

# The Dawn

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## Distress of Nations, with Perplexity

**“And there shall be . . . distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth.”—Luke 21:25, 26**

THE presence of trouble in the world is nothing new. Ever since father Adam disobeyed the just commandments of his loving Creator in the Garden of Eden, sin, sickness, and sorrow have been the lot of humanity, affecting different individuals and different nations in varying degrees. From time to time earthquakes struck, famines and floods appeared on the scene, epidemics and wars wrought their destruction, suffering, and death. These, of course, were duly reported to the locally interested.

But more and more in the news of the present day we note that commentators are calling attention, not simply to local or national troubles, but to problems that in one way or another affect the entire world. This is so because the world, figuratively speaking, has become a smaller place, and what happens in any remote corner of the earth can vitally affect the peace and well-being of nations and peoples at the farthest end of the globe. Thus, the pages of the daily newspapers and weekly magazines, and the radio and television newscasts now bring to our eyes and ears never-ending accounts of difficult and seemingly unmanageable situations festering in virtually every part of this Planet

Earth. Depending on one's viewpoint, this can be good news, or bad news.

Five long years after the end of the bloody conflict in Vietnam, hungry, homeless people, old, young, and sick, still flee from one devastated region to another in that land. Others plod forlornly through desolate jungles, or crowd onto leaky, rotting vessels, seeking haven in other, but equally inhospitable, lands. The Middle East, where Israel and Egypt are still unable to settle their differences, is a constant worry to the entire world. And with good reason! For it is in the Middle East that the vital economic, political, and ideological concerns of the great and powerful nations of the world come violently into conflict.

East Europe and Russia's cowed millions are unwilling captives of totalitarianism. In many nations the ravages of inflation make the lot of the poor more difficult. Daily, in various parts of the world, blood is spilled in the name of religion: in Northern Ireland it is Protestant against Catholic; in the Middle East, Jew opposed to Muslim; in the Indian subcontinent, Muslim against Hindu.

But worst of all, and far transcending all these, is the constant, gnawing fear of a cataclysmic nuclear war—a fear that is never far from the consciousness of every inhabitant of the world. Viewing this terrible possibility, some cling hopefully to the notion that universal recognition of the awesome finality implicit in modern nuclear weaponry will, of itself, preclude its use by warring opponents. But in all the annals of history this concept has never held true.

Over past centuries—as knives, swords, and spears gave way to bows and arrows, and these in turn to catapults, hand pistols, and rifles, followed by powerful guns capable of hurling devastating shells vast distances, and later by the elusive submarine and the modern warplane—the constant advance in the science of warfare with its increasing potential for wreaking death and destruction has never acted as a deterrent to war.

The present, supposedly enlightened century alone has produced the most destructive and horrifying conflicts of all time—the result of the same enlightenment that it is hoped by some today will prevent a future holocaust. “It’s very difficult,” says one observer of these matters, “for a nation with enough nuclear firepower to destroy all life on earth many times over to see that power as weakness, rather than strength.” Indeed, it is and always has been true that the very existence of arms induces their employment. And the more overpowering and irresistible that weaponry appears to be to its possessor, the greater is the temptation by ambitious, selfish, or misguided men or nations to use it. Clearly, if there were no arms, and no armies, there would be no wars.

Others place their trust in the highly sophisticated fail-safe systems used by the military of both superpowers, which are supposed to prevent the accidental or premature launching of nuclear missiles aimed at the enemy. In the past month alone, however, it has been reported in the press that a single 46-cent chip in the computer of the Pentagon’s strategic early warning system flashed two false alarms and led the system to indicate that Soviet missiles had actually been launched at the United States. Fortunately, in both cases it was found within minutes that these signals were false; but it required another twenty precious and fateful minutes to get this information to missile and bomber crews who had already been alerted.

These two computer foul-ups in four days aroused serious concern in the United States and abroad, according to U.S. News & World Report (June 23, 1980). “Labor Party officials in Britain accused the U.S. of putting mankind on the brink of extinction. The Soviet news agency Tass warned: ‘The American military dangerously plays with the destiny of the whole world.’” The writer of the article pointed out that this danger will probably become even more serious in coming years, for each nation will be increasingly tempted to launch

its missiles if it believes an attack is under way. "As giants jostle for power," says the same weekly, "peril always is close at hand." The peril, in this case, is awesome to contemplate.

The political leaders of seven of the great industrialized nations of the Western world recently met in the ancient and lovely city of Venice to discuss these very difficult and complicated problems facing the world. High on the agenda, according to the *New York Times* (June 29, 1980)—and fittingly, we might say—was "the shaping of policies to deal with Soviet expansionism and with the instability of the Middle East. . . . Most [of the high officials attending the conference] believe that a world economic and political crisis is looming." This cautious diplomatic language but thinly veils the profound fears of the West's political leaders that continued Russian aggression and constant unsettlement in the Middle East, unless corrected, could lead to still another and even more awful world conflict.

The physical setting of this conference, whose aim is to try to bring some semblance of buoyancy to a drowning world, is intriguing. For centuries beautiful Venice has been sinking slowly into the sea though it is now thought to have become stabilized. "But," it is reported, "the biggest threat to Venice's survival has yet to be met: Flooding by high tides from the Adriatic. Tides caused a disastrous flood in 1966 and could wreck the city again. High water spilled over St. Mark's square 241 times last year." The world's engineers have been unable to come up with a practical solution to the problem. And admittedly, and more serious still, this beautiful city, representing the outstanding cultural and artistic achievements of the civilized world, is highly vulnerable to the destruction that could be wrought by the overflowing waves of a violent storm.

How long, one wonders, can the efforts of the world's imperfect political leaders like those recently in conference in Venice—be they ever so sincere—keep a sinking world civili-

zation afloat? How long can they hold back the raging storms of human passion that God's holy prophets foretold will bring this present evil world to an end and that Isaiah describes as "a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters. The nations shall rush like the rushing of many waters: but God shall rebuke them [the nations], and they shall flee far off, and shall be chased as the chaff of the mountains before the wind."—Isa. 17:12, 13; Luke 21:25, 26

The prophet is here describing the chaos and anarchy which our world leaders are even now striving desperately to forestall but which will surely overflow this rotting world and bring it to an end, even as prophesied. Indeed, some measure of these conditions exists in certain parts of the world at this moment. Speaking of the sorry state of his own nation, the Ayatollah Khomeini recently warned that Iran was even now in a condition of chaos.

Herman Kahn, Director of the Hudson Institute, has stated: "I foresee continued—perhaps wild—inflation, prolonged uncertainty in energy supply, a rash of terrorism, nuclear saber rattling, . . . assassinations, an intense confrontation between Russia and China, a collapse of the Eurodollar markets. . . . If we get two or three such shocks simultaneously, then I think we have the makings of world-wide chaos."—U.S. News & World Report (August 20, 1979)

Norman Cousins, former president and editor of the prestigious Saturday Review, was asked: "How has our world changed in this century?" He answered: "The single most important change is that no nation can any longer fulfill its historic function of protecting the lives, values, property and institutions of its people. Nuclear warfare has altered the entire relationship between nation and individual because such a war would mean suicide, a holocaust. No nation can protect its people any longer. . . . The arms race is depleting world resources, the oceans are being poisoned and the air contaminated. But our preoccupations are narrow, leading us

to dead ends. ['Distress of nations, with perplexity,' no way out, Luke 21:24] We don't have the philosophical dimensions to enable us to see humankind as an interrelated entity and act in behalf of the human species."—Modern Maturity, June-July 1980

It is true, of course, as noted earlier, that trouble has always existed in this poor world. But today, in the end of the age, the trouble is different from that which afflicted mankind in earlier times. It is different in kind, in magnitude, in its prevalence, in its seeming unmanageability. It is, in short, that unique kind of trouble foretold by our Lord Jesus that would be a sign of the end of the age—a trouble "such as was not since the beginning of the world to this time."—Matt. 24:21

And despite the sincere and earnest efforts of imperfect man to alter the present terrible course of events, he will fail. He will fail because he has not learned to live at peace with his fellow man, to love his neighbor as himself, and to share the good things of this world, so bountifully provided by a just and loving Creator.

Through the Prophet Isaiah, the Lord God of the universe says that because man has not learned to obey the righteous precepts of his Creator and to deal justly with his fellow man, He is now about to take a hand in the affairs of earth. He says: "I have long time holden my peace; . . . now will I cry like a travailing woman; I will destroy and devour at once."—Isa. 42:13, 14

Through the same prophet he plainly states the reason for the coming destruction of this present evil world: "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible." (Isa. 13:11) The Lord also spoke of this time of trouble through the Prophet Zephaniah: "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick

darkness. . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord.”—Zeph. 1:15, 17

Understandably, this state of affairs can be very distressing to those who are unacquainted with God’s plans and purposes for humankind, as these are set forth in his Holy Word. And when the trouble becomes more intense as it moves toward its inevitable climax, the distress and perplexity among earth’s inhabitants will also increase. (Luke 21:23-26) But those who understand Jehovah God’s wise and loving plan for the blessing of all the families of the earth view these same evil conditions as a sign foretelling the early establishment in the earth of Christ’s millennial kingdom for the blessing of all the people, and thus they rejoice.

Jesus said, “When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.” (Luke 21:31) The Apostle Peter also foretold the utter destruction of this present evil world arrangement but said it would be followed immediately by a new world, or new social arrangement, under a government of justice. He wrote, “Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.”—II Pet. 3:13

The late President Lyndon B. Johnson is quoted as once having said: “The answer for all our national problems—the answer for all the problems of the world—comes to a single word. That word is ‘education.’ ” Mr. Johnson was wrong. The last one hundred years have seen a truly remarkable and unprecedented increase in the availability and use of educational facilities throughout the civilized world. Never before has the world seen such a proliferation of grade schools, high schools, and universities, open not only to the rich, but also to the poor. It has truly been the time of “increase of knowledge” that was prophesied by Daniel. But this higher and more generally available education, this vast increase of knowledge, has not solved the problems of the world. Indeed, it may be demonstrated that it has intensified them.

Author Kirkpatrick Sale has recently stated: "Those wonders that were supposed to be brought about through the sophisticated application of modern industrial science—particularly those wonders that would solve such problems as fuel shortages, starvation, poverty, crime, and pollution—simply have not materialized. . . . For thirty years now, this nation has been on a relentless and expensive high-technology binge, forging for itself the machines and systems that are supposed to underpin—and to presage—our twenty-first century lives. The only trouble is that all this high technology not only doesn't seem to be solving our problems, it actually looks to be compounding them." (Newsweek, June 23, 1980)

The real trouble with the world has its roots in the evil heart of man. The answer to the problems of the world is, indeed, as President Johnson said, a single word. But that word is not education. It is love—love for the Lord, love for righteousness, love for one's fellow man. And in Christ's kingdom, as all are brought forth from the grave to be given the opportunity to gain everlasting life, this basic problem will be accorded the highest priority.

Jehovah God spoke of this wonderful new arrangement for mankind through the Prophet Ezekiel: "I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God." (Ezek. 11:19,20) The Prophet Jeremiah also wrote of God's purposes toward resurrected mankind in the kingdom: "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33,34

Thus, when Christ's righteous kingdom is operating in the earth and the evil propensities of men's hearts have been replaced by love, the problems that have beset this present evil world will no longer exist. There will be no more selfishness. There will be no more nuclear bombs, no more armies equipped with death-dealing weaponry. "It shall come to pass . . . that the mountain [kingdom] of the Lord's house shall be established in the top of the mountain [kingdoms], and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: . . . and they shall 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."—Isa. 2:2-4; Mic. 4:1-3

There will be no more hatred of man for man, for each shall love his neighbor as himself. Justice will reign throughout the earth, for "righteousness and justice are the foundation of [God's] throne."—Ps. 97:2, RSV

There will be no more hunger, no homeless refugees wandering vainly from place to desolate place seeking shelter and sustenance. In that day "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." (Isa. 65:21) There will be plenty for all. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Isa. 55:1

There will be no more sickness, no more sorrow, no more tears, neither shall there be any more pain. And best of all, for the willing and obedient in that glorious day there will be no more death, "for the former things are passed away." And God himself will be with the people, and he will be their God.—Isa. 33:24; Rev. 21:1-5

Thus, what man has been unable to do for himself in six thousand years, Jehovah God, in his mercy and wisdom, will

accomplish on man's behalf, through Christ. All the multitude of problems that proved unmanageable to imperfect man will be forever banished from the face of the earth by the irresistible power of universal love, directed by the righteous rule of Christ's millennial kingdom. Thus also, at long last, will come the blessed answer to that age-long prayer, "Thy kingdom come, thy will be done in earth, as it is in heaven!"—Matt. 6:10



**"In the days of these kings 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."**  
—Daniel 2:44



**"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. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall 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."**—Isalah 2:2-4



**"They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."**—Jeremiah 31:34



# Bible Study

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LESSON FOR AUGUST 3

## How God Acts in History

**MEMORY SELECTION:** "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—  
Isaiah 45:22

**SELECTED SCRIPTURE:** Isaiah 45:1-7, 11-13

WE LEARNED from previous studies that the children of Israel were taken captive by the Babylonian Empire when their last king Zedekiah did evil in the sight of the Lord and failed to keep his allegiance to Nebuchadnezzar. The Jews' fate was to experience seventy years of desolation as a nation because of their unfaithfulness.

Babylon was the ruling world power at the time it had attained its position of greatness and influence under the hand of Nebuchadnezzar. He was a powerful figure and an impressive monarch. His reign over Babylon lasted nearly half the entire period of its existence.

The capital city of the Babylonian Empire was Babylon. The name was given to the city at the time God confounded the language of man when a great tower was being constructed. The name "Babylon" has ever since been the symbol of confusion.

Belshazzar succeeded his grandfather Nebuchadnezzar as ruler of the Babylonian Empire. Babylon was full of idolatry. The people worshiped Baal, to whom they offered human sacrifices. Pride, fullness of bread, and abundance of idleness had done their damage to the moral structure of the empire. The time was ripe for change, and the collapse of the great power of Babylon was imminent.

The people were unaware of the danger that confronted their nation. While they continued to indulge themselves in excesses of every kind, the Persian army under the leadership of Cyrus was making plans for the conquest of Babylon. Cyrus and his troops gained entrance to the city of Babylon by way of the channel of the river Euphrates, from which they had diverted the waters. In a surprise move they were thus able to over-

power the Babylonian forces and capture the city.

The selected scriptural reading points to the prophecies that indicate Cyrus's place in the overall plans of God for the liberation of the children of Israel. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have called thee by thy name: I have surnamed thee, though thou hast not known me."—Isa. 45:1-4

In the prophecy Cyrus was called God's "anointed," thus showing the divine power that was vested in him for the task set before him. The fact that it was under God's decree is further indicated by reference to God's holding Cyrus's right hand.

Speed and surprise were all-important elements in the

attack, as evidenced by the fact that the Babylonians left open the several small gates that led from the city down to the river. Had the defending forces closed these small gates and mounted the walls extending alongside the river, they could easily have defeated the attacking Persian army.

By defeating the Babylonians and decreeing the end of the seventy years of Jewish exile, Cyrus fulfilled his commission as God's anointed shepherd for Israel. "Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."—II Chron. 36:22, 23

Thus did God grant the children of Israel freedom to return to the land of their fathers and rebuild the nation after seventy years of captivity in Babylon. □

## The Call to Rebuild

**MEMORY SELECTION:** "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain."—Zechariah 8:3

**SELECTED SCRIPTURE:** Haggai 1:1-9; Zechariah 8:14-17

AT THE fall of Babylon, under the conquering armies of Persia, the children of Israel were given permission to return to their homeland after a period of seventy years' captivity.

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel,

(he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem."—Ezra 1:1-4

Although we have no record of the immediate reaction that was awakened among the Jews, we may surmise that it was one of enthusiasm. On the part of many, however, this probably gave way to anxiety about returning to a land which had lain desolate for so many years. Jerusalem was a destroyed city with no Temple, no walls, and few homes. After so long a time, the older Jews no doubt felt reluctant to go back to a new life of hardship. On the other hand, the younger Jews felt no longing for the homeland of their

fathers. They had not been badly treated in Babylon, and that was the only life they had known.

Note the words of the Prophet Jeremiah in connection with the life they enjoyed in Babylon. "Thus saith the Lord of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."—Jer. 29:4-7

From Jeremiah's prophecy we learn that the children of Israel were not treated as slaves. They had been free to live in their own houses and could direct the affairs of their daily living with considerable liberty.

The Jews were but a minority group in Babylon, and those whose spirits were aroused responded to the call to return to the land of their fathers.

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered."—Ezra 1:5, 6

The first group returned under the leadership of Sheshbazzar, a prince of Judah (Ezra 5:14). Among them were families of both Judah and Benjamin. They took back with them some of the gold and silver vessels that belonged to the Temple in Jerusalem. They attempted to rebuild the Temple but met with little success. Later, a second and larger group under Zerubbabel's leadership returned, but it was a considerable time before any serious rebuilding took place.

Although God had been good to his people, they gave more attention to the construction of their own homes than they did to the rebuilding of the Temple at Jerusalem. As a result, they were to learn many more experiences at the hand of God, who had led them as a nation. □

## The Need for Spiritual Renewal

**MEMORY SELECTION:** "The God of heaven, he will prosper us; therefore we his servants will arise and build."—Nehemiah 2:20

**SELECTED SCRIPTURE:** Nehemiah 1:1-6; 8:9-12

RETURNING to the devastated city of Jerusalem was a hardship for those Jews who accepted the call to return to the land of their fathers. It required the rebuilding of the inner lives of the people as well as the restoring of the physical ruins of the city.

When we turn to the recorded account we read: "The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire."—Neh. 1:1-3

Nehemiah was a Jew who remained in Babylon. He was a cupbearer for King Artaxerxes. Nehemiah cared deeply for the traditions of his people, and he had a great love for God. He had a relative in Jerusalem who came to Babylon with the disturbing news of the hardships of those who had gone back to the land of Israel. It must have been very distressing to learn that Jerusalem was a city without walls, for in ancient times cities without walls and gates for protection faced great hardship from marauding raiders. The walls were also a symbol of the strength of the city.

The news touched Nehemiah's heart. He said, "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, and

said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned." (1:4-6) For the entire prayer see vs. 5-11.

Nehemiah felt the call to do something for the children of Israel in Jerusalem, but it was first necessary to convince the king that he should be released from his duties as cupbearer. The king noticed his sadness and said, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." Nehemiah went on to say: "Then I was very sore afraid, and said unto the king, Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"—2:2,3

Then Nehemiah requested that the king permit him to go to the province, with authority to

rebuild Jerusalem. He also asked for wood from the king's forest for use in the construction of the gates and of the wall of the city and for his own home. The king granted all that he requested.

When Nehemiah arrived in Jerusalem, he carried with him the king's papers authorizing him to serve as governor. He then sought the support of priests, nobles, and officials in an effort to get the work of construction under way. He pointed out to them the need to rebuild without delay. "Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach."—2:17

The people reacted enthusiastically to Nehemiah's call. With good response the walls of Jerusalem were completed in a very short time.

Word of Nehemiah's success spread rapidly to the neighboring nations. Opposition developed, due partly to misunderstanding by some who did not know that Nehemiah acted by special provision from the king. Others, perhaps, felt that his presence was a threat to their influence. But God's hand was with the children of Israel. □

## Leader and People Working Together

**MEMORY SELECTION:** "Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem."—Ezra 7:27

**SELECTED SCRIPTURE:** Ezra 7:6-16

EZRA was one of the children of Israel who lived in exile in Babylon. He was a scribe and a priest. He also returned to the land of his fathers in Israel and was instrumental in the rebuilding of Jerusalem.

"This Ezra went up from Babylon; and he was a ready scribe in the Law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him." (Ezra 7:6) He took the scroll of the Law with him so that it became a part of the rebuilding of the Jewish nation. The Holy Scriptures were the very center of life in the Jewish community. They had been preserved and taught by such men of God as Ezra.

One of the objectives in the rebuilding process was to make

Jerusalem once more the religious center of the nation. And for this reason Ezra took certain people with him. "And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem in the seventh year of Artaxerxes the king."—7:7

Ezra asked permission from King Artaxerxes to make the trip to Jerusalem. The king not only granted Ezra's request but provided him with a royal commission, together with money and other gifts to help his people in Israel.

"Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to

Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the Law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee." (7:11-13) For the entire record of King Artaxerxes' letter see the succeeding verses.

The king's generosity may be further noted by his mentioning in his letter to Ezra some of the vessels of the Temple. "The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house."—7:19, 20

God's hand was surely in the affairs of his people—the children of Israel. We are impressed with the goodwill and generosity of Cyrus, who conquered Babylon and thereby provided opportunity for the Israelites to return to their homeland. We are also impressed by Kings Artaxerxes I and II for their acts of kindness to the Jews. God had never deserted Israel even during the seventy long years of their deso-

lation and captivity in Babylon. They had turned from him and followed their own evil ways. They needed discipline, and God's wisdom saw good to deliver them into the hands of the Babylonians. Now he was restoring them to favor by providing the means necessary for the rebuilding of their city and its Temple.

The religious element of Jewish life was of utmost importance. The rebuilding of the Temple made it possible for the Jews once again to celebrate their services. Also, as religion and politics were closely related, the rebuilding of the walls by Nehemiah provided a sense of national stability. They were, essentially, a nation under God. Additionally, the Law of Moses was the backbone of their religious instruction. It had been set aside when the Babylonian captivity took place, but now Ezra was instrumental in bringing the scroll of the Law back to Jerusalem.

The Law of Moses needed to be reinstated and accepted by the children of Israel. Ezra took the responsibility to read the Law before the people, who were gathered before the water gate at Jerusalem. (Neh. 8:1-12) The Law was thus reinstated in the life of the nation of Israel from that day forward. □

## God's Judgment and Mercy

**MEMORY SELECTION:** "Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"—Malachi 2:10

**SELECTED SCRIPTURE:** Malachi 3:1-10

THE Prophet Malachi wrote to stimulate the hearts and minds of the children of Israel during the time that Nehemiah (Israel's governor) was absent from the court of Persia. There had been a falling away on the part of the Jews in connection with their observance of the requirements of the Law. This was true not only among the worshiping community but, more importantly, on the part of the priesthood.

The nation of Israel had experienced a surge of enthusiasm to rebuild their homeland, but the restored community became weary of waiting for additional evidences of God's grace and blessing on their behalf. The spirit of enthusiasm began to wane, and there was a need to set things in order once again.

Malachi was the last of the Hebrew prophets. He wrote:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom you seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—Mal. 3:1

There is reference in this passage to the coming of the Messiah, the Lord Jesus Christ, as the great Messenger of God's covenant. Malachi sought to inform the Jews of the great event that was approaching and to warn them that they should turn from their wayward deeds and prepare their hearts accordingly.

John the Baptist was the promised messenger who prepared the way for our Lord. He preached repentance, looking forward to the remission of sins, and he announced the advent of

the great "Messenger of the covenant." The Jews, however, failed to recognize the providences of God and did not go about setting their hearts and minds in order.

When the Messiah appeared in their midst, they were unprepared to receive him. They did not heed the warning from their prophets of old, nor did they recognize the King in all his beauty. Neither were they prepared to stand the tests of faith and character that were necessary to prove their worthiness of the blessing promised in the Abrahamic Covenant.

Only a handful of believers were found ready. These were of such grace and humility that they inclined their hearts to the teachings of their prophets, of John the Baptist, and of the Messiah. This small number thus became the inheritors of the promise under the Abrahamic Covenant—the promise that "in thy seed shall all the nations of the earth be blessed." (Gen. 22:18) But the nation of Israel as a whole, who were the heirs to the promise, lost the inheritance and the blessing related to it. Instead, upon their rejection of the Messiah, the nation was overthrown. Thus did Israel suffer for nearly two millennia for their wrongdoing, and their holy city Jerusalem

was overrun with marauding invaders. They, as a people, were scattered as fugitives from one end of the earth to the other and received persecution at the hands of their enemies until the very dawn of the present twentieth century.

Malachi's prophecy, as it was addressed to the children of Israel, applied primarily to them at that time. But upon examination of the subject, it becomes clear that there is a much wider application of the prophecy than appears on the surface.

The lessons toward faithfulness and heart preparation apply also to those who seek to follow the Lord during the present dispensation. They would do well to heed the instructions of God's Word and apply themselves accordingly, even as fleshly Israel was admonished to do.

During the present Gospel Age there has been a class of consecrated believers who, like John the Baptist at the first advent, have announced the second advent of our Lord Jesus and his coming kingdom in power and great glory. In due time all the families of the earth will be blessed by the administration of the new kingdom order, under the terms of the New Covenant. □

# **Christian Life and Doctrine**

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THE CREATOR'S GRAND DESIGN  
PART 10

## **Christ's Return and the End of the World**

THE second coming of Christ and the end of the world are both taught in the Bible, but these teachings became greatly distorted during the Dark Ages. It is quite generally supposed that Christ returns in the flesh and that as he approaches the earth it will become enveloped in flames and be completely destroyed. This is presumed to occur within a period of twenty-four hours, and in this same short space of time the righteous, according to this idea, will be caught up into heaven, while the wicked are consigned to a hell of torment. This crude conception of Christ's return and the end of the world has turned many away from the study of the Bible.

It is true that the end of the world follows, and is the result of, Christ's second advent, but the foretold end of the world as described in the Bible does not mean the destruction of the earth. We are assured by the Bible that the earth will never come to an end, that it abides forever. (Eccles. 1:4) We are also informed that the earth was not created in vain but was formed to be inhabited. (Isa. 45:18) In Acts 3:19-21 we find the Apostle Peter declaring that following Christ's return there will be "times of restitution of all things," not the destruction of everything, and that this future time of restoration has been foretold by the mouth of all God's holy prophets since the world began. These promises of God concerning the restoration of the human race to health and life could not be fulfilled if the earth were destroyed.

In the prophecies of the Bible the word "world" is often used to indicate a social order, and in the New Testament it is a translation of the Greek word **kosmos**. In other instances "world" means an age, or a period of time, and is a translation of the Greek word **aion**. There are three main periods of time, or worlds, in God's grand design for the redemption and recovery of the human race from death. One of these began with man's creation and came to an end at the time of the Flood. Peter speaks of this era as "the world that was." (II Pet. 3:6) We refer to it as "the world of yesterday."

Another "world" began with the Flood, and the Bible teaches that this world will come to an end when Christ establishes his kingdom, following the destruction of this present evil world, or social order. We speak of this period as "the world of today." It is appropriate that it should be called evil, for Satan is its god and prince. Its complete destruction will be a great blessing to mankind.

Then there is "the world of tomorrow." Paul speaks of this as "the world to come." (Heb. 2:5) It is not an "earth" to come but a new social order on this earth, which God created to be man's eternal home. The spiritual rulers in that new social order will be Christ and his faithful followers; and the ancient worthies, restored to human perfection, will be the human representatives of the highly exalted Jesus and his followers.

God's work in the earth during the first two worlds has been largely the selection and preparation of those who will manage the affairs of the messianic kingdom, which will rule throughout the earth during the first thousand years of the world of tomorrow. Throughout the time of the first two worlds, the people of God have been a persecuted and suffering people. It will be in the third world that the rebuke of God's people will be taken away. Then the righteous will flourish, and all the willfully wicked will be destroyed from among the people.—Acts 3:23

## **The End of the World**

The Bible's prophecies show clearly that the present evil world does come to an end as a result of Christ's second presence, but this is the ending of a social order, not of the earth. In the prophecies much symbolic language is used to portray the end of the world. Literally the world of today is destroyed by what the Prophet Daniel described as "a time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to this same trouble as a great tribulation that would come upon the people of the earth. (Matt. 24:21, 22) He described this "tribulation" as "distress of nations, with perplexity," and said that men's hearts would fail them for fear.—Luke 21:25,26

This time of distress and trouble that destroys what men call civilization is symbolized in the prophecies by "fire," "earthquakes," "storms," etc. In the Dark Ages the symbol "fire" was seized upon by the creedmakers and used in an effort to prove that the earth would be burned up, thus giving an entirely wrong understanding of the Bible's prophecies pertaining to the end of the world.

The Apostle John saw the new heavens and new earth—that is, the coming new social order—in his vision on the Isle of Patmos; and among other things he tells us that in this new social order under Christ "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:1-4) This will be the consummation of the Creator's grand design, when that which was lost through Adam will be restored through Christ.

## **The Second Advent**

But this glorious consummation of the divine plan had to wait for the return of Christ and the subsequent establishment of his kingdom. Not understanding this, leaders developed the erroneous theory that Christ's kingdom was established at Pentecost and that it has been increasing with

each new conversion to Christ. One of the texts used to establish this error is the one which, in the King James Version reads, "The kingdom of heaven is within you." (Luke 17:21) A better translation would be, "The kingdom of heaven is among you," and the passage is thus translated in many versions. The Emphatic Diaglott translation makes it even clearer. It reads, "God's Royal Majesty is among you." These words were addressed to the scribes and Pharisees of Jesus' day, and our Lord would hardly say that the kingdom of heaven was within them. But he was the prospective King of kings in his coming kingdom; and even though the time had not come for him to reign, he could say that "God's Royal Majesty" was among them, or in their midst.

John the Baptist preached that the kingdom of heaven was at hand, and so did Jesus. They simply meant that the preparatory work for the kingdom was beginning, that the King had come, not to begin his reign at once, but to lay down his life to redeem the world from death. Throughout the age since then, further preparatory work for the kingdom has been in progress, in that those to be associate rulers with Jesus in his kingdom were being selected and proved worthy. However, the kingdom in "power and great glory" (Matt. 24:30; Luke 21:27) had to wait for the return of the King and the destruction of this present evil world. To see this great truth is essential to our understanding of the plan of God as a whole.

### **No Longer a Man**

But many who believed that Jesus would return to set up his kingdom have had an erroneous understanding of the manner of his return. They have supposed that he would return as a human, with wounds in his hands and feet and in his side. The Scriptures teach that when Jesus was raised from the dead he was no longer a human but a powerful divine being—"the image of the invisible God." (II Cor. 5:16; I Pet. 3:18; Col. 1:15) This means that by nature Jesus is now invisible. It is this divine Christ who returns to earth at the

second advent; hence the fact of his return will have to be recognized otherwise than by seeing him with the natural eye. In Romans 1:20 we read concerning God, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." Here is a key which will help us to understand the significance of the prophecies pertaining to the second coming of Christ. Christ is now invisible to human eyes, even as is the Heavenly Father; hence at his second advent he can be recognized only by the visible things that transpire and that can be identified through the prophetic pages of the divine Word as the "signs" which were to mark his return.

We have another illustration of this in the works of Satan. The Bible teaches that there is a personal Devil, yet no human has ever seen him. But we have all seen the results of his nefarious influence. The Apostle Paul tells us that Satan is "the god of this world" (II Cor. 4:4), the one who "now worketh in the children of disobedience." And he also explains that Satan is a spirit who is "the prince of the power of the air." (Eph. 2:2) Jesus speaks of Satan as "the prince of this world." (John 12:31; 14:30; 16:11) If we believe the Bible, we must believe that this powerful, invisible being has, throughout the centuries, been exercising control over the affairs of men.

It is the highly exalted, divine, and invisible Jesus who returns to prepare to set up his kingdom; and that kingdom will constitute a new world, a new social order. That Christ's second presence would be invisible to human eyes has long been concealed by a mistranslation. As we all know, the Bible was not written originally in the English language; hence we who use the English language must depend upon translations from the original Hebrew of the Old Testament and from the Greek of the New Testament. While in most instances in our English Bibles very little of the exactness of meaning has been lost through mistranslation, there are exceptions, in which faulty translations have operated to conceal true and

important teachings. As an example of this, we call attention to a Greek word which appears a number of times in the New Testament prophecies pertaining to Christ's second visit to earth. It is the word **parousia**. In our Authorized English Version of the Bible this word is often mistranslated "coming," whereas it should always be translated "presence." Thus the prophetic signs of Christ's second presence outlined in the prophecies were incorrectly interpreted as signs that his coming was near. This has led to a serious misunderstanding of the manner and purpose of our Lord's return.

When, for example, the disciples inquired of Jesus, "What shall be the sign of thy coming [**parousia**, presence]?" (Matt. 24:3), they were not asking how they might know in advance when he would come but how they could know when he had come. In harmony with Romans 1:20, they wanted to know what visible things they were to look for as evidence that the invisible Christ had returned to establish his kingdom.

Archaeological discoveries reveal that the Greek word **parousia** was used in ancient times to describe the visits of kings and emperors to various cities and provinces of their realms. One discovery reveals that taxes to pay the expenses of such a visit were raised by issuing a special "**parousia** coin." How appropriate, then, that this word should be used in connection with the visit to earth of the King of kings and Lord of lords! But, as in the case of the earthly rulers whose visits were thus described, so with Jesus, **parousia** does not mean the moment of arrival but covers the entire duration of the visit.

Jesus described the manner of his presence when he said to his disciples, "If they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning [Greek **astrape**, bright shining] cometh out of the east, and shineth even unto the west; so shall also the coming [**parousia**, presence] of the Son of man be." (Matt. 24:26, 27) When I return, Jesus is saying,

you will not find me hidden away in some secret chamber, as you might find a man or a woman. Rather, you will discern my presence even as you discern the existence of God, and that is by the great things which you ascribe to him.

We behold the sunshine and the rain, warming and watering the earth that it might bring forth and provide for those upon it, and we say that this is evidence that God exists. So, Jesus explains, we will know of his second presence because it will be like a bright shining, similar to the sun, which comes out of the east and shines even unto the west.

This suggests the dawning of a new day, and this is what Christ's second presence will eventually mean to the world of mankind. Jesus is prophetically referred to as "the Sun of Righteousness" which arises "with healing in his wings." (Mal. 4:2) Because of the shining of this "Sun," the knowledge of the Lord will fill the whole earth "as the waters cover the sea." (Isa. 11:9) From pole to pole that Sun will shine, and upon every continent and the isles of the sea. Its light- and life-giving powers will be felt for good everywhere.

### **Solving World Problems**

There will be no unsolved problems anywhere that are not taken care of by the bright shining of the Master's presence, for nothing short of an east-to-west dispensation of this glorious Sun's healing rays can fulfill Jesus' own promise concerning the manner and object of his coming. Consider the problem of war. When the kingdom first begins to function, it will find mankind devastated by the ravages of war, revolution, and anarchy. But in due time the Lord will say to the nations, "Be still, and know that I am God: I will be exalted among the heathen [Gentiles], I will be exalted in the earth." (Ps. 46:10) It will be then that the nations will "beat their swords into plowshares, and their spears into pruning-hooks," and nations shall learn war no more.—Mic. 4:1-4

We hear much these days about "war on poverty." Poverty is indeed one of the major problems in the world. But through

the agencies of Christ's kingdom a "feast of fat things" will be made "unto all people," and every man will dwell under his vine and fig tree, and there will be none to molest or make afraid. (Isa. 25:6; Mic. 4:4) We read further concerning this problem that "he [Christ] shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . For he shall deliver the needy when he crieth; the poor also, and him that hath no helper [the forgotten man]."—Ps. 72:4,12

The problems of religion will also be solved then. Today earth's millions worship a multiplicity of gods, and even those who attempt to worship the true God are hopelessly divided into factional groups from which there comes a jargon of conflicting claims, dogmas, and doctrines, some even claiming that "God is dead." But all this will be changed, for the promise is that the Lord "will . . . turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:9

Then there is the major problem of sickness and death. Unless this problem can be solved, mankind would still need to travel "through the valley of the shadow of death." In such an event there could be no lasting peace and happiness anywhere, for every peaceful and happy home would be intermittently blighted by that dread enemy which counts its victims by the millions. But this problem will also be solved through Christ's presence and kingdom.

In the solution of the problem of death, none are to be overlooked, for even those who have fallen asleep in death are to be awakened from that "sleep." This means that none will need to lament the fact that Christ's kingdom did not come sooner, before their father, mother, or other dear ones died, because these will all be restored to life. The power of that blessed One who broke up funerals in Judea more than nineteen centuries ago, simply by raising the dead to life, will again be exercised, not on behalf of a limited few, but for the

restoration of all the families of the earth. Hallelujah, what a Savior!

Only those who render obedience to the laws of the new kingdom will be saved from death everlastingly. Full obedience will be required, for full enlightenment will be provided. There will be no misunderstanding of the Lord's requirements, all of which will be just and righteous. And those who willfully disobey "shall be destroyed from among the people." (Acts 3:23) Nothing will be permitted to mar the perfection of God's new world.

The enlightening rays of Christ's presence will fill the earth with a knowledge of the glory of God. This means that all "doctrines of devils," all superstitions, all human creeds and dogmas, all human precepts by which men are taught to fear God rather than to love him, all political intrigues, as well as the thousand and one other evils that have plagued a dying world are to be swept away and replaced by a true knowledge of God and his righteous laws.

With the knowledge of the glory of God filling the earth, there will come also the destruction of all the myriad citadels of sin and vice and crime. As that glorious Sun of Righteousness forces its enlightening and healing rays into the various dens of iniquity, the satanic darkness of these rendezvous of evil will give place to the glorious enlightenment of the new day.

There will not be a nook or corner in the earth where the light from that glorious "Sun" will not penetrate. The warmth of its healing rays will pervade the slums of our great cities and radiate into the institutions of suffering that we call hospitals. How thankful we are for these hospitals today, but how wonderful it will be when the bright shining of the Master's presence destroys the diseases that make them necessary! The beds of sickness in the cottages of the peasants and also in the palaces of the rich will all be reached. Indeed, the distinctions between the rich and the poor will be dissolved, because all will be made rich, for the

promise is that there shall be a feast of fat things for all.—Isa. 25:6-8

The prospect for the suffering peoples of earth is truly a glorious one. It has been well said that the hopes of the world are as bright as the promises of God, and these are very bright indeed. And not only bright, but sure. How glad we are to know that Christ does not return to destroy the earth but to bless the people with peace, health, and life, and that through the powerful agencies of his kingdom he will fulfill all the good promises of the Bible, that "all the families of the earth" will truly be blessed.



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<b>COLORADO</b>				<b>MONTANA</b>			
Englewood	KQXI 1550	3:15	p.m.	Kalispell	KGEZ 600	9:30	p.m.
<b>DELAWARE</b>				<b>NEW JERSEY</b>			
Wilmington	WTUX 1290	7:45	a.m.	Hackensack	WWDJ 970	10:30	a.m.
				Salem	WJIC 1510	9:45	a.m.
<b>FLORIDA</b>				<b>NEW MEXICO</b>			
Jacksonville	WBIX	1:15	p.m.	Albuquerque	KABQ 1350	9:30	a.m.
Orlando	WGTO 540	7:30	a.m.				
Tampa	WFLA 970	8:30	p.m.	<b>NEW YORK</b>			
<b>GEORGIA</b>				Buffalo-Niagara Falls	WHL 1270	12:00	noon
Albany	WALG 1590	7:30	p.m.	Rochester	WEZO	7:00	a.m.
<b>IDAHO</b>				<b>NORTH CAROLINA</b>			
Nampa	KFXD 580	7:30	a.m.	Beaufort	WBMA 1400	9:00	a.m.
Sandpoint	KSPT 1400	10:15	a.m.				
<b>ILLINOIS</b>				<b>OHIO</b>			
Elmhurst	WKDC 1530	8:15	a.m.	Columbus	WTVN 610	6:00	a.m.
La Salle	WLPO 1220	9:45	a.m.	Dayton	WAVI	10:45	p.m.
Rockford	WRRR 1330	6:15	a.m.	Toledo	WGOR 1520	9:30	a.m.
West Frankfort	WFRX 1300	9:15	a.m.	Zanesville	WHIZ 1240	6:40	a.m.
<b>INDIANA</b>				<b>OKLAHOMA</b>			
Evansville	WIKY	7:15	a.m.	Norman	KNOR 1400	7:30	a.m.
Gary	WWCA			Pawhuska	KOKN 1500	8:00	a.m.
Hammond	WJOB 1230	8:30	a.m.				
Muncie	WLBC 1340	7:00	a.m.	<b>OREGON</b>			
<b>KENTUCKY</b>				Portland	KYXI 1330	10:30	p.m.
Bowling Green	WLBK 1410	8:00	a.m.	<b>PENNSYLVANIA</b>			
Corbin	WYGO-AM/FM	8:30	a.m.	Allentown	WHOL 1600	9:30	a.m.
Newport	WNOP	8:00	a.m.	Pittsburgh	WYJZ	8:45	a.m.
Winchester	WWKY 1380	10:30	a.m.	Pottstown	WPAZ 1370	12:45	p.m.

# Radio Broadcast Schedule

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

# The BIBLE ANSWERS

## MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

### MODERN AND RHR REGULAR TELEVISION BROADCASTS

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

### SATELLITE TRANSMISSION SCHEDULE

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

	Eastern Time	Central Time	Mountain Time	Pacific Time
<b>Sunday</b>				
August 3 .....	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
August 10 .....	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
August 17 .....	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
August 24 .....	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
August 31 .....	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.

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

ANDALUSIA, AL	VALDEZ, AK	CORONADO, CA
BIRMINGHAM, AL	BISBEE, AZ	EAGLE MOUNTAIN, CA
DEMOPOLIS, AL	CASA GRANDE, AZ	EUREKA, CA
ENTERPRISE, AL	LAKE HAVASU CITY, AZ	FORTUNA, CA
FLORENCE, AL	MESA, AZ	FOSTER CITY, CA
HALEYVILLE, AL	MIAMI, AZ	FRESNO, CA
HARTSELLE, AL	NOGALES, AZ	GILROY, CA
HUNTSVILLE, AL	PAYSON, AZ	GLENDALE, CA
MADISON, AL	PHOENIX, AZ	LOMPOC, CA
MOBILE, AL	SIERRA VISTA, AZ	LOS BANOS, CA
OPP, AL	FT. SMITH, AR	MERCED, CA
PELL CITY, AL	LITTLE ROCK, AR	MODESTO, CA
CORDOVA, AK	MENA, AR	NAPA, CA
EIELSON AFB, AK	AZUSA, CA	OCEANSIDE, CA
JUNEAU, AK	BORON, CA	PORTERVILLE, CA
KETCHIKAN, AK	CHICO, CA	REDLANDS, CA
SITKA, AK	COALINGA, CA	RICHMOND, CA

# Television Schedule

SAN BERNARDINO, CA  
SAN BRUNO, CA  
SAN CARLOS, CA  
SAN DIEGO, CA  
SAN FRANCISCO, CA  
SAN LEANDRO, CA  
SIERRA VISTA, CA  
SO. LAKE TAHOE, CA  
STOCKTON, CA  
SUNNYVALE, CA  
TAHOE CITY, CA  
THE SEA RANCH, CA  
THOUSAND OAKS, CA  
TUJUNGA, CA  
YUCCA VALLEY, CA  
CRESTED BUTTE, CO  
DURANGO, CO  
ENGLEWOOD, CO  
HOLYOKE, CO  
LAKEWOOD, CO  
PIEBLO, CO  
STERLING, CO  
BRANFORD, CT  
CLINTON, CT  
MANCHESTER, CT  
MIDDLETOWN, CT  
PLAINVILLE, CT  
TORRINGTON, CT  
BONITA SPRINGS, FL  
BRADENTON, FL  
CAPE CORAL, FL  
FERNANDINA BEACH, FL  
FT. WALTON BEACH, FL  
NAPLES, FL  
ORLANDO, FL  
PALMETTO, FL  
ST. PETERSBURG, FL  
VALPARAISO, FL  
DOUGLASVILLE, GA  
FT. BENNING, GA  
MONROE, GA  
SNELLVILLE, GA  
THOMASVILLE, GA  
VALDOSTA, GA  
WARNER ROBINS, GA  
WEST POINT, GA  
HILO, HI  
WAILUKU, HI  
BOISE, ID  
BURLEY, ID  
COEUR D'ALENE, ID  
MOUNTAIN HOME, ID  
PINEHURST, ID  
TWIN FALLS, ID  
ALTON, IL  
CARBONDALE, IL  
EFFINGHAM, IL  
MOLINE, IL  
ATTICA, IN  
CLINTON, IN  
JEFFERSONVILLE, IN  
KOKOMO, IN  
SEYMOUR, IN  
BURLINGTON, IA  
CEDAR FALLS, IA  
CEDAR RAPIDS, IA  
DES MOINES, IA  
MARSHALL TOWN, IA  
SIOUX CITY, IA  
WATERLOO, IA  
GARDEN CITY, KS  
NEWTON, KS  
OVERLAND PARK, KS  
PITTSBURG, KS  
ULYSSES, KS  
NICHOLASVILLE, KY  
OWENSBORO, KY  
PADUCAH, KY  
BATON ROUGE, LA  
KENNER, LA  
MONROE, LA  
SLIDELL, LA  
BALTIMORE, MD  
MANKATO, MD  
PASADENA, MD  
ORLEANS, MA  
EAST LANSING, MI  
ESSEXVILLE, MI  
GREENVILLE, MI  
MARQUETTE, MI  
MUSKEGON, MI  
NEGAUNEE, MI  
DETROIT LAKES, MN  
MARSHALL, MN  
MONTEVIDEO, MN  
ORTONVILLE, MN  
RED WING, MN  
STEPHEN, MN  
VIRGINIA, MN  
WILLMAR, MN  
JACKSON, MS  
MERIDIAN, MS  
NEW ALBANY, MS  
INDEPENDENCE, MO  
HELENA, MT  
LAUREL, MT  
ELKO, NV  
PORTSMOUTH, NH  
BAYVILLE, NJ  
PT. PLEASANT BEACH, NJ  
WASHINGTON, NJ  
WOODBURY, NJ  
ALAMOGORDO, NM  
ALBUQUERQUE, NM  
BAYARD, NM  
DEMING, NM  
ESPANOLA, NM  
FARMINGTON, NM  
GALLUP, NM  
LAS CRUCES, NM  
LOVINGTON, NM  
PORTALES, NM  
SILVER CITY, NM  
SOCORRO, NM  
TRUTH CONSEQUENCE, NM  
TUCUMCARI, NM  
CARSON CITY, NY  
PT. JEFFERSON, NY  
SYRACUSE, NY  
WARWICK, NY  
WEST SENECA, NY  
GREENSBORO, NC  
SUMTER, NC  
WILSON, NC  
DICKENSON, ND  
GRAND FORKS, ND  
GRAND FORKS AFB, ND  
MOTT, ND  
STANLEY, ND  
BELLAIRE, OH  
COLUMBUS, OH  
FOREST PARK, OH  
LIMA, OH  
MARION, OH  
MIDDLETOWN, OH  
NILES, OH  
PORTSMOUTH, OH  
STUEBENVILLE, OH  
URBANA, OH  
YOUNGSTOWN, OH  
ALTUS, OK  
CARNEGIE, OK  
ENID, OK  
MIDWEST CITY, OK  
MUSKOGEE, OK  
BROOKINGS, OR  
MADRAS, OR  
PORTLAND, OR  
PRINEVILLE, OR  
REEDSPORT, OR  
SUTHERLIN, OR  
MASONTOWN, PA  
READING, PA  
WILLOW GROVE, PA  
COLUMBIA, SC  
MYRTLE BEACH, SC  
RAPID CITY, SD  
COOKEVILLE, TN  
JEFFERSON CITY, TN  
BELLAIRE, TX  
BRENNHAM, TX  
CLUTE, TX  
CORPUS CHRISTI, TX  
EL PASO, TX  
FORT BLISS, TX  
HOUSTON, TX  
LAMESA, TX  
LONGVIEW, TX  
MARFA, TX  
OZONA, TX  
PASADENA, TX  
ROCKSPRINGS, TX  
SAN ANGELO, TX  
SAN ANTONIO, TX  
SONORA, TX  
SWEETWATER, TX  
WACO, TX  
LOGAN, UT  
OGDEN, UT  
SALT LAKE CITY, UT  
VERNAL, UT  
COVINGTON, VA  
HAMPTON, VA  
NEWPORT NEWS, VA  
NORFOLK, VA  
RICHMOND, VA  
ROANOKE, VA  
WINCHESTER, VA  
ABERDEEN, WA  
ANACORTES, WA  
BURLINGTON, WA  
EPHRATA, WA  
OLYMPIA, WA  
PORT ANGELES, WA  
PROSSER, WA  
QUINCY, WA  
SEATTLE, WA  
SPOKANE, WA  
MILTON, WV  
MORGANTOWN, WV  
JANESVILLE, WI  
ONALASKA, WI  
BUFFALO, WY  
CODY, WY  
DUBOIS, WY  
EVANSTON, WY  
GILLETTE, WY  
GRABLE, WY  
JACKSON, WY  
LANDER, WY  
NEWCASTLE, WY  
RIVERTON, WY  
ROCK SPRINGS, WY  
SHERIDAN, WY  
FALL RIVER

# **Christian Life and Doctrine**

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## **The City of God**

**“And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.”—Revelation 21:10**

THE three illustrations of a tabernacle, a city, and a river, used by our Lord in both the 46th Psalm and the last two chapters of Revelation, give us a further insight into God's plan for mankind. The illustration of a city is found not only in these specific scriptures but also elsewhere in God's Word. The first use of such an illustration, although it is not readily apparent, is in the Genesis account of Abraham's life and his experiences. It is the Apostle Paul who calls attention to this when, upon listing the Old Testament heroes of faith, he says: “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the Land of Promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose Builder and Maker is God.” —Heb. 11:8-10

In Genesis 11:31, 32 and 12:1-8, we read that Abraham left a city, called Ur of the Chaldees, to go to another land. As we have noted from the Apostle Paul's explanation, he also went in quest of another city, in the land of Canaan, at God's invitation. His family was with him; his father, Terah, died en route. Abraham completed the journey with his wife, Sarah, and his nephew, Lot, and Lot's family. Both Abraham and Lot

had servants also. They lived in tabernacles (tents), which were temporary abodes.

Eventually strife between the herdsmen of Abraham and Lot made it necessary for them to part company. Abraham gave Lot the first choice of the land, and Lot chose the plain of Jordan. He pitched his tents in the direction of Sodom, a city in that plain. Before long, Lot moved into Sodom, taking up permanent residence there. Hence, Lot was successful in finding another city. (See Genesis 13:1-13 and 14:12.) On the other hand, Abraham continued to live in the hills of Canaan, in the plain of Mamre, and his abode was in tents. However, he also continued looking for a city, but not an ordinary city. Abraham looked for a city whose designer and architect is God. He did not find that city during all his sojourn in Canaan. But his faith was strong and he believed that one day he would find it.

In the Bible a city pictures a government. Abraham was looking for an earthly arrangement. But in the Book of Hebrews the Apostle Paul makes two references to a city, which is the same city, or government—but the spiritual phase of it. The first reference follows a description of the terrifying scene observed by Israel (and Moses) at Mount Sinai at the receiving of the tables of Law. Then, speaking to the Lord's people of the Early Church (and all who followed down to our time at the end of the age), Paul says, "But ye are come unto Mount Sion, and unto the city of the living God, **the heavenly Jerusalem**, and to an innumerable company of angels." (Heb. 12:22) Notice that we, like Abraham, are spoken of as approaching "unto the city of the living God." Later, Paul also mentions, "For here have we no continuing city, but we seek one to come."—Heb. 13:14

From this last statement we can see how different the experiences of Abraham and Lot were. Abraham never found in this world the city he sought; likewise, we do not either. Lot, on the other hand, did. The experiences of Abraham, therefore, should remind us of our experiences as pilgrims,

strangers, or sojourners, on this earth. As Abraham lived in temporary abodes (tents), so also we have no “abiding” city here, but we “seek one,” a permanent abode. As Abraham had faith and sought this city, so also we have faith and seek the city of God. This was also true of Jesus, who had no permanent abode upon earth, no place he could truly call home. Jesus said to a certain scribe: “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” (Matt. 8:20) Later he said to his disciples: “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”—John 14:2,3

When we reach this “place,” we will come to our permanent abode. In a sense, we will have found the city of God, because a city represents a permanent abode. It contains solid, permanent structures, so unlike the tents of the nomads, which are portable and temporary.

A city was meant to express more than merely the concept of permanence. In the Bible, as mentioned earlier, it also represents a government, or a kingdom. Cities of old were nations in themselves. They had walls and were self-sufficient. Some of the great cities of ancient times were Babylon, Athens, Rome. The city was representative of the nation. The power and might of the land flowed from the city.

Little information is available in the Scriptures about the very early cities, such as the one Cain built (Gen. 4:17) or those Nimrod built. (Gen. 10:10) We do know that one of the cities built by Nimrod was the site of the great city Babylon. In its glory, Babylon had walls reported to be 300 feet high, extending for 60 miles around the city. It was famous for its iron gates and hanging gardens (thought to be terraced gardens). Cities, at first, were intended to be centers for special services and trades, and for government. They were not intended as dwelling places, because most people were in-

volved in agriculture and were self-sufficient. As man multiplied, some of the people began to live in cities; and then cities became centers of power and ruled the surrounding area of the land in which they were located. It did not avail an enemy much if he conquered the land surrounding the city. The city itself had to be conquered for victory to be complete, and only then could it be said that the land had been taken. The real seat of government, power, and authority resided in the city. The walls of the city were formidable protection. Knowing this, we can understand the use of an illustration by Solomon in Proverbs 25:28, "He that hath no rule over his own spirit is like a city that is broken down, and without walls." A city without walls was an easy prey for the enemy. Likewise, anyone unable to control his emotions is an easy prey for his enemies (the flesh, the world, and the Adversary) and can be overrun by them.

God has used many symbols in the Scriptures to help us understand spiritual truths. Among these is the symbol of a city, to represent a government. The first universal empire was Babylon. Babylonia was the actual name of the vast territorial holdings possessed by this empire. The seat of government, however, was in the city of Babylon, one of the largest and most elaborate cities of ancient times. Its hanging gardens were among the wonders of the ancient world. Because it was such a prominent city and because it was associated with this present evil world, God used Babylon as a symbol of the apostate church system, which ruled the prominent nations of the Western world. Hence the empire of Babylonia has been employed as a symbol of Christendom, especially during the Dark Age period of the Gospel Age.

On the other hand, God chose Jerusalem, a small city in the land of Canaan, to represent the city of God. Jerusalem became the capital of Judea, and it was there that all the special observances and Sabbaths of the Jewish nation were celebrated. It was built upon four hills: Zion, Acra, Moriah, and Bezetha. Zion, however, was the most prominent of

these, and so Jerusalem was also often called Zion. Compared with Babylon, Jerusalem was small and insignificant, not known for any spectacular works except that it belonged to Israel. Its walls were not very high and only a little more than 4 miles in length (compared with Babylon's 60 miles). Jerusalem was plundered so frequently during Israel's history that its possession became a symbol of hope for Israel. The hope of Israel's becoming a great nation lay in their possession of Jerusalem as a first requirement. It was God who gave Israel both the land of Canaan and the city of Jerusalem. The continued possession of these and the blessings they sought as a great nation were dependent upon their keeping God's laws. God's favor, then, became associated with the possession of this city. It might seem strange that God would select Jerusalem from all the cities of the earth to represent important features of his plan. But this is so. Jerusalem was used in a number of ways to bring us spiritual truths. It is associated with the Grace Covenant, with the church, and with the hope of natural Israel.

In Galatians, the 4th chapter, the Apostle Paul, in describing the covenants of God, uses Hagar and Sarah, wives of Abraham, as illustrations of these covenants. Later he selects Jerusalem to further emphasize his lesson. The lesson involves bringing forth seed, or nations, based on the promises (and covenants) of God. "Which things are allegorical; for these represent two covenants; one indeed from Mount Sinai, breeding children for servitude;—that is Hagar. Now Hagar signifies Sinai—(a mountain in Arabia,)—and it corresponds to the present Jerusalem, for she is in bondage with her children. But the exalted Jerusalem represents the free-woman, who is our mother.'" (Gal. 4:24-26, Diaglott) Thus, the two covenants, the Law and the Grace Covenants, were pictured by Jerusalem, earthly and spiritual. The then present Jerusalem of the scripture was a fitting picture of the Law Covenant, whose seed were in bondage, because as a city it was so often besieged and in captivity. The Roman armies under Titus so thoroughly devastated this city that it

seemed unlikely that Israel would ever occupy it again after the first century. Today, however, Israel is back in Jerusalem again, but it continues to be besieged by enemies.

The heavenly Jerusalem, consisting of Jesus and his glorified church, is to govern and direct the affairs of men on earth. This city, which pictures God's government upon earth, is unlike the illustration of the typical Tabernacle, to which all imperfect men and those not as yet made righteous could approach. Rather, those who gain entrance into this city as subjects, to become permanent residents, will be perfect, righteous men.

The reason for using the Tabernacle as an illustration for the mediatorial work is that this work is temporary. There will come a time when there are no longer any imperfect and unrighteous men. Then the need for the mediatorial function will have ended. It would be incorrect for anyone to think that the work of bringing mankind up to perfection is an endless task. There is an end to that work and a completion of God's initial purpose of filling the earth with perfect, righteous human beings.

We are most thankful that God has given us the privilege of knowing his plan, because we can see the wonderful outcome. We see the beneficent purposes of God's kingdom being accomplished, bringing the end of suffering and dying. The ultimate objective of that kingdom is fitly pictured by the glorious city of God.

The description of this city is found in Revelation 21:10-27. There are many noteworthy features, all having a meaning. The city had twelve foundations, representing the Twelve Apostles of the Lamb. (vs. 14) There were twelve gates. (vs. 12) These were probably patterned after the twelve tribes of spiritual Israel as described in Revelation 7: 3-8. Jesus told his disciples that in the regeneration they would have a wonderful position. "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his

glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”—Matt. 19:28

The dimensions of the city, described in height, breadth, and length as being equal (a perfect cube), were likewise patterned after the number twelve, or multiples thereof. The size of the city is given as 12,000 furlongs and it had a wall of 144 cubits. Exactly how these dimensions relate to features of God’s plan may be viewed differently by different students of the Bible. The number of the church class has been designated as 144,000 in Revelation 7:4.

A most beautiful city is described. The materials used in its construction were the precious metals and jewels of the earth, reminding us that the church is the treasure brought forth from this earth. This city is pictured as a beautiful city because God wants us to know that the kingdom will be beautiful. As beautiful things are admired, so all men will admire the righteous government pictured by this city, because it will fulfill their desires. This new righteous government will make this planet earth a beautiful place so that all will be glad to dwell there.

As cities of old had definite features, such as walls, temple, light, so also such features were described for this city. The walls, although beautiful, were not named in Revelation. However, we find in Isaiah a similar description of this same city (Isa. 60:14), and there the Lord tells us that the walls shall be called “Salvation,” and the gates, “Praise.” (Isa. 60:18) This is most appropriate. Those who come within its walls are truly saved; and when entering through its gates, they will give praise to God.

We are also told that there was no temple in this city: “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.” (Rev. 21:22) This, too, is significant. It reminds us of the words of the prophets: “And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith

the Lord: for I will forgive their iniquity, and I will remember their sin no more.” (Jer. 31:34) “For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.” (Hab. 2:14) Also the words of the Apostle Paul: “For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth.” (I Tim. 2:3,4) With one harmonious voice we are told how God will be known by all men. Hence, there will no longer be confusing church denominations, all vying with one another to have men come to their temples. Temples as symbols of worship will not be needed. Hence they will not exist because of the complete knowledge of God.

The light of that city will likewise be the Lord God Almighty and the Lamb: “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” (Rev. 21:23) The Prophet Isaiah also tells us: “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.” (Isa. 60:19) However, rather than leave the impression that the sun (used to picture the New Covenant) will no longer shine, nor the moon (a picture of the Law Covenant) be needed, Isaiah continues, saying, “Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” (vs. 20) The thought is that these two great natural lights of earth are used in symbol to represent a knowledge of God’s word, which will then be fully understood, because God, through his Holy Spirit, will illumine all the inhabitants of earth.

The verses of Revelation 21:24-26 describe those who enter the city: “And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall

bring the glory and honor of the nations into it." The impression might be given that the present nations and kings of earth as we know them today will bring their glory into this city. But we know that the glory of this present sinful world has no place in this city to come. This is clearly shown in the following passages: "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." (Rev. 21:27) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (Rev. 22:14,15) In Isaiah 60:11,12 the description of those entering is as follows: "Therefore thy gates shall be open continually, they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

In God's wonderful kingdom all will have to obey his righteous laws or perish. The purpose of giving an opportunity for life to all men in the resurrection is that they can be restored to the image of God. During the Millennial Age, as the people walk up the highway of holiness towards perfection, they will have varying lengths of journey. But as they walk, light from the city will guide them so they can enter in. Not until all the willing and obedient of mankind have been brought to perfection and stand in the "glorified" condition of God's image (perfect morally and mentally, and capable of having dominion as kings) will they be able to enter into this city. This, then, is the "glory" that the nations and kings bring into the city. Isaiah 60:21 states the matter well: "Thy people also shall be all righteous: they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified."

A city represents a permanent home—in this case, a permanent place in God's kingdom. So Abraham will be resurrected from the dead and will find a permanent place in the earthly phase of the kingdom, the city he sought so diligently. He, along with all the other ancient worthies, will be used of God (guided by The Christ) to help his own direct progeny, Israel, and all men of earth to enter into God's kingdom and find their permanent place forever and ever. Praise be to God for his plan of salvation.



### **“Wells of Salvation”**

IT IS a blessed thought to realize that the water of life which springs up in the Christian even now like “a well” is to continue flowing yet more abundantly in the age to come. Our work is not limited to this present time of sacrifice and suffering. We are being prepared to be the channels of blessing to the world in the next age. To reign with Christ will mean that we will share with him in the work of offering salvation to all mankind.



IN ONE of the prophecies which refers to the future privilege of those who live and reign with Christ, they are represented as “wells of salvation.” Every Christian, to the extent that he is faithful in the use of his opportunities of making known the glad tidings, is a well of salvation, because the truth, when proclaimed, offers the “great salvation” to those who have hearing ears. But how much more true this will be in the age to come!



# **Christian Life and Doctrine**

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## **Precious Promises**

**“The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.”—Psalm 84:11**

THE Lord tells us that as the heavens are higher than the earth so are his ways higher than our ways and his thoughts than our thoughts. (Isa. 55:9) In order that we may be able to grasp the high thoughts of God, he has used many illustrations and symbols. This is true regarding every aspect of his loving plan of salvation, and particularly so in connection with the many promises he has made to assure us of his loving interest in his consecrated people and of his watchcare over them.

Over and over again throughout his Word, God has told of his love and has assured us that he will supply all our needs. He has promised us strength when we are weak, forgiveness when we err, and wisdom when we need guidance. These are marvelous promises, which we lay hold upon by faith, promises by which we are encouraged to continue on in the path of righteousness, assured of final victory if we continue to put our trust in him.

But the fact that the Lord, in making these promises, has used various illustrations to help us grasp their reality and the intimacy of our relationship to him makes them even more valuable to us, makes of them the “exceeding great and precious promises” by which we are made partakers of the divine nature.—II Pet. 1:4

Take, for example, the one used in our text: "The Lord God is a sun." What thoughts of brightness and cheer this conjures up before us! How often the immediate circumstances of life are dark and foreboding. This is true in the experiences of all mankind. The reign of sin and death has, of course, a blighting effect upon all. But we who know the Lord find ourselves completely out of harmony with our surroundings in the world. The things that afford some joy to the world mean little or nothing to us; so the darkness that covers the earth because of Satan's rulership would be most depressing except for the fact that the Lord is our "sun."

In our struggles against our various adversaries—the world, the flesh, and the Devil—the outlook often seems dark; and should it continue, we would become discouraged and would faint by the wayside. But the Lord is watching over us; and when he sees we have learned the needed lesson, the dark clouds of despair with which we are surrounded part, and we see the sun—our "Sun." Almost instantly all is light around us; we walk with a firmer step; and our hearts rejoice, because we know that the Lord is with us and has shone upon us.

### **Also a "Rock"**

Over and over again the Scriptures speak of the Lord being our "Rock" and our salvation. In Psalm 61:2 we read: "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I." "When my heart is overwhelmed"—how often this is the experience of the Lord's people.

The illustration is of one walking through the lowlands, where there are sinking sands and miry clay and it looks as though escape is impossible. But then a rock appears, a rock that is on higher ground, higher than the traveler; and upon attaining it, he is able, by reaching up and taking hold upon it, to lift himself up to safety. David uses this to illustrate for us the fact that when we are traveling through sloughs of despair or when the sinking sands of human help fail there is

a "Rock," one that is on higher ground, to which we can cling, assured that when we do we will be safe. That "Rock" is the Lord!

David said, "From the end of the earth will I cry unto Thee." (Ps. 61:2) No matter where we are or what the circumstances may be, the Lord is not far away. "The Rock that is higher than I" is always within reach; and because the Lord is the sunlight of our lives, we need only to look up, when we might otherwise be "overwhelmed," and there we will be able to see the Rock.

### **A "Shield"**

The Lord is also a "shield" unto his people. To Abram God said, "Fear not, . . . I am thy shield, and thy exceeding great reward." (Gen. 15:1) This was true of Abram, the father of the faithful, and it has been true of all God's people since. In this promise the Lord uses a shield to symbolize the thought of protection. To Abraham much of the protection was along physical lines, but with us of the Gospel Age it is largely along spiritual lines.

God was also Abraham's "exceeding great reward." Although the patriarch had left his own country and had gone into a strange land, God had prospered him; and ultimately the promise of a seed was fulfilled to this "friend of God." And how richly the Lord rewards us as we journey on toward the heavenly Canaan, confident that since he is our shield no harm can come to us.

God's protection is over his people in various ways. In Psalm 91:4 we read that the Lord's truth will be our "shield and buckler." We are being protected as new creatures. The attacks against us are made on the mind. The enemy's arrows are often "bitter words" and deceptive, lying words—words designed to cast doubt and instill fear into our hearts and minds. To protect us against these poisoned darts of the Adversary, the Lord has given us his truth as a shield. Indeed, the truth constitutes a complete "armor," with its

shield of faith, its breastplate of righteousness, its helmet of salvation, its girdle of truth, and its sandals of peace.—Eph. 6:13-17

But when we think of the shield alone as being the truth that protects us against our enemies, we can consider it from a more intimate standpoint, as the truth contained in God's promises that he will never leave or forsake us. We rejoice in God's great plan of salvation for all mankind; but how precious it is to hear him say to us, individually: "Be not afraid, I am thy shield. Continue to put your trust in me. Go often to the throne of grace, and you will find strength to help in your every time of need. Your enemies may be hateful and strong; but greater is he who is for you than all who be against you, for I am on your side and will not permit you to be harmed."

The psalmist details the matter for us, saying: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."—Ps. 91:5-11

Yes, God, by his promises, assures us of protection; and he implements those promises by constituting the angels as our guardians—"The angel of the Lord encampeth round about them that fear him, and delivereth them." (Ps. 34:7) The angels are real beings, powerful, and equipped with needed knowledge of God's will for each of his people. They know when to ease the burden, when to make the way more smooth. They know when to part the clouds that we may see the "sun," that its enlightening, warming rays may dispel the darkness with which our hearts may be overwhelmed.

## Resting in the Lord

Because David, the man after God's own heart, had full confidence in the Lord's wisdom and ability to care for him, he could sleep even when his enemies were increasing against him. One such occasion was when Absalom, his son, rebelled against his rulership and endeavored to establish himself as king of Israel. This was a severe trial for David. For anyone to attempt to dethrone him and rule in his stead would have been serious enough, but for his own beloved son to be the traitor was a crushing blow.

It was under such circumstances that David prayed: "Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept; I awaked; for the Lord sustained me."—Ps. 3:1-5

When David thus cried unto the Lord for help, it was in the spirit of full resignation to whatever the Lord's will for him might be. Even while a fugitive, with Absalom and his fellow conspirators taking over the government in Jerusalem, David said to his loyal friend, Zadok: "Carry back the Ark of God into the city: if I shall find favor in the eyes of the Lord, he will bring me again, and show me both it, and his habitation. But if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him."—II Sam. 15:25, 26

From this we gather that David's ability to sleep under such strained circumstances was not because he was sure the Lord would save him from his enemies but because he was fully resigned to the Lord's will in the matter. This is a necessary attitude of mind and heart for all who would benefit most from the promises of God. The Lord is not a shield to protect us in having our own way but rather to

hinder our enemies from preventing his will from being carried out in our lives.

“I laid me down and slept”—how wonderfully this expresses the thought of full confidence in the Lord’s love and care. (Ps. 3:5) But if the turbulent situation in which we are seeking the Lord’s protection is one of our own making and we are insisting that the Lord help us carry out our will in the matter, then we will have no peace, no rest. Looking back upon the experience, we will not be able to say, “I laid me down and slept.” The proper thought is expressed by the poet:

“I love thy will, O God!  
It is my joy, my rest;  
It glorifies my common task,  
It makes each trial blest.”

The marginal translation of Psalm 84:9 reads: “Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I would choose rather to sit at the threshold in the house of my God, than to dwell in the tents of wickedness.” Here again is the expression of humility before the Lord and a desire to be in harmony with him, even at the loss of earthly advantage.

So, just to be near to the Lord because we love him and to want his will to be done in every circumstance of life are the prerequisites for full assurance that “he is our shield and exceeding great reward.”

### **His Loving-kindness**

“The Lord will give grace and glory,” our text declares; that is, he will show us his favor—his loving-kindness is the thought contained in the Hebrew word here translated “grace.” How many wonderful ways the Lord bestows his loving-kindness upon his people! David wrote: “How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of

thy house; and thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life: in thy light shall we see light.”—Ps. 36:7-9

The Lord’s “house” during the present age is his people, and how “fat” indeed are the provisions he has made for them! In this end of the age especially, he has provided “meat in due season” for his household, the glorious harvest truths of his divine plan of salvation for both the church and the world. We now have rich, nourishing and stimulating doctrines of his Word upon which to feed and thereby become strong in the Lord and grow up into our Head, Christ Jesus.

The Lord has also made us to “drink of the river of his pleasures.” God’s pleasure is in all his works—“Thou hast created all things, and for thy pleasure they are and were created,” said the “four and twenty elders.” (Rev. 4:11) We share this pleasure with our Heavenly Father, for we know his human creation will ultimately be reconciled to him and will praise and magnify his holy name throughout all eternity.

God takes special pleasure in his “new creation.” To Jesus he said, “Thou art my beloved Son; in thee I am well pleased.” (Luke 3:22) What great pleasure we also take in Jesus! He is our beloved Elder Brother, our Exemplar, our Advocate, our Captain, our High Priest, our Head. He is to us the chiefest among ten thousand, the One altogether lovely—a constant friend and companion. In him indeed we have a “river of pleasure.”

Again we read, “The Lord taketh pleasure in them that fear [reverence] him, in those that hope in his mercy.” (Ps. 147:11) A similar thought is expressed in Psalm 149:4: “The Lord taketh pleasure in his people: he will beautify the meek with salvation.” Here is another of the Lord’s rivers of pleasure of which he has given us the privilege of “drinking.”

Do we find pleasure in our association with the Lord's people—the blessed people of God who have heard the joyful sound of present truth? (Ps. 89:15,16) Among the Lord's people there are not many wise, not many rich, not many noble insofar as the world's standards are concerned; but they are prized very highly by the Lord and should be, and are, by one another.

The fraternity of Christian brotherhood is very precious to each of the Lord's consecrated people. There is nothing else like it in the world. To be a part of it and to experience the "blest tie that binds" the hearts of all its members together in the bonds of Christian love is one of the "rivers of pleasure" that refreshes and rejoices the hearts of all to whom the Lord is a "sun and shield."

In Isaiah 53:10 reference is made to another "pleasure" of the Lord, another "river of pleasure." The prophecy of this text concerns the purpose for which Jesus came to earth, that is, to carry out the loving plan of the Creator for the reconciliation and restoration of the fallen human race. The whole world of mankind restored to life as perfect human beings is spoken of in this text as the "seed" (the children) of Christ. Jesus was "cut off out of the land of the living" without children; yet, as Isaiah declares, he "shall see his seed, he shall prolong his days, and the pleasures of the Lord shall prosper in his hands."

We are sure to make frequent reference to those things that give us pleasure; and God, likewise, throughout his Word, speaks over and over again of his great plan to restore the dead world to life. Peter refers to that plan for "restitution" and says it was "spoken by the mouth of all [God's] holy prophets since the world began."—Acts 3:19-21

This "pleasure" of Jehovah was part of the "joy" that was set before Jesus, the joy that enabled him to endure the cross and despise the shame associated with laying down his life for the sins of the world. We also share this "river of pleasure." The knowledge of this glorious truth of the divine

plan satisfies our longings as nothing else could do. We love to talk about it and to do all we can to make it known to others. It is a story that never grows old, a veritable river of pleasure indeed.

God's purpose in the "great salvation" of the Gospel-Age church is another river of pleasure. It is our privilege to cooperate with our Heavenly Father in attaining to this "high calling." Paul admonishes us to "work out" our own salvation with reverence and patience, for, he adds, "it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:12, 13

And we can be assured that, regardless of how difficult the way may be or how many discouraging experiences may tend to turn us aside from our course of sacrifice, He who is our sun and shield will continue to work in us to accomplish his good pleasure. "Fear not," Jesus said, "it is your Father's good pleasure to give you the kingdom."—Luke 12:32

The Heavenly Father has "predestinated us unto the adoption of children by Jesus Christ," "according to the good pleasure of his will." He has also made known to us "the mystery of his will according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1:5, 9, 10

## **And Glory**

Surely those to whom the Lord is a sun and shield are a favored people. We are blessed by his "grace," his loving-kindness, as a rich present inheritance, and by an "eternal weight of glory" for a future inheritance. In his prayer on behalf of his followers, Jesus said to his Father: "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know

that thou hast sent me, and hast loved them, as thou hast loved me.”—John 17:22, 23

The glory of the divine nature and the glory of the kingdom had been given to Jesus by promise, and Jesus had promised the same glory to his disciples. They were to sit on “thrones”; they were to have the “kingdom”; they were to do “greater works” than he had done while in the flesh; they were to have a resurrection of “life,” and they were to be with him in the “place” he went away to “prepare.”

After the Holy Spirit was given at Pentecost, the apostles understood the meaning of these wonderful promises of “glory.” John wrote: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—I John 3:1-3

Peter wrote: “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”—I Pet. 4:12, 13

Paul likens this promised “glory” to the bright shining of the countenance of Moses when he came down from the mountain bringing with him the tables of the Law. (II Cor. 3:3-12) In the last verse of this chapter, Paul speaks of our beholding the “glory of the Lord” in a glass, or mirror, and says that we are “changed into the same image from glory to glory.” Then in the 17th verse of the next chapter he declares that our “light affliction,” which is but “for a moment”—very temporary—cannot be compared with the “eternal weight of glory,” which is being worked out in us by the “light” affliction.

James wrote: “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life,

which the Lord hath promised to them that love him.”—James 1:12

Jude exhorts, “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” Closing his epistle, he commends us to Him who is able to keep us from falling, the One who is our “sun and shield” and will present us “faultless before the presence of his glory with exceeding joy.”—vss. 21, 24

### **No “Good Thing” Withheld**

Our text concludes with the blessed assurance that no “good thing” will be withheld from those who walk uprightly. Yes, every “good gift and every perfect gift” that cometh down from the “Father of lights” will be ours to enjoy.

Let us take heed lest we permit these good gifts of God to become commonplace. First, there is that “unspeakable gift” of his beloved Son! How we should continue to treasure him! Through him we have the gift of life. We are also richly blessed by the gift of the Holy Spirit—its enlightenment, its comfort, its strength. By it we are also begotten again to a new hope of life, becoming new creatures in Christ Jesus.

Paul speaks of the “gifts” of apostles, prophets, pastors, teachers, evangelists. (Eph. 4:11) All these gifts are shared in common by the Lord’s people and are a part of the means by which the Lord is to us a “sun and shield.”

In addition to these gifts of God that are shared and enjoyed by all his people, he continually showers us individually with “good things” that are needful in order to make our calling and election sure. The guardian angels know exactly what each one of the Lord’s people needs.

It is well to realize, however, that the Lord does not promise to provide all the things that we might think to be good and that we may think we need. There are many things we may ordinarily think of as being “good,” such as the

truth, fellowship with the brethren, opportunities of service, a reasonable measure of health with which to serve the Lord.

If we remain humble before the Lord and pure of heart, we will always enjoy the blessings of the truth. However, for reasons known to him, he might not think it "good" for us to be too robust in health. He may know that a trial of ill health would be the very best thing for us. We know that he is able to cause "all things" to work together for our good. We do not need to understand why the Lord permits us to have this trial that is bearing down so heavily upon us today. All we know and all we need to know is that he loves and cares, that he is our sun and shield, and that he gives his very best to those who leave the choice with him.

Our joy and our comfort, therefore, will continue to be in the fact that because the Lord is the light of our lives we can walk in the dark with him and not lose our way; and, although we have enemies within and foes without, nevertheless, because he is our refuge, our strength, our shield, our Rock, no harm can come to us. Praise the Lord for the assurance that because he is our sun and shield all "good things" are ours to enjoy and that he is able to turn into good those experiences which, while unpleasant, he is causing to work out for us the promised "eternal weight of glory"!

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## Weekly Prayer Meeting Texts

**AUGUST 7**—If anyone contend in the games, he is not crowned unless he contend lawfully.—II Timothy 2:5 (Diaglott) (Z. '02-265 Hymn 20)

**AUGUST 14**—It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household?—Matthew 10:25 (Z. '03-13 Hymn 157)

**AUGUST 21**—Seek ye first the kingdom of God and his righteousness.—Matthew 6:33 (Z. '02-350 Hymn 193)

**AUGUST 28**—Preach the Word; be instant in season, out of season.—II Timothy 4:2 (Z. '03-189 Hymn 116)

# Encouraging Letters

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## Needs Answers

Gentlemen: I have just listened to your broadcast on TV, and I would like to have your booklet "God and Reason." I think it will answer some questions which are troubling me at 76 years of age. Thank you very much, and God bless you.—NH

## Dawn Helps in Sunday School

Greetings! I am writing to tell you, or attempt to tell you, just how much I have enjoyed, and still enjoy, my copies of The Dawn. It has really helped me to understand my Sunday School lessons more clearly. I am now able to participate orally in Sunday School each week, and that makes going out to the house of the Lord a greater pleasure. It has also enabled me to teach others some of the things that I am sure puzzled them too. I am now in training to become a Sunday School teacher. Even though the Bible is not understood clearly on certain things and sometimes there is no one present to explain, I get great enjoyment and understanding from this magazine. So I am enclosing \$1.00 again to have my subscription continued. Thank you. In the name of Jesus.—NY

## Answered Questions that Plagued

Dear "Frank and Ernest:" I heard your program on radio in St. Croix and had some of my questions answered that had plagued me for some time. I will be very happy to have a copy of "Divine Healing." I am sure it will answer many more of my questions. God bless you as you continue to explain the Scriptures to mankind. Sincerely.—  
Virgin Islands

## Program Shed New Light

Gentlemen: I would like to know if there is a church in or around my area which is affiliated with your organization. I had never taken religion too seriously, but we started attending a local church, and I began to look into what these people believed. I became very upset about their belief in eternal torture. I just couldn't believe that there is such a place for anyone and do not want my little girl to live in fear of such a place; however, I do want her to believe in God and try to do the right thing. Then late one night I saw your "Bible Answers" program, and I was so relieved to hear what the Bible really says. It changed my husband's way of thinking,

also. I have read several of your booklets, and they really shed new light on the whole subject. I have really been confused about which church to attend, so any information you can send me regarding this matter will be appreciated. Sincerely.—OH

### **A New Friend in Christ**

Dear Friends: Please send me the following books and 5-cent booklets in the quantities I have requested below. I want you to know that you wonderful and dear brothers and sisters in Christ were responsible for helping me to learn God's wonderful truth. I am now begotten by the Word of truth. I read *The Dawn* again and again until I receive the next month's copy. How wonderful, how precious, is this truth of God's gift of salvation! How wonderfully you, my dear friends, with your patient concern and prayers, and God's grace, helped me to see the light. Now I feel like shouting from the housetops about our Lord's great love for us. How can I ever thank all of you for helping me? I am now witnessing for Christ, and I'm going to keep trying. I also witness to friends and people I come in contact with. I pray especially for your ministry, and for God's kingdom to come, that his will be done in

earth as it is in heaven. I will be sending for more books in the near future. Thank you kindly, I remain, Yours in Christ.—IL

### **Regular Listener Afar Off**

Dear Friends: Thank you for the booklet "When a Man Dies" and for sending the back number of *The Dawn*, which I appreciated and enjoyed; also for your kind gesture in sending these. Once I start to read *The Dawn* I don't want to put it down. I also love to read any scriptures about the Word of God and look forward to listening to your evening broadcasts. The questions and answers by "Frank and Ernest" are so helpful to me, as I'm sure they are to all your listeners. Today so many people are searching for the truth, and your booklets reveal so much. Each broadcast makes me thirsty for more knowledge. I always ask God's blessing on your work. In the stress of today's world we all need spiritual food, and only by keeping close to God in prayer and study can we receive it. Would you kindly send me the booklet "The Truth About Hell," please. Thank you sincerely once again, and may God bless you and encircle you with his loving arms always. In Jesus' name, A constant Listener.—Australia

# Your Questions

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## Jesus' Prehuman Existence

**Did Jesus exist before being "made flesh"?**

**YES,** The Bible clearly teaches that Jesus had a prehuman existence. In Colossians 1:15-17 we read concerning Jesus, "who 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, . . . thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

In Revelation 3:14 Jesus is referred to as "the beginning of the creation of God." In John 1:14 Jesus, in his prehuman life, is described as the "Word"—Greek, **Logos**, meaning mouth-piece, or representative—of God, the Creator. In this text we are told that "the Word was made flesh, and dwelt among us." These texts of Scripture definitely establish the fact of Jesus' prehuman existence. The purpose of his coming to earth as a human being was that he might give his humanity as a sacrifice for the sins of the world.—John 6:51; Heb. 2:9; I John 2:2

## Prove All Things

**Is it wrong to question what we are being taught?**

**IT WOULD** be wrong if we did not examine the Scriptures carefully in order to ascertain whether or not what we are being taught is supported by the inspired Word of God. If we did not do this we would be shirking our responsibility before the Lord. We should appreciate those who help us to understand the Bible, but we should not accept their teachings without proving them by the inspired Word of God.

Paul was one of the inspired servants of God. He spoke and wrote under the inspiration of the Holy Spirit, yet he did not expect anyone to accept his teachings without proving them by the Word of God. In connection with Paul's ministry in Berea, we read: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind and searched the Scriptures daily, whether those things were so." (Acts 17:11) This is the only proper attitude to take if we would be truly taught by God.

# Speakers' Appointments

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## 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.

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F. BINNS (England)		L. POST	
Albion, MI	Aug. 2-7	Sayville, NY	Aug. 17
Detroit, MI	10		
Chicago, IL	12	R. ROBINSON (England)	
Rutherford, NJ	13	Albion, MI	Aug. 2-7
G. JEUCK		Detroit, MI	10
Philadelphia, PA	Aug. 24	Chicago, IL	12
K. NAIL		Rutherford, NJ	13
Allentown, PA	Aug. 24	J. TATE	
G. PASSIOS		Berwick, PA	Aug. 17
Baltimore, MD	Aug. 24		

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## Obituaries

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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 V.M. Webb, Norbury, London, England—January 29. Age, 68.

Brother Edward L. Kelm, Sturgis, KY—May 1. Age, 81.

Brother Reg. Bullen, Hitcham, Suffolk, England—May 27. Age, 76.

Brother F.W. Tring, West Wickham, Kent, England—June 3.  
Age, 84.

Brother Vergil Kuenzli, Detroit, MI—June 4. Age, 65.

Brother Curtis Jones, Prineville, OR—June 12. Age, 88.

Sister Anna Loch, Delaware Valley Ecclesia—June 20. Age, 85.

Sister Helen Carr, San Francisco, CA—June 28. Age, 82.

Brother Stephen Brezan, Allentown, PA Ecclesia—June 30.  
Age, 84.

Sister Catherine Parker, San Francisco, CA—July 4. Age, 97.

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

# Conventions

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**ALBION, MI, August 2-7**—Bible Students General Convention, Albion College, Albion, MI

**CINCINNATI, OH, August 17**—2850 Dunaway. Mrs. Wm. Bertsche, 2850 Dunaway, Cincinnati, OH 45211

**DENVER, CO, August 22-24**—Loretto Heights College, 3001 S. Federal, Denver. Loretta Blair, 6705 S. Santa Fe, Sp. 2, Littleton, CO 80120  
Phone: (303) 795-3128

**CHICAGO, IL, August 24**—Elmhurst Masonic Temple, York Rd. & Arthur St. James Marten, 621 N. Hamlin Ave., Park Ridge, IL 60068

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

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

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

**ATHENS, GREECE, Sept. 6, 7**—Hotel Plaka. For information write: He Hapvagi, Odos K. Eslin 4, Ampe-lookipoi, T.T. 602, Athens, Greece

**WEST NEWTON, PA, Sept. 20, 21**—Pittsburgh Area Convention, Sewickley Grange Hall, Rt. 136E.,

West Newton. Mr. Charles Martig, 730 Dunster St., Pittsburgh, PA 15226

Phone: (412) 563-6110

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

**KALISPELL, MT, Sept. 26-28**—Joint Area Convention, Flathead Lutheran Bible Camp, Hwy. 93 S., Lakeside, MT. Malcolm Thompson, P.O. Box 1105, Columbia Falls, MT 59912  
Phone: (406) 892-4208

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

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

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

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

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