or years, let us continue to abound in the work of the Lord.

We would not discourage the study of prophecy, but let us not permit our concern for tomorrow to interfere with the privileges of today. Opportunities for making known the glad tidings of the kingdom are open before us on all sides. There is the radio and television work in which we can all cooperate. Ecclesias can hold public meetings. There are tracts to be distributed, and there is follow-up work to be done. In these and in various other ways we can continue to serve, offering the sacrifice of praise "continually."

Doubtless each one of the Lord's people can look back over the year and recall circumstances for which to be especially thankful. The providences of the Lord in the lives of his people are always refreshing and wonderful. This is true also with respect to the general work in which the Lord's people participate. For a time we wondered what the providences of the Lord might be in connection with the radio witness work. But this aspect of the work continues. God's providences

have also been reassuring in connection with the television work.

Let us, then, thank God, individually and unitedly, for all his loving-kindness and tender mercy, for all the way he has led us. Let us do this with the full assurance that he will continue to lead us in the paths of righteousness "for his name's sake" and that finally, if we are faithful, we will dwell in his house forever. —Psalm 23



"ONE GOVERNMENT"

To be discussed by

'FRANK and ERNEST'

CFGN—910—10:30 a.m.
SUNDAY, NOVEMBER 18

Tune in this discussion, and send for a free copy of "God's Plan." Write to:

"FRANK and ERNEST"
Box 60, Dept. N, General Post Office
New York, N.Y. 10001

FOR YOUR NEWSPAPER

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

NOVEMBER SPECIAL: On Sunday, November 18, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.



RADIO TOPICS FOR NOVEMBER

- | | |
|----------------------------|--------------------------|
| 4—Our Lord's Return | 18—One Government |
| 11—Prepare to Meet Thy God | 25—Does Man Have a Soul? |



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.

P. HATGIS Sayville, NY	Nov. 4	E. K. PENROSE Hendersonville, NC	Nov. 1
		Lynchburg, VA	2
		Richmond, VA	4
G. JEUCK Allentown, PA	Nov. 4	Virginia Beach, VA	6
K. NAIL New Haven, CT	Nov. 11	L. POST Pottstown, PA	Nov. 25
Jersey City, NJ	17,18		
G. PASSIOS Detroit, MI	Nov. 18	J. TATE Baltimore, MD	Nov. 18

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS Reigate	Nov. 11	E. T. NADAL Dewsbury	Nov. 2
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SUBSCRIPTIONS and LITERATURE—70, Station Road, Gidea Park, Romford, Essex RM2 6DA

RECORDED LECTURE SERVICE—Cassettes and Tapes on Loan—FOR USE IN THE BRITISH ISLES ONLY—15, Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF

Conventions

NEW HAVEN, CT, Nov. 11—University of New Haven (Student Center Bldg.) 300 Orange Ave., West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518
Phone: (203) 248-3793

JERSEY CITY, NJ, Nov. 17, 18—Connecticut Farms School, Stuyvesant & Wewanna Ave., Union, NJ Mrs. Charlotte Teklinski, 84 Arthur St., Ridgefield Park, NJ 07660

DETROIT, MI, Nov. 18—Redford YWCA, 25940 Grand River. Mr. Edmund Blicharz, 200 Hampshire Ct., Dearborn, MI 48124

CINCINNATI, OH, Nov. 18—2850 Dunaway. Mrs. Wm. Bertsche, 2850 Dunaway, Cincinnati, OH 45211

CHICAGO, IL, Nov. 25—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. John Trzyna, 4614 N. Potawatomie Ave., Chicago, IL 60656

PHOENIX, AZ, Dec. 29-31—YMCA, 350 N. First Ave., Phoenix. Mildred Enteman, 542 W. Southern Ave., Phoenix, AZ 85041

Obituaries

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

Sister E. A. Campbell, Newport, England—May 29.

Brother James Perifanou, San Diego, CA—September 16. Age 81.

Sister Ethel L. Sivert, Worcester, MA—September 25. Age, 72.

Brother Woodrow Lynn, Antioch, CA—September 25. Age 53.

Brother Edward Conrad, Springdale, AR—October 1. Age, 89.

Sister Linea Rubbert, Paterson, NJ Ecclesia—October 2. Age, 84.

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