

# The Dawn

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# **Highlights of Dawn**

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## **When God's Glory Fills the Earth**

**“Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.”—Zephaniah 3:9**

ONE of the qualities with which the Creator endowed man was the desire to worship a higher power, a deity. Basically, it is a manifestation of humility, a recognition of weakness, and a dependence upon a source of superior wisdom and strength. It is also blended with the urge to praise and give glory to the Fountain of life and blessings. This desire to worship deity, when properly exercised, leads to rich and lasting blessings.

But this God-given trait of the human species has, because of the fall, provided an opening for many satanic deceptions, and through these deceptions man has been misled into worshipping devious sorts of false gods, and has adopted many false practices in connection with the worship and service of deity. Even the true God of the Bible has been so grossly misrepresented that his true character and purposes are almost entirely unknown by those who profess to love and serve him.

Foreseeing this, Jehovah said, “Their fear toward me is taught by the precept of men.” (Isa. 29:13) The god of torment has been formed by the precept of men, with Satan's help. Those who worship and serve the god of torment do not know the true God of the Bible, the God of wisdom, justice, love and power. They may read the Bible; they may profess to believe the Bible, but their god is not the great Eternal

One of the Bible who so loved the world that he gave his only begotten Son that through his work of redemption all the families of the earth might be blessed with the opportunity of attaining everlasting life.

So far as the professed Christian world is concerned, some of the most blighting errors of belief and practice are distortions of the Bible's teachings. One of the prominent themes of the Bible is that the Creator would send a Messiah and king who would establish a worldwide governmental control over mankind. Concerning this great One Isaiah wrote, "Of the increase of his government and peace there shall be no end."—Isa. 9:6, 7

The entire professed Christian world believes that Jesus came as the one to fulfill this prophecy. Jesus revealed, and later his apostles confirmed, that before the establishment of his kingdom in power and great glory there would be selected from the world of mankind a "little flock" who were to have the privilege and honor of reigning with him. In order to prove worthy of this high position in the future kingdom of Messiah, these were given the opportunity of suffering and dying with Jesus.

The teachings of Jesus and of the apostles are all directed to those who accept this invitation to follow in the Master's footsteps of self-sacrifice unto death. They applied the Old Testament promises of divine guidance and help almost exclusively to this "little flock" of sacrificing disciples. Indeed, the apostles Peter and Paul wrote that whatsoever things were written aforetime were written for our admonition; that not unto themselves did the prophets minister, but unto us, meaning the disciples of Christ in this age.—I Pet. 1:10-12; Rom. 15:4; I Cor. 10:11

In his parable of the wheat and the tares, Jesus foretold that after "men slept"—an evident reference to the death of the apostles, who were the spiritual guardians of the Early Church—an enemy would sow tares in the field where the

Son of man had sowed wheat. The wheat, Jesus explained, were the "children of the kingdom," and the tares, "the children of the wicked one."—Matt. 13:24-30, 36-43

The wheat, the children of the kingdom, were, originally, the apostles and other faithful members of the Early Church. These were imbued with and inspired by the kingdom promises of the Bible, and entertained the glorious hope of living and reigning with Christ in his kingdom. Tares are imitation, or counterfeit wheat, hence what happened was that the tares began to proclaim and promote a new concept of the kingdom of Christ. This new concept was that the kingdom promised in the Bible was really set up at Pentecost, and that it would continue to spread its influence until it embraced the whole earth. Since the Bible taught that Christ's kingdom would become universal, this deception seemed plausible and scriptural.

But from this point on, the distortions became even more serious. The tares did not hesitate to use the power of civil governments to spread the influence of their pseudo kingdom, and thus their brand of Christianity was imposed upon one country after another by the power of the sword. And when it was, the entire populations of those countries were considered to be Christian.

Eventually, after much strife of arms and bloodshed, practically all of Europe came under the domination of the "kingdom" power as it was headed up in Rome. To maintain control there was no hesitancy in resorting to war, to the torture rack, the Inquisition, and to the cruelty of burning heretics at the stake. All of this was done in the name of Christ and of the God of the Bible. It is evident, however, that the prelates of that which by then was an apostate church, had an entirely different conception of Christ and of God than is presented to us in the Bible. Actually they were the devotees of false gods to whom they had attached the name of Christ and of Jehovah.

This situation continued throughout the Dark Ages. The Reformation brought about some changes, but the erroneous theory that the kingdom of Christ was established at Pentecost, and that all the people in so-called Christendom were the subjects of that kingdom, largely continued to prevail. With this view has come the notion that the exceeding great and precious promises of the Bible apply to everyone who might wish to claim them.

This erroneous concept of truth, associated with the inherent desire to worship a deity and to trust in a higher power has, for example, led the politician to believe the statement of the psalmist, "The Lord is my Shepherd, I shall not want," applies to him. Indeed, the thought is that this and other promises of the Bible apply to almost anyone who may wish to quote and use them in times of expediency and emergency. It is responsible for the general practice among those in high positions in the so-called free world to call on God to help them in the carrying out of their designs, and to use his name freely in their political and patriotic speeches.

Today, the God who is so frequently mentioned, and whose guidance and help are so often sought, is considered to be the champion of liberty, and to stand for the individual rights of man. He is also supposed to be committed to the principle of religious liberty, which means, it is claimed, that every individual has the inalienable right to worship whatever sort of god he wishes, and to serve his god, or gods as he may please.

