

The Dawn

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HIGHLIGHTS OF DAWN

As is often the case with the traditions of men, it is supposed by many that the theory of human evolution is quite in harmony with the Word of God, and that both can be believed without doing violence to the Bible. But this is not so. If the theory of human evolution is true, then the Bible is false and its story of Creation a gigantic hoax.

On the other hand, if the Bible's account of Creation is true, then the teaching of evolution should be recognized merely as a theory, which should not destroy our faith in the Bible and its revelation of God's purpose in the creation of man.

Man Created by God

***"God created man in his own image,
in the image of God created he him;
male and female created he them."***

— Genesis 1:27

THE HARMONIOUS TESTIMONY of the Bible emphasizes that man is a direct creation of God, and not a creature of evolution. Moreover, man was created in the image of God. This means that he was perfect in physique and capable of exercising those qualities of kindness, sympathy, and love which by right we attribute to God, and which the Scriptures assure us actually belong to him.

A tradition is a concept or an idea which is not substantiated as truth by any reliable authority, particularly a written authority, believed simply because it has been passed down from generation to generation, and thought to be true. From the days of Darwin has come the theory that man is not the direct creation of God, but throughout millions of years had evolved from protoplasm into the lower forms of life, finally attaining his present more highly developed state. This is a more modern tradition, supposed true, which today is widely accepted and taught as truth, although it is without proof.

The Bible's Testimony

As our text declares, God created man in his own image. Either by profession or by implication, practically the whole civilized world believes this. It is this great truth concerning man that has buttressed the claims of much of the non-communist world that man should not be considered a mere cog in a totalitarian state wheel, but should have freedom of expression and opportunity to make a place for himself in a world society.

If man is a mere creature of evolution, what basis is there for the 'dignity of man' doctrine? If man is what he is today by virtue of evolution, then there is no authoritative moral law he is actually obligated to obey. The Bible which tells us that God created man sets forth the code of ethics the Creator imposed upon his human creatures. If the God of the Bible is a myth, then the moral laws set forth in the Bible are unsubstantiated by divine authority, and those holding to the theory of the 'evolution man' may flout them without disobeying any higher power.

We doubt if many of the most ardent proponents of the theory of evolution would like to carry it this far. Yet, to be consistent, if they discount the authenticity of the Bible's account of Creation, they actually rob the Word of God of any valid authority. Moses is credited with the authorship of the first five books of the Bible. It is in these books that the moral law of the Bible is set forth. If Moses wrote in ignorance concerning Creation, there could be no basis for confidence that the Ten Commandments came from God as Moses asserts.

The Bible's Record

The Bible's account of the Creation of man is straightforward and logical. We read that "the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) We know today that this is scientifically correct. Man's organism, or body, is composed of elements found in Mother Earth.

When man was sentenced to death for disobeying divine law he was told that he would return to the earth: "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) We know that this is also true; a dead body does eventually return to dust, to the earth, and in a relatively short time unless it is embalmed.

We know also that the air we breathe is the 'breath of life'. Deprive the lungs of air and the body becomes lifeless—it dies. In Leviticus 17:11 we read that "the life of the flesh is in the blood." This also is scientifically correct. It is now common knowledge that from the lungs the life-giving oxygen of the air is carried by the blood to every part of the body. How wonderful that Moses should have so stated this nearly four thousand years ago!

In the New Testament the Apostle Paul wrote, "The first man Adam was made a living soul." Paul also wrote, "The first man is of the earth, earthy." (I Cor. 15:45,47; Gen. 2:7) Here we find the Apostle Paul, one of the greatest logicians of all time, virtually quoting from the Genesis record of Creation, and agreeing with it. If the theory of human evolution is true, then the 'first man Adam' is a myth, and Paul was laboring under a delusion which blinded him to the real facts concerning the origin of man.

And if Paul was wrong with respect to the 'first man Adam', then his whole philosophy of salvation from sin and death through Christ, whom he speaks of as the 'second' or 'last Adam', is false. If Paul's reasoning on the subject of salvation through Christ was based upon a false premise, then the Christian religion has no foundation in fact, and the main theme of the Bible, the textbook of Christianity, is untrue.

Luke, a physician, and writer of the Gospel of Luke, traces the genealogy of Jesus all the way back through the Old Testament records to the first man, Adam, whom he affirms to be a "son of God" (Luke 3:38)—in other words, the direct creation of God. If the theory of human evolution is true, then Luke was wrong, for he should have said that Adam was the son of a 'missing link', a creature slightly

higher on the evolutionary theory ladder than an anthropoid ape.

But Luke had confidence in the Genesis account of Creation, and in the Old Testament records as a whole. He knew that Adam, the son of God, had been sentenced to death because of sin, and that if Adam and his race were ever to enjoy eternal life they would have to be saved from sin and from death. Believing this, Luke was glad to record the song of the angel on the night Jesus was born, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10,11

If the theory of evolution is true, then man needs no Savior, for he is not a fallen creature, but an evolving one. This would mean that Jesus did not come to earth to save mankind from sin and death—which again would imply that the Christian religion is false.

Most scholars of our day, even those who claim to believe the theory of evolution, seem to have a great deal of confidence in Jesus and his teachings. But if the views of the evolutionists are true, that man is not fallen, it would prove that even Jesus must be considered a very unreliable teacher, for he made it clear that he had come into the world to save fallen man from sin and death.

The Christian philosophy is that salvation from sin, and from the "wages of sin" (Rom. 6:23) which is death, is provided through the sacrificial death of Jesus. Paul wrote, "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21,22) The teaching of the Bible is that life by means of a resurrection from death is provided by Jesus through his sacrificial death. Paul wrote of Christ as having given himself in death as a "ransom for all."—I Tim. 2:36

Again Paul wrote, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Paul did not invent this idea. It was the teaching of Jesus, the greatest teacher of all time. Jesus believed the

writings of Moses, and, using the great miracle of the manna falling from heaven as an illustration, he said, "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."—John 6:32,33

Jesus understood that he could be the 'bread' of life for the fallen and dying race only if he gave his humanity in death, so he explained, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) It was on Calvary's cross that Jesus gave his flesh in death, thus providing redemption from death for Adam and his race.

This was in fulfillment of various Old Testament prophecies which foretold the coming of the Messiah and Redeemer. "All we like sheep have gone astray," wrote the Prophet Isaiah. "We have turned every one to his own way; and the LORD hath laid on him [Jesus] the iniquity of us all." (Isa. 53:6) If man is a creature of evolution, then Isaiah was entirely wrong in saying that we have all turned to our own way—meaning that our ways are sinful.

According to the theory of evolution, we have always been in the same way, the way of evolution, and we are climbing higher and higher all the time. In this theory there is no need for a Redeemer from sin. "Sin is the transgression of the law," wrote the Apostle John; but if man is a creature of evolution, springing by chance from protoplasm, then there is no Creator whose law he should obey, hence no sin as a violation of divine law.—I John 3:4

The Simple Bible Truth

The simple truth set forth in the Bible is that man is the direct creation of God; that he was created perfect and with the potentials of eternal life, provided he remained obedient to the laws of his Creator. But man disobeyed divine law, and now the penalty of death is resting upon God's human creation. However, redemption from death has been provided through Jesus, and this guarantees that, at a time de-

signed by the Creator, humanity will be released from death and given an opportunity to obey God's law and live forever.

Man Not Evolving

All that we know of the experiences of the human race is in harmony with these simple truths set forth in the Bible. If the theory of human evolution were true, then we should expect that today man's intelligence would be far superior to what it was at the dawn of history; but this is not so. The great pyramid in Egypt, the ancient temples, the hanging gardens of Babylon, the marvelous paintings of the past, and the music of ancient times, all substantiate the fact that the fundamental intelligence enjoyed by the ancients was equal to the most brilliant minds of the present.

If man is a creature of 'natural' evolution, then why do we not see the process of evolution continuing today? At the edges of the rivers and lakes, and the sea, why do we not see creatures that are half fish and half bird? Why do we not see the many 'missing links' between all the various species of fish, birds, and animals, which evolutionists tell us once existed in the evolutionary climb? Why did the fish, the birds, and the animals suddenly decide to remain as they were and be contented with their lot? What happened to the 'missing links' between all the present species? Evolutionists comb the earth to find evidence of even one of these, but they are not to be found. Apes have survived. A 'missing link' supposedly more developed than the apes should have done as well.

We know that certain species of animals which existed in prehistoric times have become extinct. There are birds and animals today whose continued existence as a species is threatened, but this does not prove the theory of evolution. It proves only that changing conditions and circumstances make it impossible for certain species to continue their existence. When, for example, the existence of the buffalo was threatened, it did not mean that the buffalo was about to evolve into another species of animal.

Species Are Fixed

One of the basic truths emphasized in the Genesis account of Creation is the fixity of species. Concerning this we read: "God made the beast of the earth **after his kind**, and cattle **after their kind**, and every thing that creepeth upon the earth **after his kind**. . . . And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, **after their kind**, and every winged fowl **after his kind**: and God saw that it was good."—Gen. 1:21,25

The Apostle Paul agrees with this statement of Genesis. He wrote, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (I Cor. 15:39) All nature corroborates the foregoing Biblical declarations. Scientific observation confirms that nature is unalterably opposed to the co-mingling of species, or to the formation of new species. Nature allows seemingly endless varieties within each specie, but has established limitations which prevent these variations from forming new species.

Darwin himself, in his "**Origin of Species**," made this frank admission: "In spite of all the efforts of trained observers, not one change of species into another is on record." The late Prof. Vernon Kellog, of Leland Stanford University, added his testimony to that of a host of his former colleagues. In his "**Darwinism of Today**," page 18, he says: "We only tell the general truth when we declare that no indubitable cases of species forming or transforming, that is, of descent, have been observed." It is truly remarkable that the Bible, written thousands of years ago—before the era of scientific research—should state so accurately and so definitely what now has been established as scientific truth. Species are fixed, and only by divine revelation could the writers of the Bible have known this fact, and been able to state it so plainly.

Population and Its Spread

If man is a creature of haphazard evolution, then we should have evidence of the beginnings of human life in

various parts of the earth. It seems incredible that out of all the myriads of the lower forms of animal life, only one pair of humans would be produced. Yet, the population-spread from the dawn of history until now indicates clearly that the human race as we know it did originate with one pair, and in one place.

Anthropologists have long known that the evidence points to Mesopotamia (now Iraq) as the very 'cradle of civilization'. And it is in this area that the Bible locates the Garden of Eden. It is here that authentic human history begins. And from that region the human race overflowed into Assyria and the Aral-Caspian basin, thence to Europe, India, China and elsewhere; while others crossed the Arabian desert into Palestine and Asia Minor, or else traveled around Arabia by water into Egypt.

The chronology of the Bible places the creation of Adam at a little over six thousand years ago. Beginning with one pair at that time, the increase of population throughout the less than sixty-one centuries since creation is easily reconciled with the present population on earth.

But it would be impossible, in view of the natural increase of population, to reconcile the relatively small population of the earth today with the claim that man has been on the earth for fifty thousand years; or as some have claimed, fifty million years. Besides this claim of the evolutionists we must also take into account the fact that, according to their view, in all probability humans appeared on the scene in many parts of the earth, for they endeavor to discount the fact that the human race originated with only one pair, as taught in the Bible.

The theory of evolution actually gives no satisfactory explanation of the origin of life, particularly of human life. Evolutionists say that the whole universe came into existence by mere chance; that even life itself just happened to be. Oh yes, they have an explanation. It is very simple. They say that in the eons of the dim past certain combinations of carbon, oxygen, nitrogen, and hydrogen gathered together and produced protoplasmic life.

While scientists theorize as to how this might have occurred, they admit that they are unable to reproduce it now, notwithstanding our boasted twentieth century of progress. To us it seems unscientific to claim that such a thing could occur by chance millions of years ago, and yet at the same time confess that with all the available scientific knowledge of these modern times, it cannot now be duplicated. The scientists have tried to produce life, but have failed; nor have they discovered the origin of the necessary carbon, oxygen, nitrogen, and hydrogen which they claim accidentally came together to form the first living cell.

The entire theory of evolution rests on supposition alone. Certainly the evolutionists must admit that it is most unscientific to claim that life was spontaneously generated, when they are utterly unable to prove it, or to demonstrate how it was done. Evolutionists cannot explain how a plant germ evolved into an animal cell, nor can they prove that it has ever occurred. Some assert that the first animal cells were sexless, but they are unable to explain how some of these developed into males and others into females.

When it comes to true science there is nothing more unscientific than the theory of human evolution. It is no more than thousands of guesses strung together. It starts with nothing, explains nothing, and leads nowhere. It leaves man in the grave, and despite the fact that he has an intelligent longing for life and its perpetuation, the only hope evolutionists have for him is that his life chromosomes and genes will continue on representatively in his offspring.

Limitations of Knowledge

As firm believers in the Genesis account of Creation, we acknowledge that we have to accept by faith its explanation of the origin of life. But faith has a sure foundation when we accept the evidence of our reason that there must be an intelligent, powerful Creator. All nature tells us that this is so! However, we might as well try to explain higher mathematics to a mule, as to try to understand where the Creator came from, or to grasp the fact that he has always existed. Never-

theless, it would be very unscientific to say that higher mathematics do not exist simply because a mule cannot understand them. It would be equally unscientific to say that the whole universe came into being by sheer chance simply because we cannot define the Creator. The Bible declares, indeed, that it is a fool who says in his heart, "There is no God."—Ps. 14:1; 53:1

Accepting the fact that there is a Creator who brought the whole universe into existence and who is also the fountain source of all life, it should not be difficult for our faith to lay hold upon his promises pertaining to the future. We know that whatever the Creator has promised to do he is abundantly able to accomplish. The future of all of us depends upon his love and power.

While evolutionists hold out no hope of life beyond the grave, the Bible assures us that the great Creator, who gave us life in the first place, is to restore life. The Bible describes this as the resurrection of the dead. From the "dust of the ground" God has promised to again use his creative powers to produce, not just one human body, but countless millions, and in them reproduce every thought impulse and every trait of character possessed by those who have died. These "restorations" (Acts 3:19-21) will be accurate reproductions of the personalities which will then be regenerated.

This will mean that memory will be restored, enabling each individual to recall the past and to benefit from the lessons learned. How many times we hear people say that if they had their lives to live over again how differently they would act. This is precisely the opportunity the Creator has planned to give every descendant of Adam.

Then the experiences of this life will be of inestimable value to them. If they profit from the lessons learned, accept the provisions of life through Christ, and obey the laws of the kingdom then in force, they will live forever. Thus the design of the Creator with respect to his human creation will have been accomplished, and there will be "no more death."—Rev. 21:4



INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR JULY 5

Faithfulness in Crisis

KEY VERSE: *"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."* —Habakkuk 2:4

SELECTED SCRIPTURE: *Habakkuk 1:17; 2:14*

THE PROPHET HABAKKUK struggled with his faith when he saw God's Law and justice violated by his own people, yet there was no divine intervention by the LORD. Approaching God in prayer, he asked why was such iniquity permitted to go on? (Hab. 1:1-4) Just imagine the prophet's perplexity upon hearing God's startling answer! He said, "I will work a work in your days, which ye will not believe, though it be told you." (vs. 5) The LORD then revealed his intention to raise up the fierce, idolatrous Chaldeans—the Babylonians—as an instrument by which to punish Judah. Habakkuk questioned how a righteous God, one whose eyes are too pure to approve evil,

could punish his own people by means of a nation that is even more corrupt.

The prophet then stood upon a watchtower to see what God would say to him, and what he would reply in return. (Hab. 2:1) The LORD's answer was not long in coming. He said, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." —vss. 2,3

This vision given by the LORD describes for us and reveals the consummation of God's plan of the ages. Further, his prophetic reply points to the end of the Gospel Age, as the time of fulfill-

ment, the very day in which we are now living. And as he truly said, it would speak so plainly that some of God's people would write it plainly on tables that the others might be enabled to read it clearly.

Surely God's Holy Spirit has opened our minds to understand the words of the prophets more clearly, which show God's great plan to bless the world.

The most important feature of the vision relates to Messiah, the 'Seed' of promise of the Abrahamic Covenant, who would come to set up his thousand year kingdom. Just as was implied in our LORD's words, to some the vision has seemed to tarry, trying the faith of his people. But we have the LORD's encouraging words, that though it seems to tarry, we are to wait for it, because it will surely come, it will not tarry.

"One day Jesus told his disciples a story to illustrate their need for constant prayer and to show them that they must keep praying until the answer comes. The question is: When I, the Messiah, return, how many

will I find who have faith and are praying? Nevertheless when the Son of man cometh, shall he find faith on the earth?"—Luke 18:1,8, *Living Bible*

"Thy kingdom come" has been the prayer of Christians for nearly two thousand years. Because God's due time to establish his kingdom is yet future this prayer has gone unanswered all these long centuries, resulting in many losing hope of ever seeing God's kingdom set up upon earth, nor his will being done here as it is in heaven.

As an aid to increase our faith, the LORD gave us these words of encouragement by the mouth of Isaiah the prophet: "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55:10,11 ☐

Seek the LORD

KEY VERSE: *"Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness."*—Zephaniah 2:3

SELECTED SCRIPTURE: Zephaniah 1:13, 7, 12; 2:13

ZEPHANIAH'S PROPHECY WAS written just a short time before Israel was taken captive to Babylon in 606 B.C. The prophet foretold the dire calamity that would come upon both houses of the nation—Israel and Judah—for their sins. Surely the nation of Israel faced an uncertain and threatening future. As with other Old Testament prophecies, Zephaniah used the setting and events of his day to foreshadow not only what would soon happen to Israel and Judah, but also a worldwide trouble that would come upon all nations in the distant future from his vantage point—but in the present time from our vantage point.

He described a prophetic day of reckoning with the

announcement of God's intention to sweep everything off the face of the land, both "man and beast" (Zeph. 1:3), much as he had "destroyed man and beast off the face of the earth" in Noah's day.—Gen. 6:7

The overthrow of Israel because of her gross sin and neglect of God's Law, well illustrates the divine overthrow of all evil as it will be accomplished at the end of the present age, and during the promised Millennial kingdom. This 'Day of the LORD' is one in which he will intervene in human affairs to end the long reign of sin and death and its prison-like hold over mankind, and to destroy all the enemies of righteousness.

On a daily basis, the news media forecasts dim pros-

pects for our nation with respect to all facets of civilization—for all nations, and, indeed, for our entire planet. We are literally besieged with items of corruption in high places, environmental crises, wars and rumors of wars, urban decay and unrest, declining standards of health and education, family disintegration, and many other problems which are unsolvable by man. Even more distressing, despite the recent moves to limit them, we are still surrounded with such a multitude of nuclear weapons that they could destroy the world sixty times over!

In quoting Daniel's great prophecy regarding the "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be [again]" (Dan. 12:1; Matt. 24:21), Jesus disclosed that this was a 'sign' of his second presence and of the end of the Gospel Age—the "time of the end." Many in the world are now asking, with more disbelief than ever, "If there is a God, why doesn't he do something about our problems?"

As a matter of fact, Jesus assured us that God soon will give his answer to man's bewildering question, for this is the time when 'Michael'—the Messiah, the Lord Jesus—will 'stand up' to take control of world's affairs. Jesus continued his marvelous message of hope to his disciples, but added this dire warning: "Except those days should be shortened, there should be no flesh saved." If he had concluded there, his words would have fallen far short of being a marvelous message of hope! But they did not end there; instead, we read, "But for the elect's sake, those days **shall be** shortened."—Matt. 24:22

The prophet urged all the humble and meek of his day to seek the LORD, advising them that thus they 'may be hidden in the Day of the LORD's anger'. (Zeph. 2:3) Even today, these are words of wisdom, imparted for man's benefit that he might be better prepared to endure the strife of troublous times ahead, and that he might rejoice in anticipation of the promised blessings to immediately follow, for all the families of the earth. □

Renewal of Life

KEY VERSE: *"The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love.—Zephaniah 3:17*

SELECTED SCRIPTURE: Zephaniah 3

ZEPHANIAH HAD PROPHECIED that desolation, darkness and ruin would strike Judah and the surrounding nations because of the wrath of God upon their sin. He repeatedly drove home the lesson that a judgment time was coming when their sin would be dealt with. In fulfillment of these prophecies, Judah was taken captive to Babylon shortly after.

Have we not frequently noticed that these very same conditions are present with us today, realizing that they point forward to the state of affairs which Jesus associated with the end of the Gospel Age? In Matthew 24:21, he said, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor

ever shall be [again]." Great distress will befall all nations as they seek answers to the perplexing, endless problems of the day, finding them all beyond human solution and with no way out of the impending doom.—Luke 21: 25

The prophet symbolically described the Day of Jehovah in these words: "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

Zephaniah directed his eyes down the stream of time to look upon another

side of the picture. After the day of wrath would be over, and God's designed purpose of humbling his people has been accomplished, man once again will call upon the LORD. Hearing their cry, God will return to them, to dwell forever among them. This was described briefly by the prophet when he observed a repentant people, saying: "The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more."—Zeph. 3:15

Verse nine reveals one of the very first and most important works of Christ's newly established kingdom on earth described in Zephaniah 3:15. Vital to the promised blessing of Israel, and indeed, to all mankind, the LORD said, "I will turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent." No longer will God's Word be heard as a confused message, a Babel of tongues, but man will hear the pure Word of truth, uncontaminated by

human error or tradition. Truly, all men will finally be of one mind in the LORD.

It is through God's Word and the influence of his Holy Spirit which will then be poured out upon all flesh, that God will reveal his glorious plan. Through the outworking of the features of his plan we fully see his divine attributes, justice, wisdom, love and power, in action, and can thereby come to know and appreciate the true and living God more fully.

The Prophet Jeremiah, describing the making of the New Covenant with Israel during the Millennial Age, assured us that the LORD "will put his law in their inward parts, and write it in their hearts; and will be their God, and they shall be his people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:33,34 □

Hold to Sound Doctrine

KEY VERSE: *"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned."*—*I Timothy 1:5*

SELECTED SCRIPTURE: *I Timothy 1:3-11, 18-20*

PAUL'S LETTERS TO Timothy and Titus are generally known as the Pastoral Epistles, because they deal principally with instructions for the organization, administration and care of the church. In accordance with these matters, Paul, in both letters addressed to Timothy, his 'son' in the faith, has much to say regarding sound doctrine, or teaching. And sound doctrine has been defined as those Scriptural teachings which are true, or those which have not been corrupted.

Paul notes, in II Timothy 1:5, that he had great confidence in his young associate: "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

When the apostle departed from Ephesus for Macedonia, he urged Timothy to "stay there in Ephesus so that you may command certain men not to teach false doctrines any longer nor to devote themselves to myths and endless genealogies. These promote controversies rather than God's work, which is by faith."—vss. 3,4, *New International Version*

Doubtless he was alluding primarily to gnosticism, a form of speculative, intellectual philosophy then being spread about in the church by certain Greek leaders. Its adherents were said to be dogmatic and arrogant in their views, implanting grave errors, false doctrines, which Paul realized he must vigorously oppose in order to faithfully uphold his appoint-


ment by God as "a preacher and an apostle and a teacher to the to Gentiles." (II Tim. 1:11) In this epistle to Timothy, it is likely that he also had in mind those "unruly and vain talkers and deceivers, specially they of the circumcision," who were the subject of his warning in his letter to Titus.—Titus 1:10

To be sure, Paul had told Timothy that the true Christian's goal in teaching and preaching is 'love from a pure heart and a good conscience and a sincere faith'. (I Tim. 1:5) But then Paul reminded Timothy, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."—I Tim. 4:6

Finally, Paul said that he would entrust this charge "unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience."—I Tim. 1:18,19

To 'entrust' in someone means to place something valuable under one's authority or power for safekeeping. As a Christian soldier, Timothy had been chosen by God, having but two weapons placed at his disposal. First: a faith which will not shrink; second: the defense of a good conscience, which really means living in accordance with sound doctrine.

Some have likened our Christian walk, which lasts for a lifetime, to a military campaign of long service, and not simply as a single brief battle. Moreover, as a soldier of Christ, we have agreed to voluntarily serve with joy, never looking down grudgingly upon our calling as an enforced conscription.

Realizing our need for constant encouragement and strength to carry on, Paul directed us to an abundant source: "All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—II Tim. 3:16,17 

In His Presence

"Where two or three are gathered together in My name, there am I in the midst of them."

—Matthew 18:20

IN THE GARDEN of Eden God said, "It is not good that I man should be alone." (Gen. 2:18) While this observation was made concerning Adam's need of a 'helpmeet', it is nevertheless true in principle along general lines. In so far as the human race is concerned, the hermit is considered to be eccentric. Normal men and women enjoy association and companionship. It is imperative that the disciples of Christ seek association with one another, and those who have no desire to do this may well question the vitality of their relationship with the LORD himself.

We read concerning the early disciples of Christ that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42) Certainly this language does not describe an isolationist attitude on the part of those first disciples, but the reverse. They had much in common, and they delighted to be together to share their hopes, joys, and to comfort one another in their trials.

This Spirit-inspired desire for association was in evidence throughout those early days of Christianity. To begin with, the brethren met together mainly in each other's homes. These meetings were not for the interchange of news with respect to the everyday affairs of their lives. The purpose of their association was much more important than this. It was for their mutual edification as footstep followers of the Master. Paul indicates the nature of some of the meetings which were held at Corinth, writing, "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."—I Cor. 14:26

There were, of course, other types of meetings. Some of them we would describe today as preaching services. Paul preached to the brethren in Troas. This was on "the first day of the week when the disciples came together to break bread." (Acts 20:7) The custom in the Early Church of breaking bread on the first day of the week was evidently in commemoration of the resurrection of Jesus. This should not be confused with the Memorial Supper, which was observed once each year in commemoration of the death of Jesus.

After Gentiles began to accept Christ and associate with the brethren, the apostles met together in Jerusalem for a general conference to determine what the attitude of the church should be toward this new turn of events, and what should be required of these Gentile converts. Peter was one of the chief spokesmen at this assembly. Paul and Barnabas also participated. James presented a summation of the findings, and recommended what seemed to him to be the wise thing to do. The record of this remarkable gathering is presented in the 15th chapter of The Book of Acts.

Matthew 18:15-18

In this passage Jesus indicates another reason for the brethren to meet together if and when the need might arise. His instructions are based on the supposition that one brother has trespassed against another brother, and Jesus explains how a difficulty of this sort should be handled. Blest indeed are those who, in situations of this kind, follow the Master's instructions.

First there should be a sincere effort to settle the matter privately between those involved—"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." (vs. 15) There have been many heartaches among the people of God because this instruction was not followed. When we think that we have been wronged it is so like the fallen flesh to complain to others rather than to go to the one involved.

However, Jesus recognized that going to the one who has trespassed might not always result satisfactorily. If it does

not, we still do not have the right to complain to all our friends. Jesus said that the next step would be, "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word should be established."—vs. 16

But this second step might also fail. Even so, we would not even then be at liberty to make our grievance a public matter. The third and final step would be to take it to the "church," to the gathering of the brethren with whom we ordinarily enjoy fellowship. Then, whatever the church decides should be accepted as the LORD's will. If it were found that the accused brother had really been a trespasser, and he was not willing to apologize and make amends, then he was to be considered a "heathen man and a publican." (vs. 17) Jesus explained that the findings of the church in cases of this kind would be recognized by God. We quote, from *Wilson's Diaglott*, "Indeed, I say unto you, Whatsoever you may bind on earth, will be as having been bound in Heaven: and whatever you may loose on earth, will be as having been loosed in heaven."—vs. 18

"In the Midst"

The vital importance for association with those of like precious faith is brought to our attention in the next two verses, the latter of which is our text. Jesus continued, "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."—vss. 19, 20

It is the fact that the LORD meets with his people when they come together in his name that makes their gatherings so tremendously important. Whether or not, in this context, we think of Christ, or of our Heavenly Father, being present in spirit when we meet as his disciples, both would be true. And when we think of what this means, how sacred all our gatherings should be, and how reverent should be our de-

meanor when we meet with our brethren for mutual edification!

Paul wrote, "Let all things be done unto edifying." (I Cor. 14:26) We can apply this to all our gatherings regardless of the particular form they may take. Paul also admonished that all things should be done decently and in order. (I Cor. 14:40) We are confident that this is the desire and aim of the brethren everywhere, and it seems to us that we will be more on the alert to have it this way by remembering that when we do come together the LORD is in our midst. There are, perhaps, many things we would do, or fail to do, if our brethren alone were involved, but remembering that the LORD meets with us, we try to be more watchful, not only of our words and deeds, but even of our thoughts.

The Unseen Guest

There is a very meaningful motto which many Christians have on display in their homes, which reads, "Christ is the Head of this house, the unseen guest at every meal, the silent listener to every conversation." We could just as truthfully say of every gathering of the LORD's consecrated people that "Christ is the leader of this meeting, the unseen observer of all that takes place, and the silent listener to everything that is said." Yes, even more than that, he is able to read the thoughts and intents of our hearts.

Since the LORD does thus meet with us, and occupies such a prominent position in our assemblies, we of course desire to assemble with the reverence that is due to him, and to the Heavenly Father whom he represents. If we keep this in mind it will have a bearing on our demeanor from the very moment we enter the door of the assembly room. And even before this, it will induce us to make proper preparation for the meeting, through prayer and otherwise.

Stepping into a room, small or large, where a group of the Lord's disciples are gathering in his name, how would we conduct ourselves if the Master were visibly present to conduct the meeting? Would we begin talking with this, that, or the other brother or sister about the weather, or about our infirmities, or perchance our family troubles? Would we be so

intent upon discussing these trivial things that we would fail to hear the chairman of the meeting announce the opening hymn?

If we were a little more conscious of the fact that the Lord, although invisible, is an observer at all our gatherings, would we be habitually late, and therefore a disturbance to the Lord's people at every meeting we attend? For reasons best known to each of us, there is often a reluctance on the part of the brethren in going into a meeting to occupy the front seats. Now this would not be particularly serious if everyone attending the meeting arrived on time. But since there almost always seem to be some late comers, these have to disturb those who were on time, and distract the speaker, in order to occupy one of the empty seats that are nearer to the front.

He Sees and Hears

Would there ever be a situation like this if everyone concerned kept in mind Jesus' promise, "There am I in the midst"? We think not! The fact that we do not see him does not change the situation. The reason we would be more careful if he were visible to our human eyes, is not because we see him, but because we would thus be so acutely aware of the fact that he sees us. But let us remember that he sees us anyway. Yes, he sees and hears.

Those who conduct meetings made up of the LORD's devoted people with whom he promised to be present should keep in mind their responsibility to him as well as to his people. We doubt if any minister of the Gospel, or any teacher of a Bible study meeting, would be likely to consume time in speculating, and in doubtful disputations, if he actually saw the Lord occupying one of the front seats at the gathering. What a feeling of reverence and sense of responsibility this would give to all who serve in the church as elders. But even though we do not see him, Jesus' promise still stands, "There am I in the midst."

Consciousness of the LORD's presence at our meetings should also have a profound bearing on how we listen to

what is being said, whether we are being exhorted to faithfulness to the LORD and his service, or whether we are being taught one or another of the precious doctrines of the truth. At times a speaker feels called upon to express a word of warning against some false doctrine, or wrong practice. As we listen, do we search our own hearts with the view to making a personal application of what we hear, or are we thinking of how timely the remarks are for someone else?

Reality

In presenting these thoughts in this manner it is merely with the desire of reminding ourselves of the realities associated with our fellowship as brethren in Christ. To meet with the LORD's people one or more times a week is a great privilege and a high honor. It means much more than to remark at the close of the meeting that "we heard a good talk," or, "we had a good study." Or, in the case of a prayer, praise, and testimony meeting, to observe that "Sister So and So gave a very revealing testimony."

Has that good talk penetrated into our hearts so deeply that it will affect our lives throughout the days and weeks ahead? Are we determined, as a result of what we have heard, that we will more diligently than ever seek first the kingdom of God by increasing our zeal to sacrifice more faithfully in any and every way we can? Does that good talk move us to action—just as though we heard Jesus say the same words? It should, for the brother was representing the LORD and spoke what is contained in the Word of the LORD.

'Nominal' Church

We often speak of the nominal church, which means 'in name only'. But if we should forget what it means to be disciples of Christ and the purpose of our meeting together as his followers, we could easily become nominal in our attitudes, especially in the matter of attending meetings. All throughout the country today, by radio, by television, and through the public press, people are urged to attend church

on Sundays. The admonition is to go to the church or synagogue "of your choice," but go.

The implication is that by attending church once a week our religious responsibilities are fulfilled. We should be careful not to think of attending meetings as a ritual—and that by the once a week observance of this ritual we will be living up to the terms of our covenant of sacrifice. Assembling with the followers of the Master is one of the means the LORD has provided for our upbuilding and strengthening as New Creatures, that we might lay down our lives daily in his service. The assemblies of the LORD's people are 'feeding grounds', from which, nourished and refreshed, we go forth as ambassadors of Christ, holding forth the Word of life "in the midst of a crooked and perverse" world in which we are commissioned to shine as lights.—Phil. 2:15,16; Matt. 5:14-16

Jewels

"They that feared [reverenced] the LORD spoke often one to another," Malachi wrote, "and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels: and I will spare them, as a man spareth his own son that serveth him." (Mal. 3:16, 17) This precious passage of Scripture emphasizes the importance of the LORD's people meeting together for mutual encouragement and edification.

The presence of the LORD at such gatherings is also assured by Malachi. The LORD 'hearkens' and he 'hears'. If we did not know of the LORD's love, his mercy, his sympathy, and his understanding, we might at times be terrified to realize that he hears, not only what is said at our meetings, but that he is a silent listener to every conversation of his people. But he does understand. He knows how imperfect we are, and in his book of remembrance he is recording the thoughts and intents of our hearts, rather than the imperfect way in which we give expression to what is in our hearts.

Let us then, as Paul wrote, "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised); and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."—Heb. 10:22-25

The Approaching Day

These words: "And so much the more as ye see the day approaching," are more important to us today than ever before in history. There are evidences all around us that the "day" of the millennial kingdom is fast approaching, which means that the time is indeed short in which to prove our worthiness to live and reign with Christ. If we are to be one of the 'jewels' in that royal diadem, we will need to make faithful use of all the means of grace which the LORD, in his love, has provided for us, and one of these is the assembling of ourselves together.

May we avail ourselves of every opportunity of assembly that is offered to us. There are the gatherings of our home ecclesias; the local conventions; the larger district conventions. And there is the annual General Convention. There are many of the brethren who, through no fault of their own, are so situated that they are unable to attend any meetings. For these the LORD has ways and means of compensating for their lack of fellowship with his people. In this we rejoice!

But for those of us who can attend meetings, may we continue doing so with appreciation, and with hearts prepared to receive the blessings which the LORD provides for his people when they assemble in his name. And may we attend with reverence, ever remembering 'Jesus' promise, "There am I in the midst." □

Knowing the Unknown God

EVEN THOUGH WORLD conditions are greatly changed from those of centuries ago, the God of the Bible remains an almost complete stranger to millions of well-meaning humanity. To many, the concept of the Deity is little less repugnant to Scripture-enlightened intelligence today than the totem poles of Gideon's day were to true Israelites then.

Many visualize our Heavenly Father as an austere personality. Others think of him as being most loving and kind and deeply interested in the salvation of mankind, but seriously lacking in the power and wisdom essential to accomplish all his good wishes. These say that if peace is to be established on earth, man must accomplish it himself.

Paul's experiences at Athens, as recorded in the 17th chapter of Acts, were not unlike those of the LORD's people since. His spirit was stirred within him on beholding the city full of idols. And he, like all faithful Christians since that time, tried to do something about it. He reasoned in the synagogue and with pious persons, and those with whom he daily met in the market place.

Some of the Grecian philosophers encountering Paul asked each other, "What does this babbler wish to say?" **Professor Rotherham** renders 'babblers' as "picker-up-of-scrap," while **Professor Young** uses the term "seed picker." The philosophers obviously viewed the great apostle as a mere scavenger, picking up what others did not want. To many, Paul seemed to be a proclaimer of strange demons because he announced glad tidings concerning Jesus and the resurrection. When they heard about the resurrection, some mocked and others said, "We will hear you again." How much this sounds like viewpoints the LORD's people hear expressed today.

Passing through Athens, Paul noticed an altar to the "unknown God." This God, he told them, made the world and all things therein, and that of one blood he had made all nations of men. In him, Paul pointed out, we live, move, and have our being, for we are the offspring of God, therefore we ought not to think of the Deity as being inferior in character and intelligence to ourselves, or even vaguely represented by images in gold, silver, or stone, these being sculptures of human skill, which at best represented only human conceptions of God.

The Scriptures tell us of two spirits very different one from the other. These are the spirit of God and the spirit of Satan. They are the very representation of their respective characteristics, and they are as far apart as the antipodes, as the east is from the west. Everything that is good, right, pure, clean, true, and loveable, stems from Him who inhabiteth eternity; while everything unclean, false, hateful, envious, merciless, selfish, and proud, stems from the father of lies.—John 8:44

We know from the Bible that our Heavenly Father's attributes of power, justice, wisdom, and love are so great as to be immeasurable, boundless, limitless, and infinite. However, attempts have been made to minimize his power and to malign his character by upholding traditional misconceptions. This has been at the hands of professed Christian philosophers, even as the Epicurians and Stoics discredited and disparaged the doctrine of the resurrection in Paul's day.

The concept of God's character held by some of the modern philosophers is well illustrated by the story told of a little girl who, when asked what would be the first thing she would do when she got to heaven, replied, "I will hide behind Jesus so God can't see me." Why should she fear God? Obviously this little girl had been taught that Jesus is the one in heaven that understands human weaknesses. That it was he, instead of God, that really loved the world. Such a distorted view does not take into account the many Scripture texts which tell of the Father's superlative qualities of love and power. Actually, he is the inexhaustible source, the

storehouse as it were, from which his creatures must draw spirit, truth, and life.

The very nature of God proclaims the superiority of his altruistic qualities. By intuition he knows more than his combined creation may ever expect to acquire through experience, observation, or information. We do not understand that any of God's creatures will ever equal God himself. Jehovah, by the very nature of things, is superior to his creatures, and capable of understanding man's every weakness.

Would we say that he who designed the eye cannot see, or that he who created the ear cannot hear? Surely he who planned the brain has full comprehension! Nor is he who set the standard for all acceptable heart qualities beneath that standard himself. The supporters of the eternal torment theory would seem to so think. Jehovah himself claims the authorship of the great plan of atonement, therefore any magnanimous principles or graces involved must have originated with him, since the plan was conceived in his mind before his beloved Son was created. Paul called this a mystery which God purposed in himself, a mystery hidden in God, who created all things by Jesus Christ. This manifold wisdom of God was to be made known "according to a plan of the ages which he formed for the Anointed Jesus," when God was alone.—Eph 3:9-11, *Wilson's Diaglott*

If this fact were fully comprehended, the false concept of the relationship between the Father and the Son would be dissipated. The testimony of the Bible is that the Father and the Son are one—not in organism, but in spirit and purpose. The Father is perfect in all his attributes of nobility, with the Son serving as his Logos, Arm, or agency, in extending his Father's Spirit and principles to others.

Joel 2:28 and 29, quoted by Peter in the second chapter of Acts, reveals that God's Spirit, influence, or power—not a third person of an imaginary trinity—was to be poured out upon all flesh. This began first with the church at Pentecost, and will reach the whole world of mankind during Christ's kingdom reign. By every law of reason it seems obvious that

the Holy Spirit—if a person—could not be ‘poured out’ upon, or ‘divided among’ millions of humanity.

Both the Prophet Joel and the Apostle Peter identify this wonderful invisible power or influence as the Spirit of God, the Holy Spirit. This was the same Spirit that energized Jesus’ mind at Jordan, and it is the same transforming influence that has worked in the hearts of God’s people ever since, to develop in them the growth of Godlikeness.

You will remember that Paul, addressing the intelligentsia at Athens, said that man is an offspring of God. Man’s life originally came from God. But instead of man being an infinitesimal part of God, we read that God created Adam in his own likeness. He formed the body of man out of the dust of the earth, and animated it by breathing air into his nostrils, thereby producing a living being with reasoning faculties. By virtue of his perfect human organism, Adam possessed god-like qualities in proportion to his limited capacity as a human being. He was given dominion over the earth, as God is the Ruler of the universe.

Paul admonished the church to “forgive one another, even as God for Christ’s sake hath forgiven you.” (Eph. 4:32) We find no admonition to follow either a higher or lower standard than God himself has set. One of the serious errors of all history has been man’s disposition to lower God’s standards in deference to the wishes of the worldly, but this produced tares and not God-like creatures. Paul lists the graces of the Spirit of God as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. These are the graces of God.—Gal. 5:22-24

Jesus never claimed originality, either in the truth he spoke or in the principles he inculcated. No! Jesus was, is, and always will be, the representative of the Father. In John 10:36 we read that the Father “sent him into the world.” John 8:28, declares that what he heard of the Father, he spoke. We read in John 8:19, that Jesus so completely exemplified the Father’s characteristics that anyone who had known him had also known the Father. Jesus declared that he did nothing of himself, but as the Father taught him, he spoke those things.—John 8:28; 17:8

(Continued on Page 37)

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Little Rock	KAAY 1090	6:30 a.m.
Marshall	KCGS 960	4:30 p.m.

CALIFORNIA

Claremont	KTSJ 1220	9:45 a.m.
Lancaster	KVOY 1340	8:15 a.m.
Los Angeles(Mon)	KTYM 1460	6:30 a.m.
Los Angeles(Span)	KALI 1430	5:45 a.m.
Monterey	KNRY 1240	8:30 a.m.
Sacramento	KJAY 1430	10:00 a.m.
San Francisco	KEST 1450	3:30 p.m.
Tehachapi	KTFM 103.1	8:15 a.m.
Yuba City	KOBO 1450	3:30 p.m.

FLORIDA

Jacksonville	WXTL 1010	7:45 p.m.
Orlando	WGTO 540	6:45 a.m.
Tampa	WTMP 1150	8:30 a.m.

ILLINOIS

LaSalle	WLFO 1220	9:45 a.m.
Rockford	WRRR 1330	6:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.

INDIANA

Hammond	WJOB 1230	8:30 a.m.
LaPorte	WCOE-FM 96.7	10:00 a.m.
North Vernon	WKRP 1460	8:00 a.m.

KANSAS

Goodland	KLOE 730	7:15 a.m.
Coffeyville	KGGF 690	9:05 p.m.

KENTUCKY

Bowling Green	WBGN 107.1 FM	8:15 a.m.
Winchester	WHR5	10:30 a.m.

MICHIGAN

Battle Creek	WOLY 1500	1:45 p.m.
Detroit	CKLW 800	7:45 a.m.
Fremont	WSHN 100 FM	9:15 a.m.

MICHIGAN, CONTINUED

Fremont	WSHN 1550 AM	9:15 a.m.
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MISOURI

St. Louis (Sat.)	KSTL 690	8:30 a.m.
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NEW JERSEY

Salem	WNNN-FM 101.7	9:45 a.m.
Salem	WJIC 1510	9:45 a.m.

NEW MEXICO

Los Alamos	KRSN 1490	6:45 a.m.
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NEW YORK

Buffalo	WHLD 1270	12:00 noon
New York	WOR 710	9:15 p.m.

OHIO

Cincinnati	WNOP 740	9:00 a.m.
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OREGON

Portland	KKEY 1150	7:00 a.m.
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PENNSYLVANIA

Allentown	WHOL 1600	10:45 a.m.
Jenkintown(Wed)	WIBF-FM 103.9	12:30 p.m.
Pittsburgh	WCXJ 1550	3:00 p.m.
Pottstown	WPAZ 1370	12:45 p.m.

SOUTH CAROLINA

Charlestown	WOKF 1340	7:06 p.m.
Beaufort (Sat.)	WVGB 1490	1:00 p.m.

TENNESSEE

Nashville	WLAC 1510	7:45 p.m.
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VIRGINIA

Richmond	WGGM 820	7:45 a.m.
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WASHINGTON

Spokane	KUDY 1280	9:45 a.m.
Tacoma	KAMT 1360	7:30 a.m.

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Milwaukee	WNOV 85.6	7:00 a.m.
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Brooks	CIBQ 1340	9:00 a.m.
Canmore	CFNC 1450	11:45 a.m.
Stettler	CKFQ 1400 a.m.	7:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum-Parksville	CHPQ 1370	9:30 p.m.

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

SASKATCHEWAN

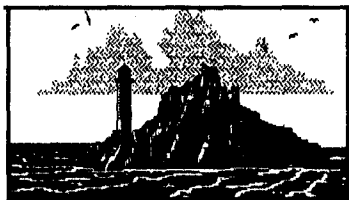
Rosetown	CJYM 1330	9:45 a.m.
Weyburn	CFSL 1190	8:45 a.m.
Estevan	CJSL 1280	8:45 a.m.

Argentina (Spanish)

Buenos Aires (Sat.)	FM Malvinas 91.5 MHz	
		10:00 a.m.
		10:00 p.m.

Brazil (Portuguese)

Curitiba	Radio Capital 1270 KHZ	8:45 a.m.
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Ye are the light of the world!

British West Indies

Grand Cayman	Radio Cayman	9:00 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

Chile (Spanish)

Concepcion	Unica FM 105.5	10:15 a.m.
Santiago (Sat.)	Radio Panamericana	CB 142 10:00 a.m.

China

Hong Kong	Radio Villa Verde (Fri.)	6:00 p.m.
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Israel & Middle East

Voice of Hope (Wed.)	945 AM	10:30 p.m.
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Kenya & Uganda

Radio East Africa		4:00 p.m.
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Mexico (Spanish)

Culiacán	Ranchera XECQ	8:30 a.m.
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New Zealand

Whakatane	IXX	7:00 a.m.
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Nigeria

Radio Africa (Thurs.)		7:45 p.m.
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Panama (Spanish)

Panama City (Fri.)	HOQ 1250	6:15 p.m.
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Philippines

Manila (Sat.)	DZAM 1026 KHZ	7:15 p.m.
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South Africa

Joubert Park (Thurs.)	SWAZI Music	
	Radio 1400 & shortwave 49 & 60	9:00 p.m.

Sri Lanka

Columbo (Sat.)	Radio Sri Lanka	7:15 p.m.
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Tonga

Nuku' Alofa (Mon.)		10:15 a.m.
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Uruguay (Spanish)

Montevideo	Radio El Espectador 810	9:15 a.m.
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THE BIBLE ANSWERS – TV Programs

ALABAMA	Channel	MAINE	Channel	OKLAHOMA	Channel
Montgomery	56	Portland	57	Broken Bow	28
CALIFORNIA		MARYLAND		Muskogee	19
Arroyo Grande	66	Leonardtown	52	Oklaoma City	7
Lancaster	38	MICHIGAN		Tulsa	33
CONNECTICUT		Detroit	16 & 26	PENNSYLVANIA	
Litchfield	5	Muskegon	40	Berwick	47
FLORIDA		MINNESOTA		Harrisburg	40
Daytona	42	Minneapolis	13	Hazleton	35
Ft. Myers	7	MISSISSIPPI		Johnstown	9
Jupiter	9	Bolivar	8	Pittsburgh	63
Naples	9	Philadelphia	20	SOUTH DAKOTA	
Orlando	21	Starkville	5	Mitchell	16
St. Augustine	22	Tallahatchie	11	TENNESSEE	
St. Petersburg	35	MISSOURI		Harrogate	18
Tallahassee	9	Cameron	35	Heiskell	12
Tampa	57	Columbia	2	Murfreesboro	27
GEORGIA		St. Louis	7	TEXAS	
Athens	34	NEBRASKA		Austin	13
Cordele	55	Lincoln	67	Corpus Christi	50 & 7
Dublin	36	NEVADA		Mt. Pleasant	54
Savannah	55	Las Vegas	39	San Antonio	67
ILLINOIS		NEW JERSEY		Sulphur Springs	18
DeKalb	7	Hammonton	8	UTAH	
Plano	30	NEW YORK		St. George	55
Rockford	45	Glens Falls	8	VIRGINIA	
Urbana	1	Jamestown	8	Gloucester	51
INDIANA		Oneonta	15	Norfolk	68
Evansville	52	Rochester	40	WASHINGTON	
Indianapolis	11	Syracuse	14	Wenatchee	27
IOWA		NORTH CAROLINA		Yakima	60
* Cedar Rapids	13	Burlington	16	WEST VIRGINIA	
Marshalltown	39	Charlotte	15	Huntington	55
KANSAS		Henderson	34	* Logan (Mon)	12
Junction City	6	Lenoir	53	WISCONSIN	
Waterville	26	Raleigh	63	Waukesha	43
KENTUCKY		Wilmington	10	PUERTO RICO	
Morehead	10 & 7	OHIO		Mayaguez	42
Mt. Sterling	6 and 2	Akron	29		
LOUISIANA		Ashland	59		
Jennings	13	Cincinnati	25		
New Orleans	61	Delaware	56		
		Youngstown	20		

"The Bible Answers" television programs are aired each Sunday afternoon from 12:00 to 12:30 p.m., Eastern Standard Time, on the stations listed above. The times, days, and channels of those listings marked with an asterisk (*) can be found in your local newspaper.

Some poorly informed persons believe the God of Israel to be a cruel and blood-thirsty tyrant. These cite references in the Old Testament in support of their claim. The texts quoted by them, when taken separately, might seem to support their contention. God's commandments to Israel to destroy whole nations mark him and the Jews who obeyed him as merciless and pitiless tyrants in the minds of some. This is because they do not understand the plan of the ages.

A sample of these misunderstood commandments is found in I Samuel 15:3. It reads, "Go and smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." In some instances they were commanded to have no pity and show no mercy. A good example of this is found in Deuteronomy 7:1-16, where Israel was told to destroy seven nations without pity or mercy.

We are not surprised that some well-meaning but misinformed souls believe that God is incapable of compassion or feeling for fallen man. Obviously this distorted view of God is the reason for millions directing their prayers to Mary, a supposedly more sympathetic soul than either God or Jesus, and why the little girl thought she would hide behind Jesus so God would not see her.

It gives us great pleasure, and we are sure that it gives you joy also, to be able to say on the basis of a "thus saith the LORD," that God does have superior compassion and understanding for humanity, even though he has never experienced bodily pain or other distress which his creatures have suffered. To reason otherwise would be to discount the intuitive powers of God Almighty.

In every case cited by these unenlightened ones, where there seemingly was lack of pity or understanding on God's part, a picture was being made of what ultimately will happen to everything that is not in perfect harmony with the divine standard. At the same time those involved were learning lessons in the exceeding sinfulness of sin, which will be of great value to them when raised from the dead and put on

probation for everlasting life. Furthermore, putting them to sleep before they became totally depraved was a blessing in disguise. Their iniquity had come to the full, and God took them away as he saw good.—Gen. 15:16; 19:24; Ezek. 16:50; Jude 7

Israel was a typical nation. Their conduct foreshadowed the victories and failures of nominal spiritual Israel. Sometimes Israel failed to obey God's commands to drive out or destroy their enemies. This, perhaps, was because of their having secret sympathies for the customs of their enemies, instead of being wholly devoted to God. Or it may have been that they were unwilling to forego certain friendships, or material benefits. Then, again, it may have required greater effort on their part to do God's bidding than they were willing to put forth.

In King Saul's case, Israel returned from battle with the Amalekites, bringing the opposing king and the best of the cattle and flocks, obviously, for selfish purposes. The lesson for us is that God used this means to warn spiritual Israel against holding secret sympathies for uncleanness, the disposition to cater to the demands of the flesh and to neglect spiritual duties in the interests of material gain, ease, or in deference to worldly friends.

Qualities of Goodness

The Scriptures abound with evidences of God's exemplary qualities. Isaiah 63:7-9, speaks of God's kindness, goodness, mercy, and pity. Psalm 103:13 speaks of his great mercy and his fatherly pity. David in the 136th Psalm speaks of God's mercy twenty-six times. While Bible concordances do not record the word sympathy, there is abundant proof that God is good, merciful, compassionate, gracious, long-suffering, and holy.

These intrinsic qualities, or graces, which God has by virtue of his very nature, have long been obscured by the machinations of Satan. However, the Scriptures indicate that soon—very soon, we believe—God is to be unveiled to mankind in general by the glorious thousand-year reign of the

Messiah. It is for that wonderful event that Christians have prayed, "Thy kingdom come. Thy will be done in earth" as it already is being done in heaven. Then the true Savior of mankind, Almighty God himself, will receive the long delayed praise and honor of which he is truly worthy.

This, we think, was foreshadowed by Elijah's contest with the four hundred and fifty false prophets of Baal, as recorded in I Kings 18:20-45. In this picture Jehovah was unveiled to Israel in a typical sense. At the close of the long day of excitement, Elijah's sacrifice was spectacularly accepted by fire coming down from heaven, and the Israelites fell on their faces shouting, "Jehovah, he is God."

The false prophets were slain and there was copious rain. This was a progressive illustration. It required considerable time to act out. First the cloud was as small as a man's hand. Later the heavens were black with clouds, and there was a boisterous wind. Finally the rain came, picturing the restitution blessings of which God has "spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

Revelation 21:4 gives God the credit for the ultimate removal of all tears from all faces. In Revelation, chapter 4, we have a majestic mental picture of the glory of God. It is a throne scene. There are four "living ones"—mistranslated "beasts"—who unitedly proclaim, "Holy, holy, holy, LORD God Almighty, which was and is, and is to come. The ancient Sinaitic manuscript repeats the word "holy" eight times!

Following this proclamation of divine glory and holiness by the four 'living ones', there are twenty-four "elders" who do homage unto God, saying, "Thou art worthy, O LORD, to receive glory, and honor and power: for thou hast created all things and for thy pleasure they are and were created."

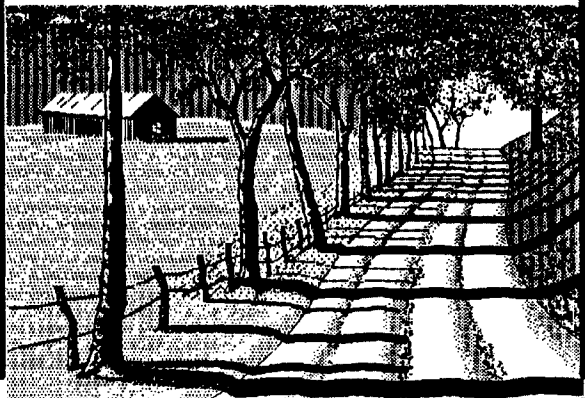
Yes, as David wrote, even "the heavens declare the glory of God, and the firmament showeth his handiwork." And added to all that the Scriptures reveal concerning the glorious attributes of our loving Heavenly Father may we heartily say, "Amen!"—not alone by words, but also by conforming our every thought, word, and action in harmony with his principles, and to the doing of his will.—Ps. 19:14 □

STEP BY STEP

He does not lead me year by year,
Nor even day by day;
But step by step my path unfolds,
My Lord directs my way.

Tomorrow's plans I do not know,
I only know this minute.
But He will say, "This is the way,
By faith now walk ye in it."

And I am glad that it is so;
Today's enough to bear.
And when tomorrow comes,
His grace shall far exceed its care!



The Power of Prayer

ALL NATURE DECLARES the glory of God, for which we can express our gratitude in prayer and praise to the living God. (Ps. 19:1) But prayer in its most intimate form is even more wonderful. To the child of God it is a priceless heritage, a supreme privilege of family relationship, the mark of sonship whereby we cry, "Abba, Father!"

Prayer is no ritual of creed, or tawdry trapping of ceremonious worship; no muttering and mumbling of incoherent phrases in dead languages; no unctuous and ostentatious words which spring from pride of heart or a desire to be seen and applauded of men.—Matt. 6:7

Apart from the 'unspeakable gift' of his Son as our Savior and Redeemer, no other gift of God to his children has such tremendous implications as this privilege of prayer. (II Cor. 9:15) Paul's introduction to his great work for God was through prayer: "Behold, he prayeth." (Acts 9:11) Our Lord was led up into the wilderness after his baptism at Jordan, and we are told that he fasted forty days and forty nights. That time undoubtedly was spent largely in prayer and meditation upon the work which his Father had assigned him. (Matt. 4:1-11) It should be so with all of us; our work is God's work. We are workers together with him—the issues are vital, eternal. We cannot touch them unaided; we must seek continual guidance through prayer.—I Cor. 3:9; II Cor. 6:1

Our Lord's disciples asked to be taught how to pray. Did they not know? Had they not seen and heard him? Yes, but they realized that prayer to them was not what it was to him. Perhaps they wanted to know how to obtain answers to their prayers as he did. He did teach them, but it took a long time, and not until they received the power of the Holy Spirit at

Pentecost did they fully realize the mighty power of prayer in their lives and in the lives of those to whom they ministered.

Do we know how to pray? Are we sure? How often we feel powerless, impotent in the face of unbridled evil, cruelty, injustice, arrogance, depravity, disease, and death. If we had the power we would stop these evil principles, but God has the power and does not. If we had this power could we use it wisely? Not in our present imperfect condition. Only God and our Lord Jesus, to whom all power has been delegated, can direct and control the power required in cases such as these.

The power entrusted to us is power through prayer. Let us ever realize that our best actions are enhanced by prayer, and made more discomfiting to Satan, who may well tremble "when he sees the weakest saint upon his knees." The Apostle James said, "The effectual fervent prayer of a righteous man availeth much." (James 5:16) **Weymouth** translated this passage as follows: "The heartfelt supplication of a righteous man exerts a mighty influence." The key word here is 'righteous'. None is righteous in himself, but as Paul explains so beautifully in his Epistle to the Romans, we have received the gift of righteousness through faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1,2) This implies sonship, and sonship is the entrance to the full privilege of prayer.

Who are sons of God? Paul tells us in Romans 8:14-16: "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [or sonship] whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that **we are the children of God.**"

This is no wide open, standing invitation to all and sundry who render lip service, while their hearts are far from the LORD. It is a priceless privilege, an invitation under royal seal, into the most select, the most exclusive family circle that has ever existed—the divine family. Our God is the God of

Abraham, Isaac and Jacob, the God of Israel the great Creator of the universe; but never, until Pentecost, had he so graciously deigned to become the Father of individual sons and daughters, all enjoying the same intimate family relationship as his only begotten Son through whose precious blood and merit this marvelous privilege is made possible.

Here, then, is the instrument of divine power placed in our hands. How shall we use it? How, and for what should we pray? Let us look at some typical prayers of holy men of old who, although not *begotten* of the Spirit, were unquestionably *led and guided* by it.

A Prayer for Guidance: Genesis 24: 12-14

Abraham had delegated a great responsibility to his servant, Eliezer, in sending him to choose a bride for his son, Isaac. (Gen. 15:2) Today it would be an impossible task, and even then it was a most delicate mission. The servant was a man of God, and he did the right thing. He sought God's guidance, even to the extent of laying down the rules of procedure. Read the passage of Scripture: Genesis 24:12-14. The answer to his prayer is reflected in the happy outcome of his mission. We so often need guidance; let us not forget that prayer is the means to that end.

A Prayer for Action: I Kings 18:36,37

Elijah had come to the point with the prophets of Baal, where a 'showdown' was inescapable. The issue had to be faced; it was a time for action. "How long halt ye between two opinions? If the LORD be God, follow him: but if Baal, then follow him." (vs. 21) This challenge in the name of God took courage, and Elijah was not lacking in it. He put God to the test, and action followed swiftly and surely. Read verses 36 through 39. Divine action is not always vouchsafed immediately to God's people; but when it comes, it has a most salutary effect, even as it did upon Israel.

A Prayer for Deliverance: II Kings 19:14-19

Hezekiah and the people were besieged. Sennacherib, king of Assyria, was unconquerable—so he thought!—and the people were afraid. Hezekiah received the ultimatum and promptly “spread it before the LORD.” Deliverance was assured from that moment. Prayer does indeed lead to deliverance.

A Prayer of Dedication: II Chronicles 6:12-21

This is one of the grandest prayers ever spoken or penned. Solomon had completed his greatest work—the building of the Temple at Jerusalem—a magnificent structure of almost indescribable beauty. He offered it to God in this wonderful prayer as a dwelling place set in the midst of Israel, and the manner of his offering is an object lesson in devotion and humility: “Will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!” (vs. 18) Solomon knew it was an unworthy dwelling for so mighty and majestic a deity, and so he concluded his prayer with an appeal for divine blessing and forgiveness: “Hear thou from thy dwelling place, . . . and when thou hearest, forgive.”—vs. 21

The Apostle John recorded these words of our Lord: “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” (John 14:23) Again, the Apostle Paul pointed out the same wonderful truth when he said: “Know ye not that ye are the temple of the living God?” It is in this temple, the temple of our hearts in which God deigns to dwell! What a wonderful thought indeed!

Our Lord's Personal Prayer: John 17:17-26

Finally, that most sublime of all prayers! It was our Lord's last personal intercourse with his Father before he was betrayed. Read verses 17 to 26. He lifted up his eyes to heaven and said, “Father!” To his followers he said, “When ye pray, say, Our Father.”—John 17:1; Luke 11:2

This is our seal of sonship, as it was his, to be able to address our LORD Jehovah in this manner: "Our Father which art in heaven." What a mighty power this can be in our lives if only we use it as we should. It is our life-line, our line of communication. Keep it intact, use it incessantly, "Pray without ceasing," and victory is assured!—I Thess. 5:17

***"Hear thou from thy dwelling place,
even from heaven;
and when thou hearest, forgive!"
—II Chronicles 6:21***



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YOUNG PEOPLES' BIBLE LESSONS

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Daniel and King Nebuchadnezzar

ISRAEL HAD VERY much wished to be ruled by a king, just as were the nations around them. They wanted the pomp, glory, and ceremony associated with a royal family and court. In giving them their first king, King Saul, God patiently answered their desire, although he warned them that the consequences would not be happy ones for them. And all during the nearly five hundred years that kings ruled over Israel, this prediction certainly proved correct. The kings who reigned according to God's laws of justice and righteousness were very few. David, Solomon, and Josiah, were good rulers, but the vast majority were not. Most were idol worshipers, who ignored God's laws com-

pletely. Because they did not even try to worship nor serve Jehovah, his blessing was not with them. Therefore, most of those five long centuries were wretched and miserable years of wars and defeats.

Israel remained a single, unified kingdom for merely one hundred and twenty years! After that time it divided into two separate kingdoms—one with ten tribes, known as Israel, with their king; the other with two tribes, called Judah, having their own king. At the time this story begins, the larger kingdom of Israel had already come to an end over a hundred years earlier. Today they are spoken of as the ten lost tribes of Israel.

The time had come for God to completely overthrow the remaining kingdom, Judah. This would close the phase of Jehovah's dealings with his chosen people through kings, which is known as a theocracy. Thus said the LORD God, "Remove the diadem, and take off the crown." The king of Judah would no longer wear the crown representing God's authority. "I will overturn, overturn, overturn, it," saith the LORD, "and it shall be no more, until he come whose right it is; and I will give it him." (Ezekiel 21:25-27) Yes, the crown was taken away from the last king of Judah—Zedekiah—and it was prophesied that they would never again have a king until their Messiah came to sit on David's throne! See Isaiah 9:6,7. This prophecy describes our Lord Jesus during his coming kingdom on earth.

Nebuchadnezzar, the mighty king of the powerful kingdom of Babylon, came to Jerusalem with his great armies and conquered it. He took many of the Jewish people captive, and brought them to his country to serve as slaves. He set a governor over the ones that remained in Judah, to rule them, and to keep them under his control.

We are told that "the LORD God gave" the king of Judah into Nebuchadnezzar's hand, because it was time for the last remaining traces of the two kingdoms under God, Israel and Judah, to end.—II Chronicles 36:17

It would be difficult to remember all the many kings of Israel and Judah, but it is helpful to know that Saul was the first king, and Zedekiah was the last.

When Nebuchadnezzar was victorious over Judah, and took the Jewish people captive to Babylon, he ordered that certain young men from the princely line of Israel be given special treatment. His servants were told to choose children in whom was no blemish; they were to be well favored and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace. These were also to be taught the learning and the language of the Chaldeans.—Daniel 1:4

Among those chosen were Daniel, Hananiah, Mishael, and Azariah. (Daniel 1:1-6) These four lads were handsome, fine students, and extremely well-behaved young men. The servant who was in charge of their care was especially fond of Daniel. Three years of specific training, including knowledge of the Chaldean tongue, were to prepare them to serve King Nebuchadnezzar in his court and in his government. At the end of their period of education they would be very useful to the king in all matters of wisdom and understanding. The king inquired of them, and he found them ten times better than other advisors who were in all his realm!—Daniel 1:19-21

Now, King Nebuchadnezzar had a dream! It troubled him so much that it woke him right out of his sleep, and thinking about it kept him awake. The fact that after he woke up he could not remember his dream, disturbed him still more. He called for his magicians, and astrologers, and sorcerers, and the Chaldeans, to tell him what he had dreamed, and what it meant.—Daniel 2:1,2

The fact that he did not remember his troublesome dream presented a real problem to the magicians, astrologers, and sorcerers. They simply could not help him. The king became suspicious of their delay in answering his summons. He thought they were delaying in order to give themselves time to concoct a fictitious vision, hoping he would not realize what they were doing. But Nebuchadnezzar became angry at

this, and gave the order that all the wise men of the realm should be killed. Even Daniel and his friends were to be included in the execution, although Nebuchadnezzar had not consulted them concerning his dream, nor asked them what it meant.

When Daniel learned of the dangerous situation they were in, he met with his three friends and together they prayed earnestly to Jehovah for help. The LORD answered their prayer! That night, in another dream, God revealed to Daniel the details of Nebuchadnezzar's vision, and also its meaning. As soon as he understood the dream, Daniel contacted the captain of the king's guard, who was the one who had been ordered to execute all the wise men. "Destroy not the wise men of Babylon," Daniel said. "Bring me before the king, and I will show unto the king the interpretation."—Daniel 2;24

The noble, humble nature of Daniel is shown here, because he rightly gave all the glory to the LORD. He said, "Blessed be the name of God forever; for wisdom and might are his." Continuing, he prayed, "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter." His outlook was in sharp contrast to the king's proud attitude, as we shall see later on.

When taken before the king, Daniel again emphasized that it was not by his own wisdom that the dream and the interpretation were made known to him. Referring to God, Daniel said to the king, "He that revealeth secrets maketh known to thee what shall come to pass." (Daniel 2:19, 20,23,29) This placed an important thought in the king's mind; for after he had been told his dream and its meaning, he said to Daniel, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." At this point in his life, Nebuchadnezzar did realize, to a small degree, the greatness of Jehovah. But later on he forgot that Jehovah is the God of gods, and the LORD of kings!

Daniel began to relate the king's dream to him. Daniel reminded him that in his dream he had seen a huge image of a man having a golden head, breast and arms made of silver, thighs of brass, legs of iron, and feet and toes of iron mixed with clay. This tremendous statue was standing in a field, which had a large mountain in the distance behind it. Suddenly, he saw a stone being cut out of the mountain "without hands." (Daniel 2:34) Then the stone was hurled against the image, hitting it on its feet and causing it to fall. After it crumpled to the ground, the stone continued to strike the figure again and again, until it was ground to powder. A wind came up, and the powder was completely blown away. After the image disappeared, the stone which destroyed it began to grow larger and larger, until it became a great mountain which filled the whole earth.—Daniel 2:31-35

Nebuchadnezzar remembered that this indeed was what he had dreamed. Now he wanted to know what his dream meant! And since God had revealed the meaning to Daniel, he was able to give an explanation to the king. It was the LORD God who had given Nebuchadnezzar the dream. (verses 28,29) He wanted it to be known that his time of special blessing to his people, Israel, had ended. They were still his chosen ones. The Messiah would still come through their nation. The guarantee had been given to King David that one of his children's children would be the Messiah, their Savior, their everlasting King. But their theocracy—a government under God—had come to an end.

At this point in Israel's history (about six hundred years before Jesus Christ, the Messiah, was born), God was beginning a new method of dealing with his human creation. Jehovah planned a long period of time—2,520 years, in fact—during which one universal empire after another would control the history of mankind. There would be four worldwide governments following in succession one after the other, extending throughout this period, called "the times of the Gentiles." (Luke 21:24) During this time, Israel would be a subject nation to these world powers.

Daniel explained that this image was to picture future history. "Thou O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory . . . , and hath made thee ruler. . . . Thou art this head of gold!" And after your universal government, Babylon, has been defeated, another shall arise; and a third; and a fourth. When the fourth has fallen and been ground to powder, then "shall the God of heaven set up a kingdom [a fifth universal empire], which shall never be destroyed!—Daniel 2:20,21,36-44

Later in his life, Daniel himself had several other visions which pictured various features of this same glimpse into the future. We know that the kingdom of Babylon was pictured by the image's head of gold. (Daniel 2:38) The silver breast and arms related to the kingdom of the Medes (one arm) and the Persians (the other arm). Next, the brass belly and thighs represented the kingdom of Greece. (Daniel 8:20,21) The fourth universal empire was Rome. The Bible does not name Rome, but we know from history that this was the last worldwide empire, and it was represented by the legs of iron. How accurate this marvelous dream was! How strong our faith should be in a God who knows everything that will happen in the future! And who has revealed these things to us through the golden thread of promises in his Word, in order that our faith may become firmly fixed in these promised blessings of the future.

For a while, Nebuchadnezzar had great respect for Jehovah. But later in his life he forgot how the all-wise God had favored him with a prophecy concerning the future. Some writings found by archeologists tell us that he was very proud of the extensive building projects carried out during his reign as king. High walls, temples, palaces, hanging gardens—counted among the seven wonders of the ancient world! He boasted, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" Daniel told him, "Thou, O king, art grown and become strong: for thy greatness is grown, and

thy dominion to the end of the earth." (Daniel 4:22) But he had forgotten to give God the glory, and took it for himself!

So God gave him still another dream. This time it was about a tremendous, spreading tree, beautiful to see, and bending over with fruit. Many animals and birds lived under it and in its branches. The tree, in the dream, was cut down, except for a stump which remained until seven times, or years, had passed. When the king called Daniel to explain his dream, Daniel puzzled over it for an hour. Nebuchadnezzar could see how upset Daniel was, and he said, "Let not the dream, nor the interpretation thereof, trouble thee."

Reluctantly, Daniel told him that it did not hold a favorable message for the king. The tree represented Nebuchadnezzar. And the fact that it was cut down and was nothing but a stump for seven years, meant that the king was going to be very sick for seven years. In fact, he was going to be so helpless he would be unable to rule his great kingdom of which he was so proud! He was going to become insane!

And so it happened, just as Daniel predicted. Nebuchadnezzar was driven out away from the city, and he ate grass as the oxen. His body was wet with the dew of heaven, and his hair grew long like eagle's feathers, and his nails like birds' claws!

After seven long years of madness, his reason was restored, and he returned to his throne. His first words were: "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion!"—Daniel 4

QUESTIONS

1. Did Israel have any good kings? Name several.
2. Israel was divided into two kingdoms. Name them.
3. Why did God end his method of dealing with Israel through kings?
What is this called?
4. Who was Israel's first king? Last king?
5. What nation conquered Judah? Who was their king?
6. What was pictured by the two visions which God sent to Nebuchadnezzar?
7. Why are these visions important to our faith?



ENCOURAGING LETTERS

More Little Notes from those who received Hope booklets in the Boise, ID area: . . .

Bible Students of Boise:

During a time like this we realize how much our friends really mean to us. Your expression of sympathy will always be remembered. Your little booklet did indeed bring comforting thoughts. Thank you for caring. . .

Thank you so much for remembering me at this bad time. I am sure I will get lots of good from the little Hope book. I lost one brother January 1st, and another January 15th (1991) so it has been a bad time. Thank you so much. With love. I am enclosing a little money to help you keep up your good work. . .

Bible Students of Boise:
Thank you so much for your remembrance at the death of my husband. The book, Hope, was a real blessing to me and I appreciate getting the newspaper write-up too. I appreciated it all so much. Sincerely. . .

Sincerest thanks for your kind expression of sympathy. We all appreciate your work of sympathy and the comforting booklet. We also thank you for the extra clipping. We are a big family. Sincerely. . .

May this express at least in part, sincere and warmest thanks for your thoughtfulness. Thank you for the little booklet and your note of comforting words. Also, thank you for the newspaper clipping. Your thoughtfulness is most appreciated. May the LORD bless you. . .

Dear Boise Bible Students: Could you possibly send a Hope booklet to my brother and sister (names and addresses). Hope both will start reading the Bible. Thanks! . . .

Dear Bible Students of Boise: The family of our dear departed sister sincerely appreciates your sympathetic and comforting thoughts. The little booklet is a precious treasure for which we all are grateful. It helps to know how much you care. God bless you all,

and may you all be comforted knowing how much she cared about you. May we all be faithful when it's our time to meet our calling. Bless you always. . .

Bible Students of Boise: Thank you for your card of sympathy and the lovely booklet you sent to us. It was very thoughtful of you, and meant a great deal to all of us. God bless your good works. your sympathy and kind thought will always be held in grateful remembrance. . .

Dear Bible Students of Boise, Thank you for your thoughts and prayers at a time when they are needed very much. Also, thank you for the booklet. It has been a comfort. Sincerely. . .

Thank you sincerely for sharing our sorrow. Your thoughtfulness is appreciated and will always be remembered. Thanks so much for the copy of the obituary and the booklet. Keep up this good work. I'm sure others appreciate it as well. . .

Thank you for your booklet, prayers, and copy of my Dad's obituary. God bless you all. . .

Thank you for the booklet on Hope. It is a source of strength for us. We miss mother very much. . .

Dear Friends: God bless all of you! Your kind expression of sympathy is gratefully acknowledged and deeply appreciated. Thank you for sending the booklet, *Hope*, to our family. When I finish reading it I will pass it on to my brother. We also appreciated the clipping you sent. I have been sent many, and yours will go to our family and friends in Switzerland, especially to a dear cousin who speaks English well and can share it with mom's four sisters and other close relatives.

Thanks from Poland

Dearly Beloved in the LORD: Peace be unto you. For some time I have been getting the ***Poranek*** (The Polish Dawn magazine), and until now I have not thanked you for it, and assured you that I pray the LORD will give you strength to further your work for the good of God's people. In recent times some of us are having difficulties, but we know the LORD is permit-

ting the Adversary to stir up problems among the consecrated.

I don't know how to repay you for these periodicals except to pray that the LORD will continue to bless your efforts. I remain your sister in the LORD.—*Lublin, Poland*

"Stumbled on Our Program"

"Frank and Ernest"—Dear Sirs: Some weeks ago I "stumbled" upon your Sunday night program. It was my first time hearing it, but it was such a joy to listen to. I haven't been able to locate the program again. However, on the evening that I heard your program you offered some type of Biblical literature that could be obtained by contacting the above address. If this information or brochure is still available will you kindly send a copy of the material to me?—*NJ*

Program Filled with Compassion

Please send me "Life after Death." I enjoy your program so much. It is filled with so much compassion and understanding. I have

bad nerves and have always feared death. Your program helped me a lot. Pray for me to overcome my fear so I can live a normal life. Thank you. God bless you.—*NC*

Delighted to Find Studies in the Scriptures

I am delighted to find someone printing "Studies in the Scriptures." Enclosed please find money to cover one set plus one year's subscription to your newsletter. I am an ex-[group named omitted] person who pioneered for thirty years. Much pain getting out—so angry to find we were not told the truth. No spirituality there! Just unpaid book salesmen—and I was a good one. Two daughters in—two sons out. Husband and I are [now] agnostic [looking for answers]. Looking forward to your good works in written form. Thanks and God bless!—*Nova Scotia*

From Romania

Dear Brethren: God bless and reward you for your efforts that you make in spreading the truth. I had great pleasure to receive

from you the six volumes [of Studies in the Scriptures] Tabernacle Shadows and the Hymnbook. Thank you very much for them. I am studying English from the magazine, "The Dawn," from which I have translated a few chapters. Now I begin to study the first volume in English. This week we will make a visit in Poland, which I look forward to. Here the brethren enjoy freedom and meet frequently to worship the name of God and his Son. Now we have a house specially for meetings where we meet every Sunday and over the week. We follow the events on the earth and wait gladly for the kingdom of God in which we believe and we see the dawn of this kingdom, our great expectancy. Thank you, also, because you send The Dawn every month. I wish you the blessing of God in all your works. With Christian love.—*Maramures, Romania*

More Meaning as We Grow Older

Kansas City Bible Students:
I want to thank you for the

nice little booklet you sent me. I appreciate it very much. I think as we get older these things have a deeper meaning to us. Because many of my loved ones have gone on, I believe I can appreciate it even more. I would like to have the little booklet you mention: "God and Reason." I am enclosing a small gift hoping it will help others have the same joy I have received in the little pamphlet, "Hope." Thanks again for your kindness.—
MO

Spreading the Gospel

Please send The Dawn to my friend, and send me a copy of "The Truth about Hell." Thank you. The Dawn is the finest book I've ever read and I don't want to miss a copy of it. Wish I could send it to everyone. It's worth it!—VA

"Show Me the Way"

Dear Ones in Him: Greetings to all in the One Hope. Thank God he knows our heart's intentions. Thank God for the strength provided for me each day. He knows our many needs be-

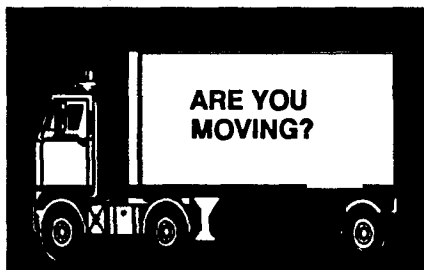
fore we do, and many times I say, "LORD, show me the way. Help me to make the right decisions."

We who lost loved ones of our family only have God to turn to in time of need, and have meager funds to depend on for our welfare and pay our honest debts to mankind, we who are aging and not able to do as we once did have a struggle in this world today. But we continue to praise the LORD! Thank God for the Truth and the brethren we love, even for our friends in the world that are blind. But all shall know him from the least unto the greatest in due time. Thank you for The Dawn magazine. Christian love.—OH

From Prison

Dear "Frank and Ernest":
Thank you very much for all the books I received in good condition. It really warms my heart, very precious as it is, to use my time reading of Jesus Christ and his Father Almighty. In this prison, there are always debates and numerous interpretations about the Creator. Some argue the issues of No God, Evolution, One God, Three Gods, and others need to know questions which arise. Never do I enter into any of the above mentioned because many in here have their own beliefs and some can't face the truth.

All the books are very interesting, especially the one "Archeology Proves the Bible." I have read it very



If you will notify the Dawn of your new address three weeks in advance of your move, it will save us considerable expense in mailing your magazine.

Thank You!

slowly and was astounded in its findings of ruins and cities and material objects. It sure uncovers any disbelief or doubt in people's minds. I passed a couple booklets to my . . . brother and try to spread God's teachings to all interested. It's a joyous feeling in my heart to talk about God. Again, thank you very much, and God love you.—
PA

From Moldova University in Russia

Dear Friends: Thank you very much indeed for The Dawn. It is a very interesting paper. I'm a student at the Moldavia University at the English Facility, and I'm attending a Protestant Church here in Kishinev. I'm feeling the need of deeper knowledge of God's Word but unfortunately there isn't so much literature available on these subjects. That's why I am asking you to send me some. I will also be glad if you enter my subscription to The Dawn magazine. You probably know about the lack of foreign currency in the USSR. That's why I'm sending you \$1.00 in stamps in order to be a

subscriber of The Dawn. I'm also going to order some books from you, but as I have no currency, can I send you some British postal stamps to be used by you later? Please do write me on return, as I have some more questions to be answered. Yours faithfully.—
Moldova, USSR

Inspired by Literature

Please send "The Divine Plan of the Ages." Enclosed is \$2.00 as requested. I just want to say I very much enjoy, and am inspired by, your Christian literature. Sincerely.—*IL*

Questions Answered

I would like to thank you for sending me The Dawn every month and for all the wonderful work that you do. Your books have helped me a lot in my Christian life and have [answered] a lot of things I did not understand. God bless you. May you continue in the work of our LORD to bring more and more people to the road that leads to him. I am enclosing a \$10.00 check for the renewal of The Dawn maga-

zine. I am sorry I did not respond earlier, but we just moved, and I lost your renewal card you sent. Sincerely.—FL

Finds Dawn Magazine after Many Years

Dear Sirs: Many years ago I received The Dawn magazine, but lost track of it. Last Sunday I happened to tune in on your radio program. I would love to receive it again, if possible. Would also like the free book you spoke of—"God and Reason." Thank you so much. Please accept this small donation for your wonderful work. Sincerely.—CA

Won't Do Without His Hope Booklet

God bless you all there. I am 90 years old and my eyes are getting dim now, but I managed to read your

little booklet, Hope, and God and Reason, and find them very comforting to the ones who have lost loved ones. And this little booklet is very comforting to read and to know that God has a purpose for all. I am giving my little book of Hope to my sister who lost her husband during the holiday season, Christmas, 1991. She will get a lot of comfort to ease her grief and pain. Please send me a copy also. I won't be without one to read when death strikes again to some loved one. My father and mother and my wife and son have gone before me. I know I have the assurance that some day I will see them again. How do I know? The Bible tells me so! And thanks for the little book. Your Christian friend. Thanks and may God bless.—OH ☐



THEY SHALL SIT every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

—Micah 4:4

VOICES FROM THE PAST

BROTHER D.J. MOREHOUSE, Chicago, IL

Given at Chautauqua, OH in 1940

The Shepherd's Voice

"When he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice, and a stranger will they not follow, but will flee from him: for they know not the voice of a stranger."

—John 10:4,5

THE CHRISTIAN FINDS it necessary to continually be on the alert in order that he be not led into by-paths, following the voices of false shepherds.

Among the allurements that are held out by one or another of the false shepherds is that, for example, of *pleasure*. Everyone, including Christians, wants to be happy. Hence the voice of pleasure sometimes proves to be a real test upon the consecrated child of God. But in such a case we must keep our ears tuned to the voice of the Good Shepherd, who offers us real joy in the LORD, the joy that comes through activity in the doing of God's will.

Then there is the allurement of *riches*. Sometimes a false shepherd may induce us to believe that if we stay away from the meetings, or withdraw from the service of the LORD in other ways, for a short time in order to accumulate some of the riches of this world, we can return later to the truth and its service, and be enabled to be more zealous than ever before, because we will have greater means by which to serve him. But the LORD does not want us even momentarily to leave the straight and narrow way to acquire the riches of this world for any reason.

There is also the allurement of *health*. This voice may come to us through false teachers which offer divine healing

as a means by which we may be temporarily relieved of possible aches and pains. This is an attraction which is very appealing to some, especially to those who might have very bad health. Again, we may feel that if we were healthier, we would be in a much better position to serve the LORD more faithfully. But we must ever realize that the voice of the true Shepherd is leading us in the way of suffering and sacrifice—that if we are truly following in his steps we are being

planted together in the likeness of his death. Hence we must not expect the LORD to miraculously deliver us from conditions which will lead to the consummation of our sacrifice.

Satan well knows that the voice of the true Shepherd reaches the LORD's people today through the glorious message of truth which we call the divine plan of the ages, the Harvest message, which was the "meat in due season" for the consecrated at this end of the age. Knowing this, the Adversary frequently is able to induce false shepherds to approach our minds along the line of this truth, with



the assurance that the spokesman is in full harmony therewith. Gaining our confidence thereby, false shepherds will then proceed to introduce new and strange things, wholly

out of harmony with the divine plan, and which, if they are accepted and followed, will lead away from the right course of sacrifice.

False shepherds are usually '*hobby-riders*', as it were. They over-emphasize one or another phase of the truth, to the detriment of the proper concept of the divine plan as a whole. Through this over-emphasis, the real meaning of the divine plan can be distorted.

Thus, for example, while we know that God wants us to be holy and pure, and to display a character in harmony with Christ, yet false shepherds, playing upon this one feature of truth, are successful at times in inducing the brethren to believe that the only thing God wants them to do is to meditate and emulate his *love*, and to thus become perfect in the flesh, which we all know well is impossible on this side of the veil.

In a similar way, false shepherds sometimes induce the LORD's people to believe that the only thing of importance to them is to be engaged in a frenzy of *activity*, working for the LORD. Certainly the LORD wants us to work for him, yet through the voice of the Good Shepherd, we realize that he wants us to work for him in his way, and in harmony with the principles of righteousness which he has laid down in his Word, not forgetting our personal study and devotion time, nor our duties toward our families, friends, and brethren.

Also, along *doctrinal* lines, especially doctrines which some consider to be controversial, false shepherds endeavor to lead the LORD's people astray. The LORD has made very clear in his Word certain important facts concerning the covenants, the church's share in the sin-offering, the fact of our Lord's second presence, etc., and if we follow the voice of the Good Shepherd, we will realize that we have been given the truth on these subjects and will adhere to them, and have our lives ordered in harmony therewith.

With his indispensable help, let us continue to walk in his footsteps, following the Good Shepherd's kind and gentle leading in the paths of righteousness, even until we reach the end of the way. □

SPEAKERS' APPOINTMENTS

These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Their visits are furnished free upon request. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

Jos. Panucci

Calabria Area, Italy	July 1-5
Naples, Italy	6
Florence, Italy	7-9

L. Ruthmann

Bosler, WY	June 30-July 2
Los Angeles, CA	3-6
Orlando, FL	7-10
Milwaukee, WI	11-14
Chicago, IL	15,16
St. Joseph, MO—Gen.Con.	18-23

J.H. Snyder

Olympia, WA	July 8
Seattle, WA	9
Spokane, WA	10
Havre, MT	13
Omaha, NE	16
St. Joseph, MO (Gen. Con.)	18-23
Greenwood, MO	25
Denver, CO	28
Salt Lake City UT	29
Boise, ID	30



shall build up Zion, he shall appear in his glory. This shall be written for the generation to come: and the people which shall be created shall praise the LORD.—Psalm 102:15,16,18

THE HEATHEN
SHALL fear
[reverence] the
name of the LORD,
and all the kings of
the earth thy glory.
When the LORD

OBITUARIES

The following brethren have recently finished their Christian course. We wish to express our sincere sympathy to the families and friends in the loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

Sister Saalee Pool, Shamrock, TX—February 3. Age, 86.
Sister Dorothy C. Harper, Denver, CO—April 27. Age, 78.
Gladys Hill, Moweaqua, IL—October 22, 1991. Age, 82.

WEEKLY PRAYER MEETING TEXTS

JULY 2—"Being reviled, we bless; being persecuted, we suffer it."—I Corinthians 4:12 (Z. '99-5 Hymn 313)

JULY 9—"When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice."—John 10:4 (Z. '00-230 Hymn 347)

JULY 16—"Be ye filled with the Spirit."—Ephesians 5:18 (Z. '99-92 Hymn 344)

JULY 23—"If any provide not for his own, . . . he hath denied the faith, and is worse than an unbeliever."—I Timothy 5:8 (Z. '99-127 Hymn 298)

JULY 30—"Take us the foxes, the little foxes, that spoil the vines."—Songs of Solomon 2:15 (Z. '99-172 Hymn 348)

CONVENTIONS

Conventions are listed at the request of the classes who sponsor them. Please send your listing IN WRITING at least three months before the date of your convention. If received in time, your convention will be listed for those three months.

LOS ANGELES CONVENTION, July 3-5—Holiday Inn, 7000 Beach Blvd., Buena Park. Phone: (714) 522-7000. Contact Michael Nekora, 1425 Lachman Lane, Pacific Palisades 90272
Phone: (310) 454-5248

PRINCE ALBERT, SASK. CONVENTION, July 3-5—East Central School, 9 miles east of Prince Albert, Highway 302 East. For more information, phone the class secretary.
Phone: (306) 764-7692

NAMBOUR, AUSTRALIA, July 10,11,12—Contact Gred Tosh, Pointer Creek Road, Nambour, Australia

BIBLE STUDENTS GENERAL CONVENTION, July 18-23—Missouri State College, St. Joseph MO

INTERNATIONAL CONVENTION OF BIBLE STUDENTS, August 8-14—Poitiers, France. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades CA 90272
Phone: (310) 454-5248

NEW YORK LABOR DAY CONVENTION, September 4,5,6—Ramada Inn, Two Bridges Rd., & Exit 52, Rte. 80, Fairfield, NJ. Contact for information: Mr. Leo Post, 24 Lexington Rd., New City, NY 10956, to let us know if you will attend, so we can take a meal count.
Phone: (914) 634-5876

SEATTLE LABOR DAY CONVENTION, September 4,5,6,7—Bellevue Holiday Inn. For reservations: Mrs. Ginger Brann; 20 1/2 E. Intercity, Everett, WA 98208
Phone: (206) 353-8983