

The Dawn

VOLUME XLVI

NUMBER 8

AUGUST 1978

CONTENTS

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

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

British Isles: 70 Station Road, Gidea Park, Romford, Essex RM2 6DA, England.

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

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

Germany: Tagesanbruch Biblestudien-Vereinigung, 78 Freiburg i. Br., Sachsenstr. 12.

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

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

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

HIGHLIGHTS OF DAWN

"As the Days of Noah" 2

BIBLE STUDY

Citizens of Two Worlds 12
Ready to Witness 14
Faith in Times of Peril 16
Toward an Unhindered Gospel 18

CHRISTIAN LIFE AND DOCTRINE

The People of the Bible
Part XXIII—The Book of Ruth
Naomi, Ruth, and Boaz 20
The Parable of the Sower 29
"The Battle Is the Lord's" 47
Weekly Prayer Meeting Texts 11

"FRANK AND ERNEST"

Radio Schedule 34

THE BIBLE ANSWERS

Television Schedule 36

ENCOURAGING LETTERS

56

YOUR QUESTIONS

60

SPEAKERS' APPOINTMENTS

Great Britain 63
United States 63

CONVENTIONS

64

OBITUARIES

64

Highlights of DAWN

“As the Days of Noah”

“ON APRIL 19 at approximately 5 p.m., our 42-ft. flatbed trailer was stolen from the lot of Continental Can Co., Bedford Heights, Ohio. Two International Harvester Payloaders were on the trailer.” This notice was broadcast by the trucking company from whom the trailer and its \$35,000 load were stolen. Result? Nothing was ever heard of them again.

“Crackdown on Cheaters Who Draw Jobless Pay,” reads a headline in U.S. News & World Report (May 15, 1978).

Item: A fishing guide works for the winter season in a southern state, fires himself at the end of the season, and collects jobless pay until the following winter fishing season starts.

Item: A secretary making \$15,000 a year quits her job to vacation in Europe, returns home to collect unemployment pay for 42 weeks at \$145 per week.

Item: A sales clerk is fired for stealing and immediately applies for—and gets—unemployment pay.

Another easy form of cheating is the collection of disability compensation for minor or nonexistent injuries. A postal worker won a tennis tournament while on light duty assignments, collecting disability pay. Another postal worker was put on disability pay after convincing his superiors that he had injured his back and arm by slipping on a leaf. A few days later he was found lifting 60-pound cartons at a grocery store of which he was part owner.

In 1970 disability outlays for federal employees alone amounted to \$131 million. At the present rate of increase they are expected to reach \$1 billion by 1980.

Another recently publicized case involves a woman who is charged with receiving over \$300,000 in the last half dozen years in welfare claims, using many different names and addresses and claiming to have some forty-odd children. The children were nonexistent, but her three expensive cars were real.

Cheating on income taxes is another widespread evil. This can take one of many forms of tax dodging, among them failure to report income from outside jobs, from tips, or from small individually owned businesses. "The practice of under-reporting is pervasive, and there is nothing that anybody can do about it," says an official of the U.S. Treasury Department's Tax Analysis office.

A man from Oakland, California, writes to U.S. News & World Report (October 10, 1977), "Cheating is self-perpetuating. Most people learn by example, and corporate payoffs, congressional influence buying, Watergate and the Lance affair appear to be the norm. Unfortunately, it has gotten to the point where the only real crime today is getting caught."

Indeed, in some cases it is worse to be honest than to get caught being dishonest. Senator Patrick J. Leahy of Vermont has released a 500-page report of actual cases in which federal workers tried to expose corruption and other forms of wrongdoing by their fellow workers, only to be fired, passed over for promotion, or subjected to abuse.

Stealing, corruption, and bribe taking are engaged in, not merely by those for whom the laws are made, but also by the lawmakers themselves. For many months an investigation has been going on in Washington, attempting to bring to light the relationships between powerful members of the United States Congress and Tongsun Park, a Korean-born businessman operating in the Washington, D.C., area. Mr. Park is charged with buying political influence to obtain military aid and material for South Korea with gifts,

campaign contributions, free trips to Asia, lavish parties, and other dubious forms of largess. That members of the so-called "Ethics Committee" of the United States Congress have themselves refused to take an oath denying they had accepted gifts of cash from Seoul's lobbyists is evidence of the state of things in the nation's capital itself.

As the investigation drags on, we are told that "Congress is getting cold feet on ethics. The votes still are not there to provide criminal penalties and upgrade the congressional code of behavior." (U.S. News & World Report, May 8, 1978) Why are our congressmen jittery? They fear the disclosures will strike too close to home for their own personal comfort. And from Washington the foul winds of corruption blow out in all directions to state, county, and municipal governments.

Terrorism on its present scale is another modern evil that is well-nigh worldwide. Today's terrorists are more brutal than in the past. Says U.S. News & World Report (May 22, 1978), "Terrorists leave a bomb in a supermarket and couldn't care less who gets killed."

Newsweek says (May 15, 1978), "The Red Brigades have made Italy the main arena for terrorism in Western Europe. For sheer violence, only West Germany compares. . . . Sapped by social decay, Italy is a more fertile breeding ground for terror. . . . The postwar emigration from the countryside, the weakening of religion, and the fragmentation of the family have filled the cities with rootless people. The government is inept and frequently corrupt."

Italy's wealthy class are going virtually into hiding. Many keep watchdogs, others employ armed bodyguards when they emerge into the open. Ostentation is avoided, and plain automobiles protected with armor plate are in demand. "Shops that specialize in converting existing cars into four-wheeled fortresses have a backlog of service orders," states Time magazine (May 15, 1978).

"Violence is a way of life. 'There is a great tolerance for violence in our society,' says a Rome University sociologist.

'We also like to resist authority—especially when it is found as wanting as ours.''' A Red Brigades sympathizer recently stated, "We know that we are not going to bring the state crashing down in a couple of years. . . . But each of these blows accelerates the process of decay." Italy is already in an advanced state of decay, stated Newsweek, and the only question was how long democracy there could continue to heal itself.

Right here in the United States the people were shocked by five separate attacks that occurred in just seven days in February, 1977, in various parts of the country. In Indianapolis a mortgage company executive was held hostage by a man with a shotgun; in Silver Spring, Md., a young man held several bank employees hostage; in Cincinnati eight hostages were held at gunpoint by a couple seeking to adopt a child; in Wheaton, Md., a man fired shots at police while they were trying to rescue the man's own son from being held hostage; and in New Rochelle, N.Y., five men were killed and five others were wounded by a man with a rifle before he turned the weapon on himself.

The following month (March, 1977), the nation's capital itself was thrown into a state of panic when a dozen Hanafi Muslims armed with knives, pistols, and sawed-off shotguns seized 134 hostages in three separate buildings only blocks from the White House. Although that particular incident was resolved without bloodshed, it is clear, as stated by U.S. News & World Report, that "no big city is safe from a few willful men with their own ideas of justice."

The list of evils could be continued almost endlessly. Assaults, robberies, and murders; hijacking, skyjacking, and kidnapping; arson, computer fraud, and extortion—these news items are the stock-in-trade of the news media. Truly, respect for law, for lawmakers, and for law enforcers is at a low ebb. The disease of cheating, crime, corruption, and evil of every sort that infects the world today seems to have progressed to a point beyond human ability to cure.

The Bible records an earlier period in the history of mankind when man had so far forsaken the righteous ways of his Creator, and evil had become so prevalent that the Lord in his great wisdom saw fit to destroy all the people, except Noah and his immediate family, from the face of the earth.

The account reads: "And God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air. . . . And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth."—Gen. 6:5,7,12,13

God would accomplish this by bringing "a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." (Gen. 6:17) But righteous Noah found grace in the eyes of the Lord, the Bible tells us. God instructed Noah to make a great ship called an ark, which would be capable of preserving not only his own little family from the destruction wrought by the great Flood but also specimens of all living creatures, along with ample food for all.

"Thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind. of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them."—Gen. 6:18-21

In due time, even as the Lord had foretold, the Flood came upon the earth. Noah and those with him in the ark were preserved, but all others perished. "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."—Gen. 7:21-23

Thus did God justly deal with mankind because of the gross iniquity man had brought upon the earth. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth."—Gen. 9:1

The Apostle Peter refers to this awful event in man's history as the end of a world. He wrote: "The **heavens** were of old, and the **earth** standing out of the water and in the water; whereby the **world** that then was, being overflowed with water, perished. (II Pet. 3:5,6) Peter is not telling us here that the literal earth was then destroyed; rather, it was the manner and character of life that men had developed that was destroyed; and at that time it was a very evil manner of life.

But the earth itself remained. This is evident from the fact that Noah, his family, and all the animals in the ark continued safe through the Flood and eventually lived again on the same literal earth. That first world, or social arrangement, was destroyed because it had become violently wicked.

Peter continues his remarkable statement by prophesying that another social order, or world, will also be destroyed; and it will be for the same reason that the first world was destroyed—because it is iniquitous. Using the same phraseology as he did to describe the first world, he calls this second world "the **heavens** and the **earth**, which are now,"

and says that this world is being “reserved unto fire against the day of judgment and perdition [destruction] of ungodly men.”—II Pet. 3:7

The Apostle Paul also refers to this second world which is destined for destruction, calling it “this present evil world,” of which Satan is the god. (Gal. 1:4; II Cor. 4:4) Through the Prophet Isaiah the Lord of the universe says this destruction shall come upon this present evil world in the day of Jehovah. He says: “I will punish the **world** for their evil, and the wicked for their iniquity; . . . I will shake the **heavens**, and the **earth** shall remove out of her place, in the [day of the] wrath of the Lord of hosts, and in the day of his fierce anger.”—Isa. 13:11-13

Peter graphically describes the utter destruction that shall come upon this present evil world in the day of Jehovah and states that it shall come upon the world of mankind completely unawares. He says, “But the day of the Lord [Jehovah] will come as a thief in the night; in the which the **heavens** shall pass away with a great noise, and the elements shall melt with fervent heat, the **earth** also and the works that are therein shall be burned up.”—II Pet. 3:10

Again, let it be noted that Peter is not talking about the burning up of the literal Planet Earth but rather about the destruction of this present evil social order, which is made up of evil spiritual ruling powers (the heavens) and the iniquitous earthly arrangements that control and corrupt mankind. After the destruction has done its cleansing work, the literal earth will remain.

The Prophet Zephaniah speaks of this same “day of the Lord’s wrath.” He writes: “Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.”—Zeph. 3:8

Let us notice, once more, it is not the Planet Earth that shall be devoured but the existing evil social order. For the following verse indicates that the Planet Earth still exists after the consuming fire and is inhabited by people. "For then [after the evil social order is demolished] will I 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

When Jesus was asked to give the sign of his second presence and of the end of the world, or age, he concluded his prophecy by saying: "As the days of Noe were, so shall also the . . . [presence] of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, **and knew not** until the Flood came, and took them all away; so shall also the . . . [presence] of the Son of man be."—Matt. 24:37-39

Thus we find our Lord likening the end of that first iniquitous world, or social order, in the Flood, which came unawares upon an unbelieving mankind, to the destruction and end of this present evil world, or social order, which will likewise come upon mankind unawares, or, as Peter puts it, as "a thief in the night." (II Pet. 3:5-7,10) As there were scoffers and unbelievers in Noah's day, when an iniquitous world was about to pass away, so there are now, as a second evil world approaches destruction.

Among the indications of his presence and "of the end of the world," or age, Jesus said it would be a time when "iniquity shall abound." (Matt. 24:12) The Revised Standard Version renders this passage, "wickedness is multiplied," while the New English Bible reads, "lawlessness spreads." Surely, we are in a time when wickedness is being multiplied and lawlessness is spreading. We are in a time when man is daily growing farther away from love for, and allegiance to, the great Creator and his righteous laws, and is pursuing the ways of selfishness and materialism, which ultimately lead to destruction.

It might have been thought that one who had escaped the cruel and barren prison house that is Russia and was fortunate enough to establish a home in the United States, as did exiled Russian novelist Alexander Solzhenitsyn, would have found much here to praise and support. Not so! In a recent address at Harvard University's commencement, he deplored the spiritual decline in the United States and in the entire western world, and the elevation and pursuit of materialism. In the western world, he said, man's responsibility to God and society have grown dimmer and dimmer. And who is there to deny him?

But let us get back to the Apostle Peter's prophecy. How glad we are that he does not end his statement merely with the destruction of this present evil world, or social order! For he concludes with the best part of all, telling us of a glorious new world, or social order, to come. He says, "Nevertheless we, according to his promise, look for new heavens and a new earth, **wherein dwelleth righteousness.**"—II Pet. 3:13

This coming new dispensation will begin with the thousand-year reign of Christ and his glorified church. This is the long-awaited period of the times of restitution that God has promised by the mouth of his holy prophets since the world began. The resurrected world of mankind will be given an opportunity to gain everlasting life right here on earth. All men will love their Heavenly Father and their Lord Jesus and will love their neighbors as themselves.

God's law will be written in their hearts; evil will be banished from the earth. There will be no more sorrow or sighing or crying, and even death will be destroyed!—Rev. 20:6; Acts 3:19-24; John 5:24-29; Isa. 35:1-10; Rev. 22:17; I Cor. 15:22-28; Jer. 31:33, 34; Rev. 21:4

"And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."
—Rev. 21:5



Weekly Prayer Meeting Texts

AUGUST 3—Separate yourselves from the people of the land.—Ezra 10:11 (Z. '99-203 Hymn 4)

AUGUST 10—If there be any consolation [comfort] in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye may joy, that ye be likeminded, having the same love, being of one accord, of one mind.—Philippians 2:1,2 (Z. '04-296 Hymn 170)

AUGUST 17—Quench not the Spirit.—I Thessalonians 5:19 (Z. '03-25 Hymn 217)

AUGUST 24—Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are.—John 17:11 (Z. '03-77 Hymn 322)

AUGUST 31—If it be so, our God whom we serve is able to deliver us from the fiery furnace, and He will deliver us out of thy hand, O king; but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.—Daniel 3:17, 18 (Z. '99-172 Hymn 202)

The Work of His Hands

THE human race are God's children by creation—the work of his hands—and his plan with reference to them is clearly revealed in His Word. Paul says that the first man, who was a sample of what the race will be when perfect, was of the earth, earthy; and his posterity, with the exception of the Gospel church, will in the resurrection still be earthy, human, adapted to the earth. (I Cor. 15:38, 44) David declares that man was made only a little lower than the angels, and crowned with glory, honor, dominion, etc. (Ps. 8:4-8) And Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection and is again to have dominion over earth, as its representative, Adam, had.—Acts 3:19-21 □

Bible Study

LESSON FOR AUGUST 6

Citizens of Two Worlds

MEMORY SELECTION: "In all thy ways acknowledge Him, and He shall direct thy paths."—Proverbs 3:6

SELECTED SCRIPTURE: Acts 21:27-36; 25:11, 12

WE LEARN from the context of our present lesson that the Apostle Paul was returning to Jerusalem from his third missionary tour. He had spent much time and strength in proclaiming the message of truth in many parts of the ancient world. And, although he had been warned about possible trouble if he went to Jerusalem, he was very glad to see the brethren in that city again.

Several months before his arrival he acknowledged in his letter to the Romans—which was written from Corinth—that trouble might be expected in Jerusalem. In connection with this matter he told them: "Brothers, I beg of you, by our Lord Jesus Christ and by the love that the Spirit inspires, rally round me by praying to God for me; pray that I may be delivered from unbelievers in Judea, and also that my mission to Jerusalem may prove ac-

ceptable to the saints. Then, by God's will, I shall gladly come to you and rest beside you." (Rom. 15:30-32, Moffatt) It appears evident from this passage that Paul had hoped to visit the brethren in Rome once again, after having gone to Jerusalem. Here again he was thinking about the welfare of the brethren even when his own life was in danger.

Paul was not fearful of what man might do unto him but was intent only upon serving the truth. During the voyage to Jerusalem he went to Caesarea and spent several days in the home of Philip the evangelist. (Acts 21:8) The scriptural account reads: "And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and

said, Thus saith the [Holy Spirit], so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem."—vss. 10-12

Agabus had brought information concerning the danger that lay ahead. "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (vs. 13) The brethren had tried to protect their beloved apostle from harm, but "when he would not be persuaded, we ceased, saying, The will of the Lord be done. And after those days we took up our carriages, and went up to Jerusalem."—vss. 14, 15

One of the reasons Paul was anxious to go to Jerusalem was to give the brethren there the sum of money that had been collected from the various ecclesias he had visited. He had learned that there were many in Jerusalem who were suffering deprivation and want. When he made this matter known among the churches, many were glad to help their brethren who were in need.

After his arrival and meeting with the brethren in Jerusalem, Paul was caught in an unusual circumstance. Because of his preaching activities in connection with the Law Covenant (that the Law was now dead), he was advised by some of the elders that he should clarify his position among the Jews by going to the temple and associating himself with some of those who had taken the Nazarite vow. It was thought that by his so doing his influence would be strengthened and that he would be in less danger.

The scheme was shortlived, however, as he was recognized by Jews who had seen him in Asia. An angry mob became incensed and sought his life. After beatings by the mob, he was rescued by Roman soldiers and taken away, and not without difficulty, as the mob pursued the soldiers who had chained him to themselves.

Amid the turmoil and hardship of the occasion, Paul did not set aside the main objective of his dedicated life. Even as he was being sped away by the soldiers, he asked the captain of the guard to allow him opportunity to speak. The request was granted, and he rose to explain to his audience some of those things they had heard wrongly about him. □

Ready to Witness

MEMORY SELECTION: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."—II Timothy 4:2

SELECTED SCRIPTURE: Acts 26:1-3, 19-29

ALTHOUGH there had been no infraction of the law on the part of the Apostle Paul, he was, nevertheless, kept prisoner by the Roman authorities for a period of about two years. This occurred during the governorship of Felix, who kept Paul prisoner to maintain his own position of relative favor with the Jews, even though he could find no apparent fault with the apostle.

Paul's enemies were, of course, those from among his own Jewish people. When Festus was to become the new governor of Judea, the Jews chose that opportunity to entrap Paul and bring him to trial, on trumped-up charges, before their own Sanhedrin. The scheme involved Tertulus, an experienced orator and the one they chose to be their spokesman. Speaking before Felix, he said (Acts 24:5, 6): "For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who also hath gone about to profane the temple:

whom we took, and would have judged according to our law."

The case was argued before the Roman tribunal in connection with Paul's so-called crimes having been along the lines of religious profanity, rather than along political lines. The Jews reasoned, therefore, that they, rather than the Roman government, should be given authority to try Paul.

When the matter was brought before Paul, he was given the choice, as a Roman citizen, whether he should be tried before a Roman court of law or before the Jewish Sanhedrin. Recognizing the situation and the attempted scheme to entrap him by poisoning the mind of the incoming and inexperienced new governor, Paul chose to be tried before a Roman court. He thereby foiled the objective of the Jews who sought to kill him. Meanwhile, too, an assassination plot, which had been formulated in case the first scheme was unsuccessful, failed.

The inauguration of the new governor, Festus, took place in Caesarea, at which time King Agrippa of Galilee was present. Agrippa understood Jewish customs and questions which were among the Jews. Festus believed, therefore, that if Agrippa were to hear the accusations against Paul, he could help him decide what charges were necessary to transport Paul to a Roman court of law. This afforded Paul an opportunity to speak on his own behalf before the king, the new governor, the assembled dignitaries, and the citizens.

Paul was glad for the further chance to preach the message of the kingdom, as well as to defend himself from those of his own countrymen who accused him and sought his life. He said: "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things

than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles."—Acts 26:19-23

It was on this last point—in connection with Jesus having been raised from the dead—that the whole dispute between Paul and the orthodox Jews lay. They could not accept the fact that Jesus had been raised from the dead and to a position of glory and honor at the right hand of God. Paul further explained that he had been given a commission by our Lord to preach both to Jews and to Gentiles these things about the kingdom: repentance, the resurrection of Jesus, and the calling of those who respond to the invitation to follow Jesus' teachings and example of holiness.

Festus believed Paul was mad (vs. 24), but Agrippa declared (vs. 28), "Almost thou persuadest me to be a Christian." Then Paul, rising to the occasion, said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (vs. 29) And at this they could find no fault with the apostle. □

Faith in Time of Peril

MEMORY SELECTION: "God is our refuge and strength, a very present help in trouble."—Psalm 46:1

SELECTED SCRIPTURE: Acts 27:21-26, 39-44

IN OUR previous lessons we have briefly outlined some of the experiences the Apostle Paul encountered during his consecrated ministry. The 27th chapter of Acts is a continuation of those experiences and indeed is quite exciting, especially in relation to the memory selection, which points the way to faith in God's abundant ability to care for his own. As the psalmist has reminded us, "God is our refuge and strength, a very present help in trouble." And surely during the perilous journey in which Paul was transported from the little port of Caesarea to stand trial in Rome, he must have been continually strengthened by the assurance of that passage of scripture.

The apostle was being sent under Roman guard from Judea to Rome to stand trial. He had been in prison for about two

years, during which time the Jews sought ways to take him and dispose of him. Their latest attempt was to convince the new governor, Festus, that Paul should be tried by the Jews in their own Sanhedrin as a religious prisoner, rather than in a Roman court. Their plan failed only when Paul chose to be tried in Rome as a Roman citizen.

The first leg of the journey was made in a small sailing vessel which took them to Myra, a city of Lycia. (Acts 27:5) The weather was fine and there was no difficulty on that part of the voyage. At Myra, Paul and the others who accompanied him were transferred to an Egyptian ship bound for Rome. It carried 276 passengers as well as a cargo of wheat. After they left Myra the pleasant weather continued for a few more days, but then it began to storm and the ship abandoned its scheduled

route to take advantage of the port at Fair Havens. While they waited for calmer weather the sailing season was getting late. "Now when much time was spent, and when sailing was now dangerous, because the fast was already past [the fast was on the tenth day of the seventh month, margin], Paul admonished them, and he said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives."—vss. 9, 10

Paul's warning went unheeded, and the vessel set out again. They had not gone far when they were caught in another storm, which forced them to take refuge on the tiny island Clauda. (vs. 16) There they were forced to make certain repairs to the boat before attempting to continue. Setting out again they floundered in the storm and were forced to begin throwing things overboard to make the vessel lighter. With conditions steadily worsening, the captain was unable to determine his course, and because of the rough weather the passengers and crew were unable to eat regularly. Finally after two weeks the ship was wrecked on the island of Malta.

It was, of course, a harrowing experience for all, and Paul took

the opportunity to remind his masters of the previous warning he had given them. "But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss."—vs. 21

No doubt there was little the masters of the boat could say in answer to Paul. But then he spoke to them a message of hope and assurance which he had received from God. "And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."—vss. 22-25

There are numerous and important lessons in the experiences of Paul. All of the Lord's people must pass through the stormy conflicts of life and learn to heed the providences of God on their behalf. There may be good days and bad, but even as God was with Paul, so shall he be with all of his people. □

Toward an Unhindered Gospel

MEMORY SELECTION: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Romans 1:16

SELECTED SCRIPTURE: Acts 28:16, 17, 21-31

THIS week's lesson pertains to the Apostle Paul's experiences during the final portion of his journey to Rome. He was being transported to stand trial before Caesar, although he had done nothing against the government or the people. He was a victim of hatred among his own people, the Jews, who could not accept his preaching in connection with Jesus Christ and the resurrection of the dead.

Paul and his companions suffered much in the way of hardship and deprivation on their voyage, which ended in shipwreck on the Isle of Malta. They were, however, warmly received and cared for by the inhabitants of the island, and during that delay they prepared themselves for the remaining portion of their journey. The time on Malta provided Paul an opportunity to preach the kingdom message to the residents. He also healed many of the sick

and afflicted. "And it came to pass, that the father of Publius lay sick of a fever and a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed." (Acts 28:8, 9) Even as a prisoner he took advantage of God's overruling providences on his behalf to give witness to the truth and the powers of the Holy Spirit which were given him as an inspired apostle of Jesus Christ.

Then, having wintered in Malta, the group set out once again on another ship bound for their destination. They landed safe at Puteoli, a seaport about 150 miles from Rome. There they waited seven days until the centurion received orders pertaining to the prisoners. Before proceeding to Rome, Paul met

with the brethren at Puteoli and sent word of his desire to meet with the other brethren along the route which led to Rome. He met with his Christian friends at Apii Forum, which is about 43 miles from Rome, and also at Three Taverns, 30 miles from the city.

We cannot help marveling at the manner in which God overruled on behalf of the apostle. His trip to Rome was more like another pilgrim journey than that of a prisoner of the Romans en route to stand trial before Caesar. All along the road which led to the great city, the brethren came to meet him and hear him speak of those things that so gladdened their hearts. Indeed, the entire journey from the time he left Caesarea had afforded Paul an opportunity to witness to the truth—to the passengers on board ship, to the crew, and to his guards, as well as to those who met him in the various ports.

And even after he arrived in Rome he was allowed to live in his own house and was granted certain liberties that provided him further opportunity to preach the message of the kingdom. He was still a guarded prisoner, but he was allowed to receive his friends and to speak the word of truth and encouragement to them.

Paul wasted little time in gathering together the Jewish leaders after his arrival in Rome. He wanted to explain to them firsthand the reasons why he had been brought to Caesar for trial. "And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, although I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain."—vss. 17-20

His hearers had received nothing in the way of letters from Jerusalem concerning him and were receptive to an invitation to hear him speak. And when they appointed a day, Paul once more rose to the occasion and expounded the scriptures to them. "And some believed the things which were spoken, and some believed not."—vs. 24 □

Christian Life and Doctrine

THE PEOPLE OF
THE BIBLE
—PART XXIII
THE BOOK
OF RUTH



Naomi, Ruth, and Boaz

THE last two verses of the Book of Ruth read, "Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David." It was David whom the Lord chose as the one through whose line the Messiah would come, and one of the chief purposes of the Book of Ruth was to enlarge on the overruling providences of God in continuing the genealogical chain which connects David with the royal line of Judah. Jacob had prophesied, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. 49:10

Instead of simply informing us that Boaz married a Moabite woman, the Lord caused this fact to be embellished in one of the most beautiful stories of all time. The opening verse of the book locates the time of the story during the period of the Judges. This period began a short time after the death of Joshua and continued to Samuel, who served as the last of

Israel's judges. In Acts 13:20 we are informed that this was a period of four hundred and fifty years.

During this time there was a famine in the land of Israel, and an Israelite by the name of Elimelech decided that he would move to the land of Moab, where he supposed conditions were more favorable. He took with him his wife, Naomi, and their two sons, Mahlon and Chilion. Soon thereafter Elimelech died, leaving Naomi a widow. Then her two sons married women of Moab. The name of one was Orpah and the name of the other, Ruth.

But after ten years these two sons of Elimelech also died. Naomi then had no one in Moab of her own kin, and hearing that conditions were now better in the land of Israel, she decided to return to her home country. And here is where the beauty of the story begins. Her daughters-in-law were evidently living with her at the time, and as she started on the return journey to Palestine they accompanied her.

But Naomi considered the matter and concluded that it would be better if Orpah and Ruth remained in Moab. She said to her two daughters-in-law: "Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept." —ch. 1:8,9

At first both the young women refused to heed Naomi's advice, saying to her, "Surely we will return with thee unto thy people." (vs. 10) But Naomi was quite insistent, and finally Orpah did decide to return to Moab and to her own people. But not Ruth. She said to Naomi: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." —vss. 16,17

Touched with this expression of love and devotion on the part of Ruth, Naomi no longer insisted that she return to her own people. "So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?"—ch. 1:19

Bethlehem was evidently but a village at that time, with essentially the entire population being acquainted with one another. And, although many years had passed since Elimelech and Naomi had left to go to the land of Moab, she was remembered when she returned, and apparently a hearty welcome was extended to her. But Naomi, while glad to be back among her own people, was nevertheless sad when she reflected upon what had happened in her life since she had left.

She said to the people of Bethlehem: "Call me not Naomi (meaning pleasant), call me Mara (meaning bitter): for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." (vss. 20, 21) There is here an acknowledgment of a wrong course which had been taken by Naomi and her husband in leaving the land of Israel to go into a strange land simply because they thought it would be economically better for them. God had given the Holy Land to his people, and he had promised to bless them in that land. To leave this provision and leave the Lord's people was disregarding the Lord's promises, due, probably, to a lack of faith in him.

Beginning of Harvest

Naomi and Ruth reached Bethlehem at the beginning of barley harvest. The famine had long ceased, and the land apparently was abundantly yielding its increase. The harvesters were already at work, and apparently the only immediate opportunity of gaining a livelihood was for Ruth to become a gleaner in one of the harvest fields. Leviticus 19:9 sets forth the Lord's law governing the privilege of the

gleaners. It was a special provision for the poor. The "corners" of the fields were to be left unreaped, and the grain was not to be too carefully gathered from the remainder of the fields.

The gleaners did not wait until the harvest was finished before beginning their work. Rather, they worked at the same time as the regular reapers. This is rather an important illustration of the "harvesting" of the Lord's "wheat" at the end of the age, as foretold in Jesus' Parable of the Wheat and the Tares. Although the parable says nothing about "gleaning" in connection with this work of "harvest," should we wish to include this detail we would have to consider it as representing small opportunities enjoyed by some during the time of harvest.

There was no question about Ruth finding an opportunity to glean. The law of God guaranteed her this privilege. It was merely a question of which field she would select in which to glean. Chapter 2 verse 3 explains that Ruth just happened to select a field which was owned by a kinsman of Naomi's husband. His name was Boaz, who is described as "a mighty man of wealth." (vs. 1) It might have seemed to Ruth that she just happened to select the field of this wealthy kinsman of her mother-in-law; but, unknown to her, the Lord's providences were at work, for his promises concerning the lineage of the tribe of Judah and the house of David were at stake.

The fact that this kinsman of her husband had become a mighty man of wealth doubtless helped to impress upon Naomi the mistake that was made in going to Moab. She returned poor, while the kinsman who remained had become wealthy. Boaz was unmarried, although by now he would not have been a young man.

Ruth went to work in the field of Boaz. Soon he came also to the field, evidently just to see how the work was progressing. He noticed Ruth and realized that she was a stranger. He asked the foreman of the reapers, "Whose damsel is this?"

(ch. 2, vs. 5) "The servant that was set over the reapers answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab."—vs. 6

Boaz was at once interested and sympathetic. He had heard about the Moabitish damsel who had returned to Bethlehem with Naomi, his kinsman's widow, but this was the first time he had seen her. He appreciated her industrious effort to secure a living for Naomi and herself, but especially for Naomi, who was no longer a young woman. (ch. 1:12) Ruth's devotion to her mother-in-law was indeed commendable.

Boaz spoke to Ruth, saying, "Go not to glean in another field, neither go from hence, but abide here fast by my maidens." (ch. 2:8) He continued, "Let thine eyes be on the field that they do reap, and go thou after them." To further reassure her, Boaz said, "Have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."—vs. 9

Ruth was deeply moved by this gesture of interest and friendship by Boaz, for after all she was not an Israelite, but a Moabite, at least by birth. She had, however, by profession, cast her lot in with the Israelites when she said to Naomi, "Thy people shall be my people, and thy God my God." These were not mere words, but a true expression of her heart; and now Israel's God was blessing her through Boaz, and she was deeply grateful, saying to him, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger?"—vs. 10

Boaz's answer was direct and to the point. It reveals that while this was the first time he had seen Ruth, he had heard much about her that was favorable. He said, "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come among a people which thou knewest not hertofore. The Lord recompense thy work, and a full reward be given

thee of the Lord God of Israel, under whose wings thou art come to trust.”—vss. 11,12

Here the true character of Boaz is revealed. He realized that Ruth had made a great sacrifice in leaving her own people and her own country in order to remain with Naomi and minister to her needs. Ruth loved Naomi, and it is reasonable to assume that one of the things which had inspired this love was the manner in which Naomi's religion influenced her life. Ruth could see that devotion to Israel's God had wrought a beautiful character which induced her devotion and love. It was not in ignorance that Ruth had said to Naomi, “Thy God shall be my God.”

Boaz understood these circumstances. He knew that now, in favoring Ruth, he was favoring one who was at heart a true Israelite, regardless of where she might have been born. He knew that Israel's God poured out his blessing upon those who are at heart devoted to him and to his people, so he did not hesitate to do the same. Ruth had come to trust under the “wings” of Jehovah, and he wanted her to be assured that she had made no mistake in so doing.

The friendliness of Boaz toward Ruth was not merely in words. He invited her to eat with the reapers, and he personally passed her the “parched corn,” which apparently was the substantial part of the meal. Then he instructed his reapers to allow Ruth to glean “even among the sheaves, and reproach her not.” This was a favor not ordinarily granted to gleaners. He also instructed them to drop some of the grain purposely so she would be sure to get a good supply. And she did. That night she returned to Naomi, taking with her an “ephah of barley.” We cannot be certain just how large a quantity this was. In Leviticus 6:20 we find instructions concerning a meat offering that was to consist of one-tenth of an “ephah.” This one-tenth of an “ephah” was sufficient to make a cake for a morning and evening sacrifice. So ten times this much would seem to be a generous portion of barley to glean in one day. But this was the way Boaz wanted it to be.

Naomi Pleased

Naomi had a good meal that evening, and after it was over she asked Ruth, "Where hast thou gleaned today?" Ruth told her, and then Naomi said, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen," or, as stated in the margin, "one that hath right to redeem." Then Naomi counseled Ruth to follow the instructions of Boaz and continue gleaning in his field, remaining close to his maidens. This she did and was faithful in her gleaning work until the full end of both the barley and wheat harvest, meanwhile continuing to live with her mother-in-law.

Now, the harvest over, Naomi concluded that it was time for her to make some suggestions concerning further procedure. She was acquainted with the Jewish law with respect to the redemption of property by a near kinsman and also the provision of the law that a childless widow should be taken to wife by a near kinsman. Here, she correctly concluded, was a situation in which these provisions could be carried out to the advantage of all concerned.

As we have noted, Boaz was evidently no longer a young man. He highly esteemed Ruth, appreciating her loyalty to Naomi and her purity of character. If he had thought of her at all from the standpoint of marriage, he had not so indicated. He perhaps concluded that Ruth, being still a comparatively young woman, would not be interested in such an old man. Naomi, however, made plans to change his mind.

She had evidently studied the habits of Boaz and knew that on a certain evening he would be winnowing barley on his threshing floor. She instructed Ruth to make proper preparation, including an anointing with oil—probably romantically perfumed—and go to the threshing floor, but to remain out of sight until Boaz had finished eating and drinking. "And she went down unto the floor, and did according to all that her mother-in-law bade her."—ch. 3, vs. 6

“And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.” (vs. 7) His first sleep over about midnight, Boaz discovered that there was a woman lying at his feet. Naturally he was somewhat disconcerted, and he demanded, “Who art thou?” The answer came, “I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.” The marginal translation reads “one that hath right to redeem.”—vss. 8,9

Boaz at once understood the implications of this reply; namely, that Ruth was saying she desired him to marry her and redeem the land which Naomi was offering for sale. The law of the Lord governing this matter is set forth in Deuteronomy 25:5-10. From Ezekiel 16:8, where the Lord makes use of this custom to illustrate his relationship to Israel, it becomes apparent that Ruth's suggestion that Boaz spread his skirt over her, if acted upon, would be considered by her as a proposal of marriage.

Boaz was much pleased by this suggestion and was doubtless flattered. He said to Ruth: “Blessed be thou of the Lord, my daughter: for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followest not young men, whether poor or rich.” This statement is most revealing. Ruth had been kind to her mother-in-law in her old age, and besides, as Boaz indicates, had shown no interest in the young men of the community but was now offering herself to him, a man old enough to address her as “daughter,” to be his wife. All things considered, this displayed Ruth's genuine interest in the welfare of the family into which she had married.

Boaz indicated at once his decision to act favorably upon Ruth's request. But he was an honorable man, and he knew that there was a kinsman, as he said, “nearer than I.” He felt obligated to give him first opportunity. He asked Ruth to lie down until morning, promising that he would seek out the

nearer kinsman and give him the opportunity to redeem the inheritance. If he declined to do so, "then," he said, "will I do the part of a kinsman to thee."

Ruth returned to Naomi in the morning and told her about what had happened. Naomi had a good understanding of human nature. She said to Ruth, "Sit still, my daughter, until thou know how the matter will fall: for the man [Boaz] will not be in rest, until he have finished the thing this day."—ch. 3:18

And Naomi was right. Boaz acted at once. He proved to all concerned, and in harmony with the arrangements set forth in Deuteronomy 25:5-10, that the nearer kinsman was not interested in the proposition; so he bought the land from Naomi and married Ruth. It is a beautiful and interesting story, and, as we have said, supports what would otherwise be a weak link in an important genealogical line from which Jesus, the promised Messiah of Israel and the Savior of the world, was born.



**"THE END
OF THE WORLD"**

To be discussed by

'FRANK and ERNEST'

**WPAZ—1370—12:45 p.m.
SUNDAY, AUGUST 20**

Tune in this discussion, and
send for a free copy of "God
and Reason." Send to:

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

FOR YOUR NEWSPAPER

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

AUGUST SPECIAL: On Sunday, August 20, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

Christian Life and Doctrine

The Parable of the Sower

“But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.”—Luke 8:15

THE lessons taught by Jesus were intended to reveal marvelous heavenly truths. In order that we might understand these truths, Jesus employed simple illustrations which touch our everyday life. Such is the lesson in the Parable of the Sower. Everyone at some time or another, even the city dweller, becomes exposed to the growth of plants from seed. This amazing, yet commonplace, event may go unnoticed by us in the humdrum of life, even though all life is a miracle. The study in nature of the development of life from the lowly seed makes us aware of God's character—his power, justice, wisdom, and love. This is also true in the Parable of the Sower, where Jesus, by illustration, tells of God's seeking the development and growth of new creatures in Christ Jesus. Here, too, God's character is in evidence.

The Parable of the Sower is found in three of the Gospels: Matthew 13:3-8, Mark 4:3-8, and Luke 8:5-8. The accounts, except for slight variations, are similar. The account in Matthew 13:3-8 reads as follows: “And He spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and

because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.”

Unlike some parables that need searching and studying of other scriptures to insure a proper interpretation and understanding of the meaning, this parable was interpreted by Jesus for his disciples. The interpretation is given in each of the Gospel accounts, and it is clear that the interpretation was given to his disciples only.

The account in Matthew contains the most background information. Jesus came to sit by the sea when a large multitude gathered unto him. The multitude was so large that he went into a ship offshore so that he could speak to all of them while they gathered on the shore. Thus it was that he gave the lesson on the Parable of the Sower. After he had given this illustration, the disciples came to Jesus and asked why he spoke to the people in parables. The answer given by Jesus is not understood by many sincere, good people; it can be understood only by the spirit-begotten, who are acquainted with God’s plan. His answer was, “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” (Matt. 13:11) And then (quoting from Isaiah 6:9, 10) Jesus said: “Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.” (Matt. 13:13-15) But to his disciples Jesus said, “Blessed are your eyes, for they see: and your ears, for they hear.”—Matt. 13:16

This parable was spoken to all the people, but only the Lord's disciples heard the interpretation. Would it have mattered if the people, who went away, had heard the interpretation, too? We can safely conclude that it would not have mattered. The reason is plain. Since the printing of the Bible and its distribution into many lands, worldwide, many people have read the parable, and the interpretation, too. They have not understood it, nor have their lives been affected by the reading.

Jesus also said on that occasion, "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (Matt. 13:17) Why weren't righteous men and prophets permitted to see and hear? The simple answer is that it was not time to sow the seed for the New Creation. Also, as we delve into this subject, we learn that God's Holy Spirit has to be imparted to those whose eyes and ears are to be opened. It is God's Holy Spirit that opens the eyes and ears of Christians today. Hence they are called blessed. But as we know, the Holy Spirit could not be given until Jesus died and provided the ransom. Yet if it were possible for all people who read the Bible to understand the interpretation of this parable, they would recognize that during the Gospel Age the hearers of God's Word are divided into four classes.

In the natural picture, the sower of any kind of seed cherishes the hope of that seed becoming a living plant. So also in this parable. The sower of the seed is God, and the seed is called "the Word of the kingdom" in Matthew 13:19 and "the Word of God" in Luke 8:11. The new "life" which God wants to bring forth in this Gospel Age—like any life in the natural realm—needs three essentials: air, water, and food. These ingredients are as essential to plant life as to animal life. Animals need air first and can live only minutes without it. They need water next and can live only days without it. They can survive for the longest period (weeks)

(Continued on page 39)

DAWN Publications

TEN-CENT BOOKLETS

ARCHEOLOGY

PROVES THE BIBLE

Designed to increase faith

CHRIST'S

THOUSAND-YEAR KINGDOM

Christ's reign will bless mankind

COMING BACK

FROM HELL SOON

A new approach to an old subject
Large print

CREATION

Examines the Genesis record

GOD AND REASON

How God will bring peace

GOD HAS A PLAN

A brief outline, illustrated

GOD'S PLAN

Illustrated by charts

GOD'S PLAN FOR MAN

A series of twenty-three lessons

GOD'S REMEDY

FOR A WORLD GONE MAD

A clear and concise presentation of
the doctrine of the kingdom
Large print

THE GRACE OF JEHOVAH

God's appeal is through love

HOPE BEYOND THE GRAVE

The Bible's teaching on the soul,
spirit, heaven, hell, and paradise

ISRAEL IN HISTORY AND PROPHECY

Significance of the present rebuilding
of Palestine

THE KINGDOM OF GOD

Evidence that it is near

OUR LORD'S RETURN

Reveals the manner and purpose

PARADISE WITHOUT POLLUTION

God's solution to man's problems

A ROYAL NATION

Deals with British-Israel doctrines

SCIENCE AND CREATION

Harmony of science and the Bible

THE TRUTH ABOUT HELL

What the Bible really says

WHEN A MAN DIES

Solves the riddle of death

WHY GOD PERMITS EVIL

A satisfying message of comfort

ARE YOU MOVING?

IT WILL SAVE THE
DAWN A CONSIDERABLE
AMOUNT OF EXPENSE IN
POSTAGE IF YOU WILL
NOTIFY US THREE WEEKS
IN ADVANCE OF YOUR
MOVE.

"HOPE": A message of comfort for
those who have lost loved ones in
death, giving assurance that in the
resurrection they will meet their
beloved dead. Excellent for mailing.
Twelve copies for 25¢.

Bound volumes of The Dawn are
available for 1975 and 1976, in hard
cover at \$3.50 each and in vinyl
cover at \$2.50 each. For 1977 they
are in vinyl cover only, at \$2.50 each.

... informative and devotional

FIVE-CENT BOOKLETS

ARMAGEDDON, THEN WORLD PEACE

Discusses prophecies of our day

THE BLOOD OF ATONEMENT

Basis of reconciliation with God

BORN OF THE SPIRIT

When and how?

THE CHURCH

The true church—how to join

THE DAY OF JUDGMENT

Presents hope for the unsaved dead

DIVINE HEALING

When sickness and death will end

FATHER, SON, AND HOLY SPIRIT

Understandable and scriptural

THE FUTURE OF ISRAEL AND THE WORLD

A bright hope for Jew and Gentile

HOPE FOR A

FEAR-FILLED WORLD

Mankind will not be destroyed

HOW GOD ANSWERS PRAYER

Comforting and reassuring

JESUS, THE WORLD'S SAVIOR

Portrait of qualifications

LIFE AFTER DEATH

A bright future for all mankind

THE LIGHT OF THE WORLD

Identifies the true witnesses of
Jehovah and of Jesus

PEACE

THROUGH CHRIST'S KINGDOM

The world's only hope

REINCARNATION

VERSUS RESURRECTION

Shows that life after death is
through the resurrection

SPIRITUALISM—ITS CLAIMS

Can the dead communicate?

WHAT CAN A MAN BELIEVE?

The Bible answers

YOUR ADVERSARY THE DEVIL

Who is he? Who created him?

THE TRACTS LISTED BELOW ARE AVAILABLE FREE

Death Itself Will Die

Do You Know?

God Has a Plan

God's World of Tomorrow

Has Christianity Failed?

The Homecoming of Our Dead

Hope for a Fear-Filled World

Hope of Universal Peace

Human Destiny

Israel Fulfilling Prophecy

Key to the Bible: The Divine

Plan of the Ages

Prophecies Fulfilled

The Truth About Hell

Where Are the Dead?

Why God Permits Evil

The World of Tomorrow

Order all literature from:

DAWN PUBLICATIONS

EAST RUTHERFORD, N.J. 07073

Radio Broadcast Schedule

SOUTH CAROLINA

Hemingway WKYB 10

TEXAS

Borger KQTY 1490 8:00 a.m.
 Hamilton KCLW 900 10:00 a.m.
 Pleasanton KBOP 1380 7:30 a.m.
 Shamrock KBYP 1680 10:15 a.m.

UTAH

Salt Lake City KWHO 9:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:45 a.m.
 Seattle KMPS 1300 10:00 a.m.
 Spokane KICN-FM 99 3:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WZUU 8:00 a.m.
 Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.
 Sheridan KWYO 1410 12:00 noon

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
 Lethbridge, Alta. CJOI 7:15 a.m.
 Vancouver, B.C. CJCJ 800 9:45 a.m.
 Winnipeg, Man. CKJS 9:00 a.m.
 Corner Brook, Nfld.

CFCB 570 10:30 a.m.
 Dear Lake, Nfld. CFDL-FM
 Port au Choix, Nfld. CFNW 10:30 a.m.
 Port aux Basques, Nfld.

CFGN 910 10:30 a.m.
 St. Andrews, Nfld. CFCV-FM
 St. Anthony, Nfld. CFNN-FM
 Stephenville, Nfld. CFSX
 Oshawa, Ont. CKLB 1360 9:45 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.
 Regina, Sask. CKRM 7:45 a.m.
 Yorkton, Sask. CJGX 940 10:00 a.m.

AUSTRALIA

Geelong 3GL 10:00 a.m.
 Wangaratta 3NE 8:15 p.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

Radio Sri Lanka (Sat.) 9:45 p.m.

ISLE OF MAN - GREAT BRITAIN

Manx Radio 2030

MALDIVES ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

NEW ZEALAND

Auckland 1XI 10:45 p.m.
 Dunedin (Sat.) 4XD 6:45 p.m.
 Whakatane 1XX 9:00 p.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 9:15 p.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio
 (Wed.) 11:30 a.m.

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales XEHF 9:00 a.m.

CALIFORNIA

Fresno KXEX 1550 10:45 a.m.
 Los Angeles XEGM 7:45 a.m.
 San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

ILLINOIS

Chicago (Sat.) WOJO 6:45 p.m.

TEXAS

Lubbock KWGO 8:30 a.m.
 San Antonio KUKA 1250 8:45 a.m.

MEXICO

Mazatlan XEACE 9:00 a.m.
 Nogales XEHF 9:00 a.m.

PORTUGAL

Oporto Radio Miramar
 782 k.c. 10:15 p.m.

URUGUAY

Montevideo Radio El Espectador
 810 k.c. (Sat.) 1:30 p.m.

"FRANK and ERNEST"

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA			Newport	WNOP	8:00 a.m.
Mobile	WABB	6:45 a.m.	Winchester	WWKY 1380	10:30 a.m.
Sheffield	WSHF 1290	1:30 p.m.	MAINE		
ARIZONA			Caribou	WDHP 96.9 FM	
Phoenix (Sat.)	KHCS	11:30 a.m.	Portland	WDCS 97.9 FM	10:30 a.m.
Tucson	KFMM 99.5 FM	5:00 p.m.	MICHIGAN		
ARKANSAS			Detroit	CKLW 800	7:45 a.m.
N. Little Rock	KSOH 1050	8:15 a.m.	Grand Haven	WGHN	8:30 a.m.
CALIFORNIA			Grand Rapids	WMAX 1480	8:45 a.m.
Bakersfield	KUZZ	8:30 a.m.	Saginaw	WSGW 790	7:45 a.m.
El Centro	KICO 1490	10:30 a.m.	MINNESOTA		
Los Angeles	KBRT 740	9:00 a.m.	Bemidji	KBUN 1450	10:45 a.m.
Petaluma	KTOB	9:45 a.m.	Minneapolis	KTCR	9:45 a.m.
Redding	KSXO 600	7:45 a.m.	MISSOURI		
Sacramento	KEWT	6:45 a.m.	Farmington	KREI 800	9:00 a.m.
San Francisco	KNEW 910	8:30 a.m.	St. Louis	KSTL 690	7:30 a.m.
COLORADO			MONTANA		
Englewood	KQXI 1550	3:15 p.m.	Baker	KFLN 960	8:00 a.m.
DELAWARE			Kalispell	KGEZ 600	9:30 p.m.
Wilmington	WTUX 1290	10:15 a.m.	Miles City	KATL 1340	10:15 a.m.
FLORIDA			NEW JERSEY		
Jacksonville	WBIX	1:15 p.m.	Hackensack	WWDJ 970	10:30 a.m.
Orlando	WGTO 540	7:30 a.m.	Salem	WJIC 1510	9:45 a.m.
Tampa	WFLA 970	8:30 p.m.	NEW YORK		
GEORGIA			Buffalo-Niagara Falls		
Albany	WALG 1590	7:30 p.m.		WHLN 1270	12:00 noon
IDAHO			Mineola (Sat.)	WTHE 1520	9:00 a.m.
Coeur d'Alene	KVNI 1240	9:15 a.m.	Rochester	WEZO	6:30 a.m.
Sandpoint	KSPT 1400	10:15 a.m.	NORTH CAROLINA		
ILLINOIS			Beaufort	WBMA 1400	9:00 a.m.
Elmhurst	WKDC 1530	8:15 a.m.	Mt. Airy (Sat.)	WPAQ	11:00 a.m.
Granite City	WGNU 920	9:00 a.m.	OHIO		
La Salle	WLPO 1220	9:45 a.m.	Columbus	WTVN	6:05 a.m.
Peoria (Sat.)	WPEO 1020	11:15 a.m.	Dayton	WAVI	10:45 p.m.
Rockford	WRRR 1330	6:15 a.m.	Zanesville	WHIZ 1240	6:40 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	OKLAHOMA		
INDIANA			Norman	KNOR 1400	7:30 a.m.
Evansville	WIKY	7:15 a.m.	OREGON		
Gary-Hammond	WJOB 1230	8:30 a.m.	Portland	KYXI 1290	9:30 a.m.
Muncie	WLBC 1340	7:00 a.m.	PENNSYLVANIA		
KANSAS			Allentown	WHOL 1600	9:30 a.m.
Goodland	KLOE 730	12:15 p.m.	Pittsburgh	WYJZ	8:45 p.m.
KENTUCKY			Pottstown	WPAZ 1370	12:45 p.m.
Bowling Green	WLBj 1410	8:00 a.m.	PUERTO RICO		
Louisville	WHAS 84	10:30 a.m.	Aguadilla (Fri.)	WABA	8:00 p.m.

36 THE DAWN

Television Schedule

NEVADA		SOUTH DAKOTA	
Las Vegas	KLAS	Rapid City	KOTA
NEW JERSEY		TENNESSEE	
Pt. Pleasant (Mon.)	CATV 8:00 p.m.	Chattanooga	WTVC WDEF
NEW YORK		Kingsport	CATV
Binghamton	WICZ	TEXAS	
Horsehead (Wed.)	CATV 6:00 p.m.	Amarillo	CATV
Levittown	CATV	Austin	KLRN
New York	Tele-Mine	Beaumont	KFDM
N. Syracuse	CATV	Dallas	WFAA
Rochester	WHEC	Dallas-Ft. Worth	KXTX
Watertown	CATV	Houston (Sun.)	KTRK 7:30 a.m.
NORTH CAROLINA		Mission	CATV
Greenville-Washington	WCTI	Plainview (Thurs.)	CATV
Hickory (Sun.)	WHKY	Temple	KNCT KOEN
New Bern	WCTI-A	UTAH	
OHIO		Salt Lake City	KUTV KSL
Cincinnati (Thurs.)	WCPO-TV Channel 9 2:00 a.m.	VIRGINIA	
Dayton	WHIO	Roanoke	WDBJ
Lancaster	CATV	WASHINGTON	
Zanesville	WHIZ	Tacoma	KTVW CATV
OKLAHOMA		WASHINGTON DC	
Ardmore	KXII	WEST VIRGINIA	
Duncan	KATV	Bridgeport	WBTW
Tulsa	KTUL CATV	Charleston	WCHS CATV
PENNSYLVANIA		Logan	WVCC-TV
Allentown	Service Electric Cable	Morgantown	CATV
Altoona	WPOC	Oak Hill	WOAY-TV Channel 4
Dunmore N.E.PA.	CATV	Parkersburg	WTAP
Ephrata (Wed.)	KATV 6:00 p.m.	WISCONSIN	
Indiana	CATV	Beloit	CATV
Johnstown	CATV	Eau Claire	WEAV Channel 13
Palmerton	Blue Ridge CATV	Janesville	CATV
Philadelphia	WPVI	La Crosse	WXOW
Pittsburgh	WTAE	Madison	WKOW
SOUTH CAROLINA		Madisonville	CATV
Anderson (Tues.)	WAIM-TV Channel 40 5:30 p.m.	Rhineland	WAEQ
Ashville	WANC	Wausau	WAOW
Columbia	WRLK	CANADA	
Mt. Pleasant	WCIV-TV	Sault Ste. Marie, Ont.	CATV
N. Charleston	CATV	Toronto, Ont.	CATV
		WEST INDIES	
		St. Kitts	ZIZ-TV Channel 5

RADIO TOPICS FOR AUGUST

- | | |
|-----------------------------------|-------------------------|
| 6—God's New Social Order | 20—The End of the World |
| 13—Christianity Versus Heathenism | 27—The Witch of Endor |

The BIBLE ANSWERS

MODERN CABLE NETWORK SCHEDULE SUNDAYS UNLESS OTHERWISE NOTED

Lanett, AL
El Cajon, CA
Lake Elsinore, CA
Oxnard, CA
Salinas, CA
Seaside, CA
Walnut Creek, CA
Colorado Springs, CO
Danbury, CT
Plainville, CT
Newark, DE
Ft. Myers, FL
Ft. Walton Beach, FL
Gainesville, FL
Melbourne, FL
Naples, FL
Orlando, FL
Decatur, GA
Rome, GA
Savannah, GA
Kankakee, IL
Moline, IL
Peoria, IL
Rantoul, IL
Romeoville, IL
Springfield, IL
Anderson, IN
Bloomington, IN
Kokomo, IN
Lawrenceburg, IN
New Haven, IN
South Bend, IN
Des Moines, IA
Spencer, IA
Overland Park, KS
Baton Rouge, LA
Augusta, ME
Westbrook, ME
Cambridge, MD
Ellicott City, MD
Holyoke, MA
Leominster, MA
New Bedford, MA
Revere, MA
Westfield, MA
Grand Rapids, MI
Hibbing, MN

Mankato, MN
New Ulm, MN
Joplin, MO
Lincoln, NB
Eatontown, NJ
Buffalo, NY
Central Islip, NY
Greenlawn, NY
Horsehead, NY
Johnstown, NY
New York, NY
Garner, NC
Columbus, OH
Lancaster, OH
Marietta, OH
Middletown, OH
Norman, OK
Tulsa, OK
Woodward, OK
Eugene, OR
Butler, PA
Ephrata, PA
Farrell, PA
Grove City, PA
Indiana, PA
New Kensington, PA
Reading, PA
Shamokin, PA
Knoxville, TN
El Paso, TX
Greenville, TX
Plainview, TX
Hampton, VA
Lexington, VA
Bellevue, WA
Tacoma, WA
Charleston, WV
Huntington, WV
Kenova, WV
Logan, WV
Milton, WV
Pt. Pleasant, WV
St. Albans, WV
Appleton, WI
Madison, WI
Racine, WI

(Continued from page 31)

without food, but without food they would also eventually die. Thus these essential ingredients of life form a definite part of the lessons in the parable.

The parable might be appropriately called "the Parable of the Four Soils" because the seed fell on four different soils. These soils are representative of different heart conditions possessed by the hearers. The first type of soil was called the "wayside." The first essential for a soil to be useful is aeration. The soil needs to be porous (in a broken-up condition—as a plowed field) so that the seed can lodge in one of the pores or crevices. Otherwise the seed will never germinate. The seed that fell by the wayside never started to grow. Instead, it became food for the birds.

The wayside in the parable is the same as a pathway or roadway. Beaten paths have odd ways of starting. In many cities the main arteries which seem to come from all directions, with strange twists and turns, toward the heart of the city, were often, in the beginning, cow paths. These were trails used to bring the cows into the barns after grazing in the fields. Many of our highways follow old Indian or scout trails. Once a trail is started, it is so easy and natural to follow that same trail that it is rare for anyone to start a new one. And as many walk along a trail, they tread underfoot the small beginnings of vegetation so that it cannot grow. All of us have seen places where the whole area is covered with weeds and vegetation which are growing profusely, except where people have walked to take a shortcut across the field.

These beaten paths, or the wayside in the parable, represent the standard, fixed courses of our societies, with their accepted philosophies. All these pathways are policed constantly by Satan and his cohorts (pictured by the birds which ate the seed that fell by the wayside). Or the seed gets trodden underfoot and dies (as in the Luke account). The hearts of the largest of the four classes are represented by this wayside soil, or the nonunderstanding class described by the prophet in Isaiah 6:9, 10.

This is the interpretation given by Jesus. Matthew 13:19 says: "When anyone heareth the Word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." Mark 4:15 says, "And these are they by the wayside, where the Word is sown; but when they have heard, Satan cometh immediately, and taketh away the Word that was sown in their hearts." Note the similarity of the language used in Luke 8:12 (when compared with Isaiah 6:9,10) which says: "Those by the wayside are they that hear; then cometh the Devil, and taketh away the Word out of their hearts, lest they should believe and be saved."

Since the picture of the wayside soil conveyed by our Lord is that of a class which cannot understand or appreciate the Word of God, we should not be surprised at the failure of God's Word being understood in spite of the voluminous work of the Bible Societies in making so many Bibles available worldwide. The reason is that there is too much interference from the fixed (beaten-path) philosophies of life. Some examples of these can be expressed tersely as:

"Get the most out of life."

"Fight for your rights."

"Survival of the fittest."

"Science knows all."

"Enjoy yourself. It's later than you think."

Then too, there is selfishness, which is used so well by Satan. He is quickly available to counteract any tendency toward an appreciation of God's Word. The hearts of mankind are hard-packed with selfishness and greed. Hence it has been suggested that the only way in which these hearts can be prepared for the kingdom of God is by having them plowed by the plowshares of trouble; and this God will do.

The germination of the seed can be associated with the power of God. It would appear that God's power has failed in the situation pictured by the wayside soil. But not so. The

Parable of the Sower is a Gospel-Age picture. Not all are called to be members of the church class. In the next age "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." (Hab. 2:14) "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." (Jer. 31:34) God's power will be used to pour out his Spirit upon all flesh (Joel 2:28), and the Word of God will then take effect in the hearts of men.

Continuing with the interpretation of the parable, we read in Matthew 13:20, "But he that received the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it." Here Jesus refers to a second class of hearers, whose hearts are represented by "stony places." In this soil there is pictured a class with a good attitude. The central theme of God's Word—the ransom merit of Christ—is no stumbling block. These rejoice in God's Word. In the natural picture, the soil is aerated and the seed germinates. Although the seed gets a foothold, it cannot get enough water (the next essential to growth) because the soil is stony, and it will not hold water. As a consequence, when the hot sun begins to shine, the young, tender plant becomes scorched, withers, and, having no root, dies. In nature this happens frequently. Rain which falls on stony ground either runs off or drains quickly to very low depths. But for the time that the water is available, all the roots seek the moisture and grow close to the surface. In good soil, the moisture is soaked up and drains slowly to lower depths, and the roots follow the moisture down, growing deep into the soil. An important rule for watering growing plants is not to use small, frequent doses of water, but rather to use large, less frequent, doses; for, even in good soils, roots can grow close to the surface. Notice how the parable stresses these points about the "stony places," mentioning the lack of "deepness of earth" and "lacking moisture."

Matthew's account continues the interpretation: "Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the Word, by and by he is offended." (Matt. 13:21) Mark's account has similar language: "And these are they likewise which are sown on stony ground; who, when they have heard the Word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the Word's sake, immediately they are offended." (Mark 4:16,17) Luke's account is similar but is more informative: "They on the rock are they, which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away." (Luke 8:13) This type of soil represents the hearts of many sincere believers who appreciate God's Word up to a point in their lives but may never reach the place where consecration takes place. Hence, their possible standing before God in receiving His Word disappears. Jesus makes it clear that these cannot endure the necessary trials. They cannot understand God's justice as manifested in the permission of evil. This class has the concept that God's children should receive only blessings from him. They know of God's power and expect it to be manifested on their behalf. But if they understood the Scriptures, they would know that tribulations and persecutions are necessary for Christian growth, just as the sun is essential for plant growth. The Apostle Paul and Barnabas said, "We must through much tribulation enter into the kingdom of God."—Acts 14:22

Although in the stony places God's power was manifest in that the seed germinated and grew (whereas in the wayside soil God's power never had a chance to be manifest), yet the hot sun (like God's justice, which can be severe) caused the plant to die. For the true Christian of the Gospel Age, to endure trouble and persecution is to learn of God's justice. Those who successfully endure the trials and persecutions

are like those in the illustration who have depth of soil—soil that is rich in food and capable of holding much moisture.

The seed that fell among thorns fell into good, rich soil. The seed germinated; it grew through the benefit of water and the sun and the food in the soil; but the thorns grew faster and choked the young, tender plant. Though it did not die, it bore no fruit. The thorns took the moisture, the food, and the sunlight and deprived the young plant so that its growth was stunted, and it had a full task to continue existing.

The parable interpretations were continued by Jesus as recorded in Matthew 13:22: "He also that received seed among the thorns is he that heareth the Word; and the care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful." And Mark 4:18, 19, "And these are they which are sown among thorns; such as hear the Word. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful." And Luke 8:14, "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."

The class whose hearts are represented by this type of soil are very logically selected by God. They have great capacity for good, vigorous Christian growth. They are teachable, energetic, zealous, capable of good works. But the wisdom of this world beckons, and it interferes with the acquisition of the wisdom of God. If God's wisdom were permitted to have a proper course, it would lead the way to sacrifice. Instead, the foolishness of this world stunts the growth of this class. The ambitions of the world consume so much time that these individuals give themselves more to the pursuit of such things as money-making, the honor of men, recreation, an active social life, or civic duties. In general, this class cannot let go of the things of this world. As a consequence, they are pictured as unfruitful.

This is the same class described by the Apostle Paul as those building on a proper foundation but with wrong materials: wood, hay, and stubble. (I Cor. 3:10-15) In the Parable of the Sower, it seems that Jesus, too, had in mind a class like this who would be influenced by the world, who would spot their robes and need to wash them in the blood of the Lamb. And they use some of their energy (like the nourishment in a rich soil) in the wrong way. Instead of using all their energy in the service of God and the building of Christian character, they waste some of it on the world. This class fails to fully understand God's wisdom, though they have experienced his power and understand his justice by accepting the ransom and making a consecration to God. This failure slows their development, so that as a class they don't die (cease to exist), but eventually are saved.

In the lesson of this parable it is not intended to carry every illustration to an extreme. The lesson Jesus gives is that the thorns will interfere with fruit-bearing. The cares of this world, the deceitfulness of riches, the lusts of other things, and the pleasures of this life are pictured by the thorns. We know that these are contrary to the Holy Spirit, being a part of the spirit of this world, and tend to draw the Christian away from God.

"But he that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." (Matt. 13:23) Mark's account says, "And these are they which are sown on good ground; such as hear the Word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred." (Mark 4:20) But only the Luke account describes the "good ground" as "an honest and good heart." "But that on the good ground are they, which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience." (Luke 8:15) This fourth class mentioned by Jesus, whose hearts are pictured by the soil that is so productive in bringing forth fruits, is the

spirit-begotten, church class. As in the parable, the seed, representing the Word of God, germinates, grows, develops roots, takes up the soil's nourishment, and brings forth fruit in varying amounts, up to one hundredfold. So also the Word of God in a good and honest heart will develop a character-likeness of Jesus, our Lord.

However, is there anything that might interfere with the successful growth and development of the seed which fell into "good ground"? Several answers might be given: the failure to get moisture (lack of study of God's Word); the failure to provide nourishment (loss of zeal for God); the growth of thorns (encroachment of the world).

It should be noted that both the third and fourth classes have hearts pictured by soil that can sustain good, vigorous growth. The one soil had thorns which were already growing. The other did not. All soils have undesirable seeds in them, lying dormant, ready to germinate and sprout forth. In the cultivation of a garden, there are two ways in which undesirable plants can be prevented from growing. One is to encourage the growth of the desirable plant through cultivation with proper care. Good, vigorous growth of the desirable plant will shade the ground and prevent sunlight from encouraging the growth of weeds. The other is to "weed" the garden daily by taking out the weeds by the roots. What is the illustration? The worldly cares, aims, and ambitions which reside within us all, as dormant seeds of thorns, need to be choked out of existence by continual, active, energetic service for God. Or else, if they should sprout, they need to be rooted out by sacrificial living. If we are faithful in attending to these tasks, the seed which God has planted will grow and bring forth fruit, up to as much as one hundredfold.

The plants growing all around us in God's wonderful natural realm are marvelous miracles. Jesus used these very well as lessons. But the true seed, the Word of God, which develops into the new creature in Christ Jesus, is the greatest

miracle of all. Paul helped to plant many such seeds and was abundantly used of the Lord in such a ministry. But he never wanted us to forget a most important fact in this development and growth, when in I Corinthians 3:6 he said, "I have planted, Apollos watered; but God gave the increase." To God be the honor and glory always, and forever!



Faith, Hope, and Love

THE Apostle Paul would have the church see that faith, hope, and love—three fruits of the Spirit—are far superior to all the "gifts" of the Spirit of any kind, because these will abide all through the age. Until the millennial morning we shall need faith; we shall need hope; we shall need love. We cannot get along without them. We cannot make any progress in the footsteps of Jesus without them. But if we seek to contrast these qualities among ourselves, he points out that the chiefest of these is love. Why the chiefest? Because it is the divine quality without which, though all the other qualities were possessed, we should still be unsatisfactory to God. It is the quality which will persist to all eternity. We shall always need to have love, if we are to abide in divine favor. As for faith and hope, excellent qualities though they be, the time will come when they will be swallowed up by sight, by fruition, by the actualities of the glorious condition of fellowship with the Lord. But love will never fail. Among all the graces of the Spirit, it stands supreme and eternal.

Only because of serious misconceptions of love is it necessary or even proper for us to remind our readers, in the apostle's words, that this quality is not merely a form of loving words, not merely kind words and smiles, but that it goes deeply into our natures and includes our deeds and our heart sentiments.—I John 3:18

Christian Life and Doctrine

“The Battle Is the Lord’s”

“And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord’s, and he will give you into our hands.”—I Samuel 17:47

THERE is no recorded incident in the Bible that illustrates more dramatically the Lord’s overruling providences and his willingness to fight for his people than David’s victory over Goliath, and the subsequent dispersion of the Philistines. It was necessary, of course, that David demonstrate his faith, and this he did by insisting on meeting the Philistine, even though he was a dwarf beside Goliath. David disdained the proffered armor and confronted the Philistine with only a sling and some stones. In verse 45 David said: “Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.”

The result of this confrontation is well-known. “And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.”—vs. 49

It is reasonable to assume that Goliath was arrayed in almost invincible armor, including a helmet and a shield. Perhaps it was just for a moment that an opening in the helmet presented itself as a target to David; but that was all that was necessary, and the Lord saw to it that the missile found its mark.

When the Lord made the covenant with the children of Israel at Mount Sinai, he set them apart as his people. In

Deuteronomy 7:7,8,12,24 we read: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. . . . If ye hearken to these judgments, and keep, and do them, . . . the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers. . . . And he shall deliver . . . kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them."

When the nation of Israel was obedient and faithful they enjoyed this wonderful relationship with the Lord. But when they were disobedient and unfaithful the Lord punished them.

Hezekiah was one of the kings of Israel who found favor in the Lord's sight. He came to the throne when his father Ahaz died, and he immediately began to reinstitute the priesthood and the temple and all that pertained to them. In II Chronicles 31:20,21, we read: "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

But after these things a wicked king of Assyria, Sennacherib, encamped against the cities and sought to win them for himself. When Hezekiah determined that the Assyrian king proposed to fight against Jerusalem, he gathered his princes and heads of the tribes together and took counsel. They planned their defense and strengthened themselves.

Then Hezekiah went to the people, saying: "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be

more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.”—II Chron. 32:7,8

It appears from the statement “There be more with us than with him” that Hezekiah was aware of the heavenly army and the awesome power of God that was standing by ready to fight the battle. Against such forces the arm of flesh employed by the Assyrian king would be helpless when put to the test. And the people had confidence in Hezekiah, a king who had the favor and blessing of Jehovah God, and they put their trust in the overruling providences of the Lord on their behalf.

But Sennacherib launched a campaign among the people to discredit Hezekiah and cast doubt upon the power of the Lord to deliver them from the siege. In II Chronicles 32:10 we read, “Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?” The thought that was intended to be conveyed was complete disdain for the protection that might be offered by the God of Israel.

Then, to undermine the influence of Hezekiah, the Assyrian said: “Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The Lord our God shall deliver us out of the hand of the king of Assyria? Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?”—vss. 11,12

Among many of the reforms that had been instituted by Hezekiah was one to banish idol worship. In the 1st verse of the 31st chapter we read, “All Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places.” Sennacherib suggested to the minds of the Israelites that this was a fatal mistake; for because of this when they found that

Jehovah was unable to help them, they would not be able to turn to other gods because they had been desecrated.

But then Sennacherib suggested that their faith in one God, or even a multiplicity of gods, was foolishness anyway, because in the past no one had been able to stand up against his armies. In verse 15 (ch. 32) we read: "For no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?"

These fiery darts began to have a telling effect upon the Israelites, especially as the effort to destroy their faith intensified. In verses 16 to 19 we read that the Assyrians spoke more against the Lord God and Hezekiah. They wrote letters and they cried with loud voices in Israel's own language, suggesting that all gods were the work of man's hands and that nothing could save the Israelites.

The children of Israel did not rail against their tormentors but turned to the Lord, the source of their strength. They realized that in their own strength they could not stand up against such onslaughts. They realized that the battle was the Lord's. In verses 20,21 we read: "And for this cause Hezekiah the king, and the Prophet Isaiah the son of Amoz, prayed and cried to heaven. And the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land."

"Now all these things happened unto them for ensamples: and they are written for our admonition." (I Cor. 10:11) What lessons can we, as probationary members of the body of Christ, learn from these experiences of the nation of Israel? We are told in II Corinthians 10:3-5: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of

God, and bringing into captivity every thought to the obedience of Christ.”

In I Peter 5:6-10 we have the additional admonition: “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”

Our Christian walk is a continuous battle with the spirit of darkness, Satan. And we find his influence manifested in our flesh and in the world all about us. Our enemy is a giant, in whose presence we are feeble indeed. The apostle calls him a wily foe, and our Lord instructed us to pray, “Abandon us not in temptation but deliver us from evil [margin: evil one].” Quite obviously we need the Heavenly Father’s assistance, as did David and Hezekiah.

All whom the Lord accepts as prospective members of the body of Christ have been anointed and have come under the divine power and guidance; and these therefore have the privilege of calling on him for help in time of need. But, as with David and Hezekiah, the Lord expects his children to carry the battle against the Adversary as far as they can. It is the natural tendency of those of us who must contend with so powerful an adversary to want to don an armor similar to that worn by Goliath. But the Christian must soon realize that our weapons are not carnal. We cannot fight evil with evil, wrong with wrong, slander with slander. If we do undertake to do so, we will surely lose the battle.

The Lord expects the Christian to use those things that he has provided for their own defense. The Apostle Paul does

liken those things that the Lord has provided to armor, but he gives a spiritual application to its various parts.

In Ephesians 6:10 we read, "Finally, my brethren, be strong in the Lord, and in the power of his might." It is worthy of notice that the apostle did not say, "Be strong in your own strength," but rather, he admonishes us to be strong in the Lord and his power. We can be strong in the Lord only if we rest in him; that is, if we cease from our own works. To rest completely means that we must exercise complete faith in the Lord's overruling providences.

Then in verse 11 the apostle states, "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." It is essential that the Christian make use of every defense that the Lord has provided for us, else the Devil will find the weak spot, and suddenly we will become exposed to the vastly superior strength and intellect of Satan.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." (vss. 12,13) In these verses the apostle redefines for us who is our real enemy. It is Satan and the fallen angels, and even individuals in the world who, because of ignorance, are serving his interests. The thought of standing does not mean that we have reached some pinnacle of perfection but rather that we have donned our protection of the armor of God and that with it we can stand our ground and fight. But again the apostle reemphasizes the necessity of having on the whole armor in order to be able to stand.

The girdle generally illustrates a condition of servitude; but it also—when it was used to tie back the flowing garments of that day—pictures action, and this seems to be the thought in verse 14. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." It is only because of an understanding of God's Word, made

possible through the Holy Spirit, that activity or any meaningful relationship with the Lord is possible, for it is through an understanding of his plans and purposes that God reveals himself to us as a God of love. This strikes a responsive chord in the hearts of his people, and they are motivated to consecrate and dedicate their lives to serving the Lord and his beneficent purposes.

The breastplate of righteousness represents justification. It is because of our consecration and its acceptance by God that he applies the merit of Christ's sacrifice—the ransom price—on our behalf. The apostle describes the result of this as follows, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1) Because of this we are enabled to come confidently to the throne of grace and to claim the precious promises that belong to his people. Another interesting feature of the breastplate was that it was made in two parts, a front and a back, and these two parts were tied together with the girdle, representing truth, or God's Word.

In Ephesians 6:15 we read, "And your feet shod with the preparation of the Gospel of peace." This seemingly unimportant feature of the Christian's armor represents in the reality one of the most important aspects of the Christian life. The Bible uses the feet and sandals as a picture of the church down through the Gospel Age carrying forth the glad tidings of the Gospel. This is the commission of the church, as it was also our Lord's commission. The apostle expresses the thought in Romans 10:13-17: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, **How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!** . . . So then faith cometh by hearing, and hearing by the Word of God."

It is by fulfilling this responsibility of preaching the glad tidings that the footstep followers of Jesus have the opportunity to prove their loyalty and to develop character and the fruits and graces of the Spirit. It is the method that the Lord chose for his people to demonstrate their faith by works.

A strong faith based on the sure promises of God is one of the most important parts of the Christian's armor in warding off the attacks of the Adversary. And so in verse 16 the apostle states, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." We must remember, too, that the child of the Lord is the target, not only of the Adversary, but of his minions and of people of the world as they have been blinded through ignorance and prejudices by the prince of this world. But a strong faith will quench all their fiery darts.

Then in verse 17 the final pieces of the Christian's armor are enumerated: "And take the helmet of salvation, and the sword of the Spirit, which is the Word of God." The helmet of salvation would seem to represent the Christian's hope. We think of the apostle's words when describing Jesus in his Christian walk: "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) This is the hope, or mental vision, of the joys and blessings of the kingdom that we must hold before our mind's eye to help carry us through the trials and testings of the Christian walk.

The sword of the Spirit is the truth. It shines as a light in a dark place. It is the means by which the child of the Lord gives a reason for the hope that is in him and stops the mouth of those who oppose. We think of our Lord's use of the sword of the Spirit as an example for us. In Matthew 22:42-46 we have the account of Jesus' question to the scribes and Pharisees, who had been almost continuously harassing him. "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth

David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

The Lord knew that they would not be able to answer that question, for to answer it in its fullness requires the reasoning of an enlightened mind and a knowledge of the truth. This the scribes and Pharisees did not have, for "the natural man receiveth not the things of the Spirit of God." (I Cor. 2:14) And so our Lord used the sword of the Spirit to stop the mouths of those who were being used by Satan. To handle the Word of truth is one of the greatest privileges, and also a great responsibility, of the footstep followers of Jesus.

Then, like Hezekiah, having made every preparation possible to stand and fight, we should go to the ultimate source of our strength, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:18) Like the faithful servants of God in the past, who "quenched the violence of fire, escaped the edge of the sword, **out of weakness were made strong**, waxed valiant in fight, turned to flight the armies of the aliens." (Heb. 11:34) These were not weak in any sense except that they did not rely on their own strength to deliver them, for they realized that the battle was the Lord's.

And we, like the three Hebrew children, must be ready to accept the Lord's decision in the matter. "Our God whom we serve is able to deliver us from the burning fiery furnace, . . . O king. **But if not**, . . . we will not serve thy gods."



For 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. O LORD of hosts, blessed is the man that trusteth in thee.—Psalm 84:11,12

Encouraging Letters

Message Was Comforting

Science and Creation: I would like to have a copy of the booklet you offered on a television program yesterday. I want to say that this program was most interesting and informative and also very comforting. My husband passed away last year. We had almost fifty-four years together. Your summary of death was comforting. Yours very truly.—CA

A Listener in West Indies

Dear Brothers in Christ: Greetings to you in the name of Jesus. I have listened to your programme on ZIZ, TV. It is a blessing to any heart, spiritually, because I am a Christian and trusting Him to lead me on, whatever the consequences may be because, as Paul has said in Galatians, "For me to live is Christ, and to die is gain," and my desire is to love Him and serve Him. Please remember me and my family in your prayers. And please send me some of your booklets that you have mentioned on your programme, for my spiritual uplifting. I am a police officer and really need your prayers. May God's richest blessings be upon you all. Yours in Christ.—W.I.

Twentieth Century Language

Sirs: I watch you program every Sunday morning because it is telling a story in twentieth century language that people can understand about different scriptures in the Bible that are very true. Will you please send me the booklet "Hope Beyond the Grave." God bless you all! —CA

Anxious for Booklet

The Bible Answers: Since I didn't catch your names, I will address you as "our wonderful Christian friends" and leaders in explaining the true Bible story as it actually took place at our Savior's birth. I appreciate the opportunity to ask for a copy, which you requested us to do. I shall be waiting patiently to receive the copy. May the Lord our Savior continue to bless you in your effort to give us the knowledge of the Bible. Sincerely.—OH

Enjoyed "Archeology"

Dear Sir: I received your booklet, "Archeology Proves the Bible." I do thank you for it. I don't know when I have enjoyed anything of this kind so much. I would like to have two more for two friends of mine. I

know they will both appreciate the opportunity to have this message as I did. Thank you so much!—SC

The Bible Is a Gold Mine

Dear Sirs: I have listened to your program a very few times and enjoy the ones I do see. I have been a Christian for a long time, and I do know how important it is to search the Scriptures. But, as I am a very busy person, I don't, as I should. Those questions and answers are so good to listen to. I would very much like to have the scripture reference about the Bible hell. Please send also "Hope Beyond the Grave," and if possible three or four of these, as this is an important subject. I am hoping to study the Bible more. When I was a young Christian I studied a lot. I feel God's Word, the Bible, is a gold mine to Christians if we would just realize this and dig into it. It would be nice if you were on during the day also! Thank you so much.—OH

Dawn Is Instructive

Dear Brethren: Enclosed find a small contribution to The Dawn Magazine, which we do enjoy so very much. The articles contained in it are very timely and inspiring as well as instructive.

We find it fills a very definite need in our daily meditations and will remember you dear ones at The Dawn in our prayers, that your faith will remain strong and steadfast through the coming years. As the world's problems increase we can see the final turning point, when this evil world will give way for the establishment of the promised kingdom and all its blessings that will come to this troubled world. May the God of love keep you in his tender care always. We remain your brethren in Christ. Sincerely.—MI

Enjoyed It So Much

Dear Sirs: I am writing you a few lines to let you know that I just looked and listened to the Bible Answers program and enjoyed it so much. It is just so wonderful to us. So I am asking you to please send me the booklets "God and Reason," "Our Lord's Return," and "Jesus, the World's Savior." Thanks!—W.I.

Reads Dawn with Bible

Dear Sirs: Once again my heart is full of joy and gratitude to you for sending me The Dawn periodicals. Thank you so very much! I love to read them with my Bible. Yours sincerely.—Hungary

Articles So Good

Dear Brethren: Find enclosed check; I wish to renew my subscription to *The Dawn*. It is such a wonderful little magazine, and I do look forward to its coming each month. The articles are so good, and the letter section enjoyable. Glad for the series, "The People of the Bible." It is excellent. I only wish there were some folk around here who would be interested in God's loving plan instead of so much heaven and hell. May God bless you as you endeavor to walk in Christ's footsteps. With Christian love.
—TX

We believe you will be interested to know that all of the following letters were received from Nigeria.

Dearly Beloved Brethren: I thank God very much for the way he is using you to publish the Gospel through every available means of communication. I just heard your Bible study over my radio a few minutes ago and decided to apply for the booklet "Your Adversary, the Devil." I hope to get your name clearly after I receive this literature. I have accepted Jesus, who is now my Saviour, and the Lord of my life since 1972, and shall be grateful if any other literature is also

sent to me. The Word of God is wonderful, and a bit is revealed to whoever seeks after God. I know I am standing on the Rock that will never fail. Carry on your good work for the Lord, for ye shall surely reap in due season, by his grace. May his peace abide with you. Your brother.

The Dawn Association: Your parcel received with much thanks today. I should seize this time to thank the association for their selfless services rendered to me in particular, and the youth in general. Kindly continue furnishing me with more books or booklets of your religious studies. Thanks. Yours in Christ Jesus.

Frank and Ernest: I was deeply moved by your broadcast over WNBS. May God bless you. Kindly send me your booklet "When a Man Dies." Praise be to God for the way he is using you to win souls! Yours faithfully.

Dear Sirs: I am a regular listener to your programmes on the radio network OYO. I would be grateful if your booklet "The Future of Israel and the World" would be made available to me as soon as possible. Thanking you in anticipation, I am, Yours faithfully.

My dear Brothers: May the peace of the eternal Lord be with you. I praise God for your weekly broadcasts. May thousands hear, and come to the Lord by them. Kindly send me a copy of "The Future of Israel and the World" and "Father, Son, and Holy Spirit." God bless you really good! Yours in Christ.

Dear Sir: I so much enjoy reading some of your publications which are available to me, and I therefore wish to own my personal copy of "The Creator's Grand Design." I enclose herewith one dollar (by Unesco coupon) for the purchase of this book. I hope you will post the book to me as early as chance permits so that I get acquainted with the facts instead of listening to the Dark-Age creeds. Thanks, Sir! Yours sincerely.

Dear Brethren: I am really grateful to God for the opportunity granted to me to become one of the regular listeners to the "Frank and Ernest" radio programs of Bible-answering questions. I thank God for the great blessing that has come to me through listening to these programs. I have received the four books sent to me, and I thank the authorities of the

"Frank and Ernest" programs so much for that which they have done for me. Please kindly pray that the Holy Spirit should direct me each time I am reading the books. Your regular listener.

Gentlemen: I am very much interested in the subject of creation, and so I will be very grateful if you could kindly mail to me, without obligation, the "Creation" booklet. I always enjoy listening to your programs over our local radio network. I wish you God's blessing in your commendable efforts to help mankind. Yours very sincerely.

A Harmonious Sound

Dear Sirs: I have been a regular listener to your Thursday night religious broadcast over Radio OYO, Nigeria. You have enlightened me on a number of confusing subjects in the Bible. May God continue to enlighten you in knowing his Word, and especially in reaching your audience. I have been particularly impressed by your relation of the Old Testament to modern times and the harmonious sound you are sending out to the world. I shall be most grateful to you if you will send me a copy of "God's Plan" and other interesting subjects, with utmost urgency. May God bless you! □

Your Questions

The Atom Bomb

Do the Scriptures foretell the atomic bomb? What was the text you quoted when you discussed this question on television?

ATOM and hydrogen bombs are not specifically mentioned in the Bible. However, these and other modern weapons of destruction undoubtedly contribute to the great "tribulation" foretold by Jesus in Matthew 24:21,22. This is the text referred to in one of our television programs. In it Jesus states that unless the days of "tribulation" were shortened, no flesh would be saved. Atom and hydrogen bombs are the first weapons of destruction invented by man that are capable, in a very short time, of destroying the entire human race.

The first and second global wars were the most destructive known to man, but throughout these periods of carnage and destruction the population of the earth continued to increase. This situation would be reversed should there come a worldwide, unrestrained use of these atom and hydrogen bombs. The first impact from the explosions of these bombs would destroy countless millions, and the

radioactive "fall-out" from the explosions would soon contaminate the air to the point that "no flesh" would be saved. Jesus assures us that the "tribulation" will be shortened in time to prevent this utter destruction—shortened by the intervention of messianic kingdom agencies.

A God of the Living

Matthew 22:32 reads, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." Does not this prove that Abraham, Isaac, and Jacob did not die when they seemed to, but are still alive, either in heaven, or elsewhere?

NO! IN order to understand this text, we must begin with the preceding verse, which reads, "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God?" Then follows the statement concerning the three patriarchs. Jesus uses the statement to prove God's intention to raise the dead, not to prove that the dead are alive.

Luke's record of this statement by Jesus reveals even more clearly just what he meant. It reads: "Now that the

dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him." (Luke 20:37,38) Because Jesus provided a ransom from death, God looks upon all the dead as being asleep. Hence they live unto him and in his own due time will be awakened from the sleep of death (see also John 3:13).

The Kingdom "Among" You

Luke 17:21 reads, "The kingdom of God is within you." Does this not mean that when all have accepted Christ and are allowing the divine principles of righteousness to fill and rule their hearts and lives, the "kingdom" of the Bible will be fully established and universally operating in the world?

NO, THIS could not possibly be what Jesus meant. We say this so emphatically because these words were addressed to the Pharisees of Jesus' day, a class of men whom he branded as hypocrites and the ones who instigated his death. Divine principles of righteousness were not filling and ruling their hearts and lives. The marginal translation of this text clears the matter up for us. It uses the

word "among" instead of "within." This also is the word used by Prof. Wilson in his Emphatic Diaglott translation.

The Pharisees demanded of Jesus that he tell them "when the kingdom of God should come." He explained that the kingdom would not come with outward show, not with an ostentatious display of military might and power; neither will any be able to say it is either here or there. Then comes the expression, "The kingdom of God is among you."

The Diaglott translation reads "God's Royal Majesty" instead of the "kingdom of God." Jesus was "God's Royal Majesty," the One whom he had sent into the world to be the King in the messianic kingdom. While the kingdom was not established at the first advent of Christ, the King came then to begin preparations for it; so he said to the Pharisees, the blind religious guides of Israel, that the "Royal Majesty" in that coming kingdom was even then in their midst; but they failed to recognize him.

Not Symbolic

When Jesus sent his disciples into the ministry he told them it would be "more tolerable for the land of Sodom and Gomorrha in the day of judgment" than for

the cities which did not receive them. Is not this merely a form of speech, implying that neither the wicked of the past nor the Jewish cities of Jesus' day which rejected the message would pass through the day of judgment successfully?

WE BELIEVE that this language is a straightforward statement of fact. The general testimony of God's Word on this matter indicates that Jesus meant exactly what he said. Later the Apostle Paul wrote concerning the unbelieving Jews who rejected Jesus, and said that the Lord counted them all "in unbelief" that he might "have mercy upon all." He also said that the "Deliverer" would come out of "Sion" and "turn away ungodliness from Jacob" and that "all Israel" would be "saved."—Rom. 11:26-32

Jesus knew of the promise God had made through the Prophet Ezekiel giving assurance that the Sodomites and the wicked Israelites would be resurrected, or returned to their "former estate." The promise reads: "When thy sisters, Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."—Ezek. 16:55

Verses 48-50 of this chapter describe the sins of the Sodomites, explaining that they were not so heinous in God's sight as were the sins of the Israelites. This is because they had not been favored with so much knowledge of God's will. The Lord says that he took the Sodomites away in death as he "saw good." This statement alone clearly indicates that the Lord referred to the Sodomites, whom he destroyed in the days of Abraham. And it is these who are to "return to their former estate."

Because of the greater advantages enjoyed by the Israelites and their failure to respond to them, the Lord says that they will be a "comfort" to the Sodomites. This is because the Israelites, who sinned against greater light, will be subjected to more stripes and severer discipline in the day of judgment than will the Sodomites and other heathen people who did not sin against so much light. Probably Jesus had this very statement in mind when he said it would be more tolerable, or favorable, for the Sodomites in the day of judgment than for those who rejected his message. But, as Paul assures us, even these are to have an opportunity to be saved. □

Speakers' Appointments

T. GERY			Milwaukee, WI	22
Albuquerque, NM	August 9		Indianapolis, IN	23
Laramie, WY	14		Miami, FL	25
Havre, MT	16		Orlando, FL	26, 27
Calgary, Alta.	17		Rutherford, NJ	28
Pincher Creek, Alta.	21		P. HATGIS	
Kalispell, MT	23, 24		Greece	August
Spokane, WA	26, 27		G. JEUCK	
Wenatchee, WA	29		York, PA	August 20
Tacoma, WA	30, 31		E. F. LANKFORD	
S. R. GILBERT (India)			Kansas City, MO	August 8
Albion, MI	July 29-August 3		Pueblo, CO	10
Grand Rapids, MI	4		Denver, CO	11-13
Detroit, MI	5, 6		E. K. PENROSE	
Vancouver, B.C.	7, 8		West Newton, PA	August 28
Seattle, WA	9		Allentown, PA	30
Tacoma, WA	10		Berwick, PA	31
Portland, OR	11		L. POST	
San Francisco, CA	12, 13		Sayville, NY	August 27
Los Angeles, CA	14-17		J. TATE	
San Diego, CA	18		Philadelphia, PA	August 13
Phoenix, AZ	19, 20			
Chicago, IL	21			

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS

Yeovil Aug. 19-22

T. R. LANG

Yeovil Aug. 19-22

E. T. NADAL

Ipswich Aug. 13

Yeovil Aug. 18-22

Dewsbury Sept. 9

Reigate 17

Letchford Oct. 14

R. E. ROBINSON

Yeovil Aug. 18-22

Letchford Sept. 9

Dewsbury Oct. 14

YEOVIL HOMEGATHERING, Aug. 18-22—For details and accommodations please apply to Mrs. P. Stracy. "Patmos" 3, Hillgrove Avenue, Yeovil, Somerset. BA20 2LP.

SUBSCRIPTIONS and LITERATURE—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

RECORDED LECTURE SERVICE, Tapes and Cassettes on Loan—for use in the British Isles only. 15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.

Conventions

ALBION, MI, July 29-Aug. 3—General Convention, Albion College

DENVER, CO, Aug. 11-13—Rocky Mountain Annual Convention. Loretto Heights College, 3001 S. Federal Blvd., Denver. Loretta Blair, 6705 S. Santa Fe, Sp. 2, Littleton, CO 80120

NORTH BROOKFIELD, MA, Aug. 20—Elementary School, Oakham Rd. Miss Helen Waytina, Box 82, North Brookfield, MA 01535

CINCINNATI, OH, Aug. 20—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

CHICAGO, IL, Aug. 27—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Ted Marten, 6036 W. Byron, Chicago, IL 60634

SAN DIEGO, CA, Sept. 2-4—Revelle College, Univ. of Cal., San Diego. Mrs. Gilbert Rice, 4005 Olympic St., San Diego, CA 92115

JACKSON, MI, Sept. 2-4—Jackson Community College. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203

SEATTLE, WA, Sept. 2-4—Norway Center, 300 Third Ave., W. Mrs.

David Bruce, 1006 - 103 Ave., S.E., Bellevue, WA 98004

Phone: (206) 454-9018

NEW YORK, NY, Sept. 3, 4—Sheraton Hotel, 56 St. & Seventh Ave. Mr. George Passios, 47 Wheaton Pl., Rutherford, NJ 07070

PITTSBURGH, PA, Sept. 16, 17—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. John Baracos, 736 Dunster St., Pittsburgh, PA 15226.

Phone: (412) 341-5318

CINCINNATI, OH, Sept. 17—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

GROTON/NEW LONDON, CT, Sept. 24—Mohegan Community College, Mahan Dr., Norwich. Mrs. Lori Duhaime, P.O. Box 545, Norwich, CT 06360

CHICAGO, IL, Sept. 24—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Ted Marten, 6036 W. Byron, Chicago, IL 60634

BUFFALO, NY, Sept. 30, Oct. 1—Unity Temple Masonic Lodge, 1940 Niagara St. Mr. Stanley Borowiec, 4798 S. Bay View Rd., Hamburg, NY 14075

Obituaries

The following brethren have recently finished their Christian course:

Brother Andrew Kosiek, Detroit, MI (Polish Class)—April 8. Age, 90
Brother Lewis J. Curtis, Staten Island, NY (New York Class)—
June 15. Age, 85

Brother Joseph Niemczak, Detroit, MI (Polish Class)—June 22.
Age, 83