Today, of course, as was true throughout the Dark Ages, the god of the western world is claimed to be the God of the Bible. It would seem that not many stop to think, certainly not to ask, why the God of the Bible suppressed all freedom of religion during the Dark Ages, and now champions the cause of religious liberty. It is perhaps little considered among the general public that the God of the Bible is unchangeable, that with him there is no "variableness, neither shadow of turning"; and, as with Jesus, that he is the

same "yesterday, and today, and forever."—James 1:17; Heb. 13:8

### **The Great Deception**

Surely we should be sympathetic toward all who have been caught in the labyrinth of religious confusion that exists throughout the world today. We should not blame the people for their misconceptions, but recognize that it is a result of the false teaching that the kingdom of Christ was established nineteen centuries ago which promotes the error, and that all who are not avowedly worshipers of heathen gods, or are atheistic communists, are a part of that kingdom, and therefore are entitled to think of God as their benefactor, their guide, their rescuer, and that they are entitled to call upon him in any and every emergency which may arise.

This confused viewpoint leads to many paradoxes. Basically, the real power that all the western nations depend upon today, even as in the past, is military might. So actually, in calling upon God to bless their efforts to preserve the free world, they are asking him to bless their armies, their hydrogen bombs, their long-range missiles, and their nuclear submarines.

In this there is little change since the days of the Dark Ages, except that now the nations have weapons of war which are vastly more destructive. The decision is reached that the aims of the western world are sanctioned by God, and that he will bless their armies in attaining and maintaining those aims. The fact that billions of dollars are spent to bolster governments in countries which deny religious liberty to their people is considered to be proper, since these governments will help to fight the common enemy, communism.

And atheistic communism is an enemy. Every authenticated report reaching us from behind the Iron Curtain indicates that it is a system of tyranny and oppression which hopes by its military might to conquer the world. Western

leaders are aware of the pressures being exerted by communism against the free world, first in one place and then in another. It is no wonder that the statesmen and rulers in the western world are apprehensive!

Just as we should be sympathetic toward those of the free world who are confused in their religious thinking, even so as Christians we should also try to understand the viewpoint of the atheistic communists. One of the main reasons they are atheists and opposed to the western world's version of Christianity is that they recognize the evils which have been associated with it, and, indeed, are a part of it. The communists in Russia today have never heard of the true God of the Bible and his loving plan for a lost and dying race.

Some decades ago, Nikita Khrushchev expressed his viewpoint concerning the god of the western world, and why atheist communists were not impressed by him. We quote from his comments, as then reported by Frank Conniff in the Greensboro, North Carolina **Daily News**:

"God is but a mask those people put on. Their acts are contrary to humanism. They lean on the Word of God and then violate it. How can we understand it when churchmen, clergymen, throw holy water on guns that are intended to kill people. . . . The colonists, with their armies, came in and brought the church and God with them. . . . They brought the cross and the Bible to colonial countries. They left the people their religion and took all the people had."

In his comments Khrushchev also spoke of the War of the Crusades. And while a prejudiced viewpoint is very apparent in these observations, they are not without foundation in fact. In the First World War German soldiers were told that they would go immediately to heaven if they died on the battlefield fighting Britain and her allies. American soldiers were recruited by the clergymen of this country in the name of Christ—recruited to kill the Germans who were going to heaven for fighting the Americans.

And these paradoxes go back further even than the First World War. In Volume IV of *Studies in the Scriptures*, an article by Wong Chin Foo is presented, which was published in the **North American Review** in the latter years of the nineteenth century. Mr. Foo was an educated Chinaman, and a graduate of one of our New England colleges. We quote the following from his article:

“Christians love the heathen; yes, the heathen’s possessions; and in proportion to these the Christian’s love grows in intensity. When the English wanted the Chinaman’s gold and trade, they said they wanted ‘to open China for their missionaries.’ And opium was the chief, in fact the only, missionary they looked after when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China, than all the humanitarian agencies of Christianity could remedy in two hundred years. And on you, Christians, and on your greed of gold, we lay the burden of the crime resulting; of tens of millions of honest, useful men and women sent thereby to premature death after a short miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets. And you wonder why we are heathen? The only positive point Christians have impressed on heathenism is that they would sacrifice religion, honor, principle, as they do life, for—gold. And they sanctimoniously tell the poor heathen, ‘You must save your soul by believing as we do!’”

Mr. Foo was not a communist, but he clearly recognized, even as Khrushchev did, the shameful way the names of God and of Christ were used in support of the selfish aims of professed Christian nations. However, he did not realize that the religion and the religionists he was criticizing were not truly Christian. He did not know that the “enemy” had sowed “tares” in the “wheat field,” resulting in an almost complete choking out of the “wheat.”



In the portion of Mr. Khrushchev's statement which we did not quote, he complained of religionists' interference in the affairs of the government. He did not know that true disciples of Christ would not wish thus to interfere with civil governments; that they are not commissioned to impose their beliefs and their way of life upon the world today. His judgment was formed entirely by observing the ways of those who claim that they now compose Christ's kingdom, and who believe that it is their duty to overthrow wicked atheistic governments.

Not only are the educated communists of today aware of situations such as that described by Mr. Foo, but they also know how the teaching of eternal torture, and the cruel methods of persecution employed during the Dark Ages, were used to keep the people in subjection to the unholy rule of the church-state systems. Yes, they know all this; but they have no knowledge of the true God of the Bible.

### **In Due Time**

The people of the world are not to be blamed for their confusion. Doubtless most of those who still claim to put their trust in God do not associate their God with the atrocities and malpractices of the past or present. They simply like to think that there is a higher power who somehow, and at some time, will help them. In this they are right. The true God of the Bible, the Creator of heaven and earth, does love them. He loves the atheists also, and is working out his designs to bless them in his own due time.

One of God's promises reads, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zeph.3:8) Then follows the promise contained in our text, that the Lord would turn to the people a pure language, or message.

The fact that the people are still here on earth after the Lord pours out his fury upon the kingdoms and nations, and after the symbolic "earth" is thus devoured by the "fire" of his jealousy, denotes clearly that the foretold devouring of the earth is not literal. Briefly, this is a figurative description of the overthrow and ultimate complete destruction of all selfishly constituted human authority in the earth, preparatory to the establishment of Christ's real kingdom.

We are not to understand from this that human efforts have accomplished no good. There have been in the past, and are now, noble men and women who have done their utmost to stem the tide of human selfishness. Some of these have been associated with governments, and some have not. The point is that the best of human efforts come far short of visualizing, much less establishing, a worldwide social order that would be for the highest and best interests of all mankind. It is just such a governmental arrangement that the Apostle Peter describes symbolically as the "new heavens and a new earth, wherein dwelleth righteousness."—II Pet. 3:13

And it will be in this new world, after all man-made governments have been set aside, that the Lord will turn to the people "a pure language." The word 'language' is used here in much the same way as when we say, for example, that one scientist knows the language of another scientist. God will speak to the people in a language which they will be able to understand, and thus he will reveal his glory to them.

Through that language, or message, the people will learn that the true God is not a torment deity. They will discover that many of the things they supposed to be true concerning him are not true at all. They will learn that he provided redemption for them through our Lord and Savior Jesus Christ; not from a hell of torment, but from death, and that by accepting this provision of his love, and obeying the righteous laws of Christ's kingdom, they can live forever on an earth made perfect.

Then all the darkness and superstition which have confused the minds of the people throughout the long reign of sin and death will be swept away. With their minds cleared of the cobwebs of error concerning God and the ways of God, they will be able to understand and appreciate the true significance of the "pure language" which will then be "turned" to them.

With Satan, the great deceiver of all nations, bound, the true knowledge of God will quickly fill the earth as the waters cover the sea. And that true knowledge will reveal the glory of God, that glory of character which is made up by the perfect blending of his wisdom, justice, love, and power. It will be then that the people will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

There will then be religious liberty. Everyone will have the privilege of pouring out his devotions to God as he desires. But the desires of all will be the same. Without dictatorship or oppression; and without the restraint and obedience impelled by fear, the people will all call upon the Lord "to serve him with one consent," or, as the marginal translation suggests, "with one shoulder." They will all worship and serve together. □

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**"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?"—Psalm 89:1-6**

# Bible Study

## LESSON FOR NOVEMBER 1

### Community of God's People

**KEY VERSE:** "Neither pray I for these alone, but for them also which shall believe on me through their word."—John 17:20

**SELECTED SCRIPTURE:** John 17:1-6, 20-26

THE title of our lesson implies a unified body of individuals. This is, in fact, what the Lord intended the footstep followers of Jesus to be. But what is there about true Christians that should unite them? The Apostle Paul gives us the answer: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4:4-6

The apostle compares this unified group of individuals to the human body, which is an apt illustration. The human body has a head and all the members of the body are subservient and obedient to the head. So also are the members of Christ's body. (I Cor. 12:12-14) The human

body is illustrative of the body of Christ in additional ways. For example, the various parts of the human body are coordinated; they work together; there is unity of action, and purpose. This should also be true of the members of Christ's body. In carrying this thought further the apostle states, "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary . . . that there should be no schism [division] in the body; but that the members should have the same care one for another."—vss. 21, 22, 25

The binding force of this figurative body of Christ is the Holy Spirit. When God calls one and invites him to walk in the

footsteps of Jesus (John 6:44, 45) and the one who is called responds, offering himself in consecration, the Heavenly Father justifies him by applying the merit of the ransom price on his behalf. This done, the Heavenly Father begets him with the Holy Spirit. This is the evidence of sonship and an earnest, or prepayment, of our promised inheritance.—Eph. 1:14

The Holy Spirit is the agency the Heavenly Father uses to enlighten the minds of the members of the body, revealing to them something of God's wonderful character and attributes, as expressed in the Gospel message—his divine plan of the ages. The Apostle Paul expresses the matter thus: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But **God hath revealed them unto us by his Spirit:** for the Spirit searcheth all things, yea the deep things of God. . . . Now we have received, not the spirit of the world, but the Spirit which is of God; **that we might know the things that are freely given to us of God.**"—I Cor. 2:9, 10, 12

This knowledge of God and his plans and purposes is a unifying force which binds the members of the body together. But in addition to this, the power of the Holy Spirit motivates the members of the body to enter into the work of this age with the prospect that, if faithful in this, they will have the privilege of participating in dispensing blessings to all the families of the earth in the next age and thereby glorifying God their Father.—II Tim. 2:12; Rev. 3:21; 20:6; Isa. 26:9

The force then that really unites the body is the Holy Spirit of God. There is just one Holy Spirit and during the Gospel Age it is doing just one work in each member of this body. To each it has revealed God's eternal purpose and caused him to desire to cooperate in the implementation of that purpose by working with the Heavenly Father and the other members of the body who are also so motivated. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." —Rom. 8:16, 17 □

## Life in the Spirit

**KEY VERSE:** "We know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28

**SELECTED SCRIPTURE:** Romans 8:12-17, 35-39

JESUS is the forerunner and the example for all those who during the Gospel Age have been called and are endeavoring to walk in his footsteps; these share with him the experiences of life in the Spirit. Jesus said: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. 10:24,25) The prophets foretold of Jesus that he must suffer and die at his first advent and then come into his glory. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto

them in all the scriptures the things concerning himself."—Luke 24:25-27

The Apostle Paul, pointing to the life of Jesus and showing how his life was a fulfillment of the Tabernacle sacrifices on the Day of Atonement, said: "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. . . . Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."—Heb. 10:4-7,9

This text reveals that the animal sacrifices on the typical Day of Atonement did not really

take away sins, and that it was the Heavenly Father's will that Jesus offer himself as the great antitypical sacrifice for sins which would in due time do away with all sins forever. By doing this Jesus eliminated the old typical sacrificial order and established a new arrangement whereby he offered himself once. Then the apostle continues with a statement that includes the footstep followers of Jesus as a part of the real sacrifice for sins which was to be accomplished during the antitypical Day of Atonement. (In the type Jesus was pictured by the bullock, and the church, or footstep followers of Jesus, by the Lord's goat.) "By the which will we are sanctified ['set apart'—Young's Concordance—see John 17:17, 19] through the offering of the body of Jesus Christ once for all." (Heb. 10:10) In other words, the same will that desired that Jesus offer himself as a sacrifice for sins likewise desired that his footstep followers be set apart for this same service, not that they would add to the merit of Christ's sacrifice but that they would be simply counted in as part of his offering. This was made possible through the sacrifice of Jesus by whose merit they are cleansed and made acceptable.—Rom. 12:1

The life of Jesus is the perfect example of what his footstep followers can expect as they endeavor to follow him, experiencing the things that a life in the Spirit directs. Until Jesus was baptized and Spirit-begotten at the river Jordan, he was highly regarded by his Hebrew brethren. In Luke 2:52 we read, "And Jesus increased in wisdom and stature and in favor with God and man." He obeyed the Law and was subservient to his parents and was generally highly regarded. But after his mind was enlightened by the Holy Spirit at Jordan, he immediately began to suffer the opposition of sinners. Jesus said, "Light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19) These experiences were the means used by the Heavenly Father to try and to prove Jesus, and to bring him to full maturity of mind in the Spirit. The Apostle Paul said, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."—Heb. 5:8, 9

As the Spirit led Jesus to his life of sacrifice, so also will life in the Spirit lead his footstep followers. □

## A More Excellent Way

**KEY VERSE:** "Now abideth faith, hope, charity, these three; but the greatest of these is charity."—I Corinthians 13:13

**SELECTED SCRIPTURE:** I Corinthians 12:27—13:13

THE Corinthian brethren were favored with a rich abundance of miraculous gifts by the power of the Holy Spirit. They exercised these gifts in their public meetings, and, as there were cliques among them, they apparently vied with one another in the display of these God-given powers. The Early Church was especially endowed with these powers in order to give credibility to their ministry and to illustrate the power that would be exercised in the kingdom on behalf of a sin-sick and dying world. Some members of the church at Corinth were using these powers for self-aggrandizement, being unmindful of the source of the power and the purpose for which it was given.

The apostle, in the twelfth chapter of I Corinthians, is endeavoring to demonstrate to the brethren that rather than

being the cause of widening rifts, this God-given power should be a unifying force. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal [for the benefit of all, Diaglott]." (I Cor. 12:4-7) The essence of the apostle's thought is that the manifestation of these gifts should show the same power of God working in each member and that these powers should be exercised only for the edification of all the members.

In an effort to expose the error and the shallowness of the Corinthians in overvaluing these gifts, the apostle brings to their



attention the very heart of true Christianity, the need for developing love. In the first three verses of I Corinthians thirteen, the apostle shows the importance of love in God's arrangement: "Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing."

These words show in the strongest instances imaginable, that nothing is of value in a Christian's life if he does not have love. They declare that it is possible to expend all of one's wealth for the benefit of the poor, and to die a martyr, not only for error and superstition but even for the truth, without being acceptable to God, if the vital element of love is lacking.

Verses four through ten of this chapter define love by explaining how it works in the life of a Christian. It is evident that it is the summation of the fruits and graces of the Spirit:

"Charity [love] suffereth long, and is kind; charity [love] envieth not; charity [love] vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity [love] never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

The more excellent way the apostle here pointed out to the Corinthian brethren and to us is a way of humility, sacrifice, and obedience. It is the way of manifesting the mind of Christ in our determination to yield ourselves completely and unreservedly as a living sacrifice in the service of the Lord, the truth, and the brethren. As we are engaged in these activities we will have experiences which will develop in us the fruits and graces of the Spirit—the true elements of Christian love—provided we are rightly exercised. □

## One Body and One Spirit

**KEY VERSE:** "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Ephesians 4:32

**SELECTED SCRIPTURE:** Ephesians 4:1-16

IN EPHESIANS the third chapter, the Apostle Paul brings to the attention of the brethren at Ephesus the astonishing grace bestowed upon him in the revelation that the Gentiles were to be partakers of the unsearchable riches of Christ—that is that they were to be partakers of God's promise in Christ by the Gospel. This phase of God's plan had been a mystery, hidden from past ages and only revealed when the Holy Spirit came upon the footstep followers of Jesus at Pentecost and afterward. Previously Paul had stated also that the blood of Christ had removed the middle wall of partition between the Jews and the Gentiles. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both

unto God **in one body** by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God."—Eph. 2:15-19

The apostle continues his admonition concerning the oneness of Jews and Gentiles in the body of Christ: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in the one hope of your calling, one

Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4:1-6

When we consider this advice in the light that it was addressed principally to Gentiles, it becomes more meaningful. They were being accepted into a previously closed arrangement, and these were words of instruction and encouragement. The apostle first instructs them to take particular care that their habitual conduct, in the world and among themselves, be worthy of their high calling. He then exhorts them to behave with humility and self-abasement, without self-preference, boasting, emulation, or contempt of others, but rather they should act with meekness, gentleness, and long-suffering, even when enduring great insults and injuries. They should also have the disposition to forebear one another in love.

The apostle counsels them further that they should studiously and diligently endeavor to establish peace and harmony with each other, according to the teaching and influence of the Holy Spirit. It is the spirit of truth dwelling in all their hearts that unites them as Christians, and it should induce them to live

together, as bound in the closest of all relationships—that of the family of God. This condition must prevail even with some differences in sentiment, and the manifold defects which they discern in one another; and would be conscious of in themselves, if they carefully watched their own hearts.

Paul continues, stating that in spite of the previous wide gulf between Gentiles and Jews there is just one church and it is now one body of which every footstep follower of the Lord is a member, whether Jew or Gentile. All the members of the body are called in the one hope—that is, the prospect, if faithful, of being a part of the seed of blessing. (Gal. 3:28,29) They all have one Lord who is head over all. There is only one faith as respect to its author and object, and they all believe the same doctrines in the great essentials of the truth. They are all baptized of the real baptism into Christ's death. (Rom. 6:3-5) Because of all this, they become sons and worshipers of one God, even the Father of all.

These admonitions, while they were intended for a special situation, are applicable to the church all down through the Gospel Age. □

## Love One Another

**KEY VERSE:** "Beloved, if God so loved us, we ought also to love one another."—I John 4:11

**SELECTED SCRIPTURE:** I John 4:7-21

THE Heavenly Father himself defined true love by his own example. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. **Beloved, if God so loved us, we ought also to love one another.**" (I John 4:9-11) The characteristic of God's love toward us and all his creation that is so wonderful is that it is not based on a reciprocal love; because the scripture states that he loved us before we loved him.

Jehovah God's eternal purpose for man is to establish him in perfection here on the earth. The long period of time since Adam's disobedience in the Garden of Eden until now has

been a time when God has been falsely accused, blasphemed, and reproached by his fallen and depraved creation. (Ps. 69:9) Nevertheless, God, motivated by love for man, has proceeded with his plan of redemption and, at great cost to himself, provided his only begotten Son to redeem man from Adamic condemnation.

Jesus has demonstrated this same kind of unselfish love for us. "Hereby perceive we love, because he laid down his life for us." (I John 3:16) The Apostle Paul elaborates on what this action on the part of Jesus meant. "Let this disposition be in you, which was also in Christ Jesus, who, though being in God's form [a great spirit being], yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and

being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross." (Phil. 2:5-8, Diaglott) Jesus, in his pre-human existence, was a glorious spirit being. He was known as the Logos (John 1:1, Diaglott), the first creation of God. He was the instrument God used to create all things in heaven and in earth. Because of his love for the human family, he was willing to leave his position of glory and honor and become a man that he might suffer and die to redeem mankind from sin and death.

With these examples of unselfish love before us, we repeat the Apostle John's statement that we should have a corresponding love for one another. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." (I John 4:10, 11) How do we as brethren manifest this kind of love toward one another? We believe that the Apostle Paul, in speaking of his own life and his expression of love toward the brethren, suggests the answer to us "who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ

in my flesh for his body's sake which is the church, whereof I am made a minister, according to the dispensation of God which is given to me for you to fulfill the Word of God."—Col. 1:24, 25

The Apostle Paul literally laid down his life in servicing the interests of the Lord, the truth, and the brethren. In II Corinthians 11:23-28 he gives us a short summary of some of the trials and experiences he suffered in order to fulfill the needs of the brethren. No one forced the apostle to suffer these things, but he endured them as permitted by the Lord and rejoiced that in this way he was able to prove his love for the brethren and the Lord. This same pathway of suffering and self-denial is set before each footstep follower of Jesus that he might by patient endurance develop within himself the fruits and graces of the Spirit and, with unselfish love, serve the Lord, the truth, and the brethren. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—I Pet. 4:12, 13 □

# **Christian Life and Doctrine**

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## **BEHOLD YOUR KING**

### **PART 8**

## **“With a Mighty Hand”**

**“As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so I will plead with you, saith the Lord. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.”—Ezekiel 20:33-37**

WHEN we think of God's rulership over a people, we usually have in our minds visions of peace and tranquillity; but in this prophecy we are told of a time when he would rule with fury poured out. The time referred to is when the natural descendants of Abraham were being gathered from the nations whither they had been scattered, to be returned to their own land.

The prophecy likens this exit from the nations to the Exodus from Egypt. There, also, it was the Lord God who brought about the Exodus, but he worked through Moses, who has been looked upon since as the deliverer of the Israelites from Egypt. So, again, at this end of the age, it is the greater than Moses whom the Lord uses to bring about the deliverance of his people from their bondage among the nations. If this prophecy is being fulfilled, we have irrefutable proof that Jehovah God through Jesus, the Arm of

Jehovah, is taking a hand in the affairs of men and particularly in his providences over his ancient people. This, in turn, would mean that the presence of Jesus, as the antitypical Moses, is an established fact.

Is it, then, the due time for the restoration of Israel to the Promised Land; and if so, is there any evidence that God's purposes for them in this respect are being fulfilled? One of the prophetic time measurements bearing on this aspect of the divine plan is referred to by Jesus in his great prophecy concerning the end of the age. He said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21:24

The word 'Jerusalem' is here used by Jesus in the same sense that we today speak of Moscow, or London, or Washington, that is, as being representative of the nation. The Israelites were the principal inhabitants of Jerusalem—and indeed of all Palestine—when this prophecy was made; so the expression 'trodden down' evidently has reference to the fact that they were not then a free people. At that time they were permitted to dwell in Palestine, but as a people subject to the Romans. They did not have governmental control of the land.

All the Master's teachings were based upon the Old Testament; hence his reference to the times of the Gentiles indicates that somewhere in the Old Testament these 'times' are referred to, and there is every reason to believe that a prophecy recorded in the twenty-sixth chapter of Leviticus is the one Jesus had in mind. In this chapter we find mentioned certain punishments which would surely come upon the Israelites in the event of their disobedience to God's law and then a reference to "seven times more" of chastisement if they did not then hearken unto, and obey, the Lord. This seven times of additional punishment is mentioned four times. (Lev. 26:18, 21, 24, 28) The Hebrew word here translated 'seven' is **shibah**, which according to Dr. Strong means "(adverbially) seven times."

The punishments mentioned as coming upon Israel prior to the seven times are evidently references to their periods of captivity to the Assyrians, Moabites, Midianites, Philistines, and others. While these were not particularly of long duration, they extended over more than seven literal years; so we must conclude that the **shibah** (seven times) which were to be visited upon the rebellious nation as additional punishment are intended by the Lord to be figured as symbolic times of 360 years each, making a total of 2,520 years. In figuring prophetic times the Scriptures give us the divine measuring rod of one day signifying an entire year. The Jewish year, or 'time,' was 360 days. Figured on the basis of a year for a day, this would be 360 years, and seven such periods would therefore be, as we have said, 2,520 years.

Israel as a nation lost national independence and sovereignty over their land in the year 606 B.C. This was when their last king was overthrown and the people were taken into captivity in Babylon. To know when the times of the Gentiles were due to end, we need only to find out where 2,520 years from 606 B.C. would terminate. The year A.D. 1914 is that date.

Do the facts of history, together with current events, bear out the conclusion that the year 1914 was indeed such an important date in the outworking of the divine plan? It is obvious that at the close of the times of the Gentiles we should see a stirring among the Jewish people, looking toward their reestablishment as a nation, and this we most certainly do find. Even previous to that, and as though the Lord God was awakening them to the importance of the hour, Zionism was born, although prior to 1914 it made little progress in the way of reestablishing the Israelites in the Promised Land. Indeed, for the most part, the Jews themselves turned a deaf ear to Zionism and the idea of returning to Palestine. But how different have been developments since 1914!



It was World War I, which began in 1914, that gave Zionism its real opportunity, for by that war the Holy Land was freed from the controlling hand of the Turks. Then the League of Nations sponsored the cause of the Jewish homeland. Through a mandate implementing the Balfour Declaration concerning the right of the Israelites to the land of Palestine and their right to become an independent nation in that land, the Gentile nations for the first time since 606 B.C. officially ceased to tread down that people, denying them the right to an independent national existence.

True, nothing was done by the League of Nations to enforce that mandate, and the situation drifted along for thirty years before the United Nations tried to make it possible for the hope of Israel to come true. To be sure, it was a far cry from that first official act of the League of Nations acknowledging the right of the Jewish people to their independence to the actual and full establishment of the people in the land which God gave to their fathers; but it was a turning point in his dealings with them, and a turning point so definitely marked that there is no escaping the conclusion that the times of the Gentiles did then run out. In fact, long years before 1914, the birth of the Zionist movement marked the first beginnings of the return of divine favor to the Israelites.

Some may argue that the times of the Gentiles could not have ended in 1914 for the reason that the Jews have been more bitterly persecuted since that date than ever before. But this view fails to take into consideration another group of prophecies which indicate that the end of their national bondage to Gentile nations and the time for their return to Palestine would be marked by great distress. The prophecies tell us that these final persecutions would come upon them to cause them to return to their own land and would be peculiar to the time when the Lord would bring again their captivity.—Jer. 30:3, 11

The Prophet Jeremiah tells us that the Lord (Jehovah) would send “fishers” and “hunters” among his people to

induce them to return to the Promised Land. (Jer. 16:14-16) From these prophecies it is clear that the turning point of time from national captivity to national freedom from the Gentile yoke would not at once make an end of all trouble for the Jews.

The argument might be raised by some that if this were God's due time for Israel to return to the Promised Land they would be permitted to enter the land without restrictions. However, Joel 3:1,2 reveals that the time for the return of Israel's captivity would be marked by a warlike gathering of Gentile nations and that it would be necessary for the Lord to enter into judgment with these nations concerning his people and concerning the land which he promised to them. The events of our generation are in clear fulfillment of this prophecy; hence they furnish additional evidence that we are living in the due time for God to bring again the captivity of his ancient people.

One of the most significant prophecies bearing on this matter is Ezekiel 20:32-38. The text at the head of this article is a part of this prophecy. It tells us that the Lord God would rule over his people in fury in order to gather them from the countries in which they were domiciled and return them to their own land. The thirty-second verse gives one reason this furious rulership over them would be necessary. It reads, "And that which cometh into your mind shall not be at all, that ye say, we will be as the nations, as the families of the countries, to serve wood and stone." Here the desire of the Jews to become assimilated by the nations in which they dwelt is described. This was the attitude of many Jews, particularly in Europe until, under the terroristic rule of the Nazis, they began to be uprooted and made outcasts.

The Lord God prophesied, "That which cometh into your mind shall not be at all"; that is, I will not permit you to become as the nations in which you are dwelling; for "as I live, . . . surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you. . . . And I

will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord.”

What a graphic picture this is of the reality of Israel's situation today! Large numbers of them have been brought out of the countries where they were held in bondage and geographically speaking, are in the Promised Land, but actually it is not yet a land of peace and tranquillity; but a wilderness—as menacing as was the wilderness through which their forefathers passed on their way from Egypt to the Promised Land so many centuries ago.

They are ringed by hostile enemies threatening to destroy their nation, and they share with all nations the distress which is upon mankind today. Essentially all the problems of the world today are to be found in Israel, and they are as incapable of solving them as are the other nations. They have the racial problem, the narcotics problem, the problem of widespread immorality, drunkenness, ever-increasing crime, burdensom taxation—the whole list—and the hearts of the people are filled with fear just as in all other parts of the world.

Yes, symbolically speaking, the Jews are still on their wilderness journey. God's rulership of fury has not given them peace and tranquillity. It is for the purpose of preparing the people for the blessings of the messianic kingdom to follow. Ezekiel's prophecy further reads, “And I will cause you to pass under the rod, and will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord.”

The expression ‘the bond of the covenant’ is evidently a reference to the promised New Covenant, through the ar-

rangements of which God's law will be written in the hearts of the people, and they will be given hearts of flesh instead of stone. (Jer. 31:31-34) The Lord's rulership of fury is designed to bring the Israelites to the point where they will be given an opportunity to enter into this wonderful covenant.

When God's plan progresses to this point, the faithful followers of the Master during the present age, brought forth from the dead in the first resurrection, will be living and reigning with him as priests and as kings. The rulership of fury will have served its purpose, and then there will be established in Israel and throughout the world a wonderful era of peace and health, and all will be given an opportunity to gain everlasting life, the provision for which was made by the sacrificial death of Jesus.

The final scene of the great deliverance of Israel and the introduction of the people to the opportunity of being blessed under the promised New Covenant will not be until the close of Armageddon. Prophecies concerning this are recorded in Ezekiel 38 and 39, and also in Zechariah 14:2,3,16-21. Ezekiel's prophecy tells of powerful armies coming against Jerusalem—armies which cover the land like a cloud—and it tells that the Lord God (by his Arm, Jesus Christ) will destroy them. As a result of this signal victory over the enemies of Israel, the eyes of the nations will be opened to behold God's glory.

Jehovah ruled over ancient Israel through David, Solomon, and others, Zedekiah being the last. When Zedekiah was overthrown, the Lord God, through the Prophet Ezekiel, declared: "Remove the diadem, and take off the crown. . . . It shall be no more, until He come whose right it is; and I will give it him." (Ezek. 21:26,27) The one whose right it is, is Jesus. The Lord's rulership of fury over Israel is through Jesus, which means that he is indeed present. One of the titles given to him in order to call attention to this relationship to the Creator is that of Michael, meaning 'who is like God,' or 'one who represents God.'

In Daniel 12:1 this title is used, and here we are told that when Michael stands up to rule there is "a time of trouble, such as never was since there was a nation." This harmonizes with the statement that God rules in his fury. It is well to note that this reign of fury is not merely for the purpose of getting Israel back into the Promised Land in readiness for the blessings of the new kingdom, but also for the destruction of the Gentile nations, those nations which were permitted to hold sway in the earth during the long period of the times of the Gentiles.

Just as the end of the times of the Gentiles in 1914 marked the beginning of outstanding events pertaining to Israel, so it did also with respect to the Gentile nations, particularly the nations of Europe—the old Roman world. As we have noted, the times of the Gentiles were to continue until he comes whose right it is. During this 'until' period, God has had no kingdom on earth, but beginning with the overthrow of Israel's last king he did give a certain authorization to Gentile nations to rule during the interim period.

This arrangement was outlined to Nebuchadnezzar, the king of Babylon, to whom the Prophet Daniel said, "Where-soever the children of men dwell, the beasts of the field and the fowls of the heaven hath he [God] given into thine hand, and hath made thee ruler over them all." (Dan. 2:38) Daniel did not say that God would rule over men through Nebuchadnezzar; hence this heathen king did not sit on the throne of the Lord as did the kings of Israel. Gentile dominion has not, therefore, been a divinely sponsored and directed rule but merely a divinely permitted one. It has been a human rulership, based simply and wholly upon the wisdom of fallen and selfish men.

The symbol of this rulership was the human-like image which Nebuchadnezzar saw in a dream. Its head of gold, according to Daniel, represented the rulership of Babylon. (Dan. 2:38) This image also pictured—by its silver, brass, and iron—Babylon's successors—Medo-Persia, Greece, and

Rome. What was said of Babylon became true of each of these in its turn; namely, that the God of heaven gave them a kingdom. It was in the days of Rome when the Apostle Paul wrote, "The powers that be are ordained of God." (Rom. 13:1) The Diaglott translation of this statement reads "arranged under God." Israel lost her freedom and became a vassal nation to Babylon, and this servitude continued under Medo-Persia, Greece, and Rome. No independence could be expected for Israel until he came whose right it is.

Daniel's interpretation of the Gentile image limits its application to the four empires mentioned above. It includes other nations only insofar as they have come under the influence of these four. The Roman phase of the times of the Gentiles was represented by the legs of iron and, in the closing days, by the feet and toes of the image. Thus the symbolism runs true to form, for Rome was not succeeded by another empire, but was divided into the various states of Europe. These continued to exist and to be governed by hereditary ruling houses, which claimed divine authority, until they were overthrown as a result of World War I.

The prophecy tells of a stone which was cut out of the mountain without hands and states that this stone smote the image on its feet, causing it to fall. We quote: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces **together**, and became like the chaff of the summer threshingfloors, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain [kingdom], and filled the whole earth."—Dan. 2:35

It is important to notice in this prophecy that that which is represented by the gold, silver, brass, and iron of the image is said to be broken together. Each of the first three empires involved in this image picture fell as a world power when succeeded by the other, but there was something common to them all which was to fall together. What was it?

The answer is found in verse thirty-eight, where the prophet says, "And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he [God] given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." Here then, is the one thing which was common to them all—God had given them dominion.

Babylon as a nation existed prior to the time when this image picture began to apply, but it was not the head of gold until God authorized its dominion. The same thing is true of the nations represented by the silver, brass, and the iron of the image. What the image represented, then, was a divine lease of power, or dominion, and it was this that came to an end **together** at the termination of the times of the Gentiles. While the governments of the nations of the old Roman world represented in this image have nearly all been overthrown in a revolutionary phase of world destruction since 1914, the falling of the image does not represent the destruction of nations so much as it does the fact that from 1914 onward they no longer rule under the times of the Gentiles authorization but have been in a period of overthrow and disintegration, which will continue until the last vestige of Gentile authority in the earth is destroyed.

In the prophecy of Daniel 7:12, the same four Gentile empires are depicted as beasts, and concerning the first three we read, "They had their dominion taken away; yet their lives were prolonged for a season and time." This proves that the withdrawal of the right to rule does not necessarily imply the immediate destruction of the nations which formerly held that right. The God-given dominion exercised by Babylon, Medo-Persia, and Greece was taken away from each in turn as it was passed on to the other. Finally Rome became the successor to this dominion. But when the time came for Rome to relinquish it, it means also that the due time had come for the rightful king of earth to take over; hence the dominion was not only to be taken away

(Continued on page 38)

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Caribou WDHP 96.9 FM

Portland WDSC 97.9 FM 10:30 a.m.

## MASSACHUSETTS

Beverly WBVD 1570 7:45 a.m.

## MICHIGAN

Detroit CKLW 800 7:45 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

## MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

Moorhead KVOX-AM 1280 9:00 a.m.

Moorhead KVOX-FM 100 9:00 a.m.

## MISSOURI

St. Louis KSTL 690 7:30 a.m.

## MONTANA

Kalispell KGEZ 600 9:30 p.m.

## NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.

Salem WJIC 9:45 a.m.

## NEW YORK

Buffalo-Niagara Falls

WHLA 1270 12:00 noon

## OHIO

Columbus WTVN 610 6:00 a.m.

Zanesville WHIZ 1240 6:40 a.m.

## PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.

Pittsburgh WAMO 7:45 a.m.

Pottstown WPAZ 1370 12:45 p.m.

## SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

## TENNESSEE

Memphis WMQM 1480 1:45 p.m.

## TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVVW 1280 8:00 a.m.

## VIRGINIA

Richmond WGGM 7:45 a.m.

## WASHINGTON

Clarkston KCLK 10:00 a.m.

# Radio Broadcast Schedule

Seattle KAYO 1150 6:45 a.m.  
 Spokane KICN-FM 99 3:00 a.m.  
 Spokane KUDY 1280 9:45 a.m.  
 Tacoma KMO 1360 9:45 a.m.  
 Yakima KUTI 980 6:45 a.m.

## WISCONSIN

Milwaukee WZUU 8:00 a.m.

## WYOMING

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

## PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

## CANADA

Edmonton, Alta. CJOI 12:45 p.m.  
 Lethbridge, Alta. CJOE 7:15 a.m.  
 Vancouver, B.C. CJJC 800 9:45 a.m.  
 Winnipeg, Man. CKJS 9:00 a.m.  
 Corner Brook, Nfld. CFCB 570 10:00 a.m.  
 Deer Lake, Nfld. CFDL-FM 10:00 a.m.  
 Port au Choix, Nfld. CFNW 10:00 a.m.  
 Port aux Basques, Nfld. CFGN 910 10:00 a.m.  
 St. Andrews, Nfld. CFCV-FM 10:00 a.m.  
 St. Anthony, Nfld. CFNN-FM 10:00 a.m.  
 Stephenville, Nfld. CFSX 10:00 a.m.  
 Hamilton, Ont. CKOC 6:45 a.m.  
 Oshawa, Ont. CKLB 1350 7:15 a.m.  
 St. Thomas, Ont. CHLO 10:45 a.m.  
 Montreal, P.Q. CFMB 5:15 p.m.  
 Prince Albert, Sask. CKBI 900 9:15 a.m.  
 Regina, Sask. CKRM 7:45 a.m.  
 Yorkton, Sask. CJGX 940 10:00 a.m.

## BRITISH WEST INDIES

Grand Cayman Radio Cayman  
 11:15 a.m.

## CEYLON

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

## ITALY

Europa Radio Milano 11:30 a.m.

## NEW ZEALAND

Dunedin 4XD 7:15 p.m.

Whakatane IXX 6:45 a.m.

## NIGERIA

Ondo State (Wed.) OSBC 2245

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## PHILIPPINES

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

## SOUTH AFRICA

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

## SPAIN

Radio Girona (Mon.) 9:45 p.m.

## TONGA

Nuku' Alofa (Mon.) 5:30 p.m.

## VIRGIN ISLANDS

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

## SPANISH RADIO BROADCASTS

### ARIZONA

Nogales KFBR 1340 9:00 a.m.

### FLORIDA

Coral Gables WRHC 8:45 a.m.

### TEXAS

San Antonio KUKA 1250 8:45 a.m.

### URUGUAY

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

# The BIBLE ANSWERS

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

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below.

### CALIFORNIA

Chico KMPN Channel 10  
Sunday 8:30 p.m.  
Los Angeles KHOF  
KTTV Channel 11

### FLORIDA

Miami WKID

### GEORGIA

Atlanta WATL

### ILLINOIS

Champaign-  
Decatur-  
Springfield WBHW

### MISSISSIPPI

Jackson WAPT

### MISSOURI

Springfield KOLR

### NEW MEXICO

Roswell KSWs

### NORTH CAROLINA

Charlotte WHKY

### OHIO

Dayton WHIO

### TEXAS

Lubbock KCBD

## SATELLITE TRANSMISSION SCHEDULE

There has been a change in the stations and times of our satellite transmission broadcasts. They are now being broadcast over a new network. In some instances the channel where the program can be seen is given. Where the channel is not known the name of the cable company is given so that the program can be located.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed. Your written report will be helpful. **SUNDAYS UNLESS OTHERWISE NOTED**

**ALABAMA** 7:30 a.m.  
Birmingham Mountain Brook CV  
Huntsville  
Decatur-  
Florence Channel 9  
Montgomery Channels 6, 22

**ARIZONA** 6:30 a.m.  
Centro-Yuma U. A. Columbia CV  
Phoenix Channels 17, 30  
Mesa Cable  
Oak Creek Cablevision  
Tucson Arizona State Prison  
Channels 2, 21,  
Fairfield Green Valley  
Sajuro Cable

**ARKANSAS** 7:30 a.m.  
Ft. Smith Channel 10  
Fort Smith Cablevision  
Smith Two-Way Radio  
Joplin  
Pittsburg Southern Cablecom  
Jonesboro Channel 12  
Little Rock Channel 16

**CALIFORNIA** 5:30 a.m.  
Fresno Channel 13  
Los Angeles Channel 18  
Theta Cable  
San Diego Channel 22  
San Francisco Channel 18  
Sausalito Cablevision

**COLORADO** 6:30 a.m.  
Denver Channels 20, 28

**CONNECTICUT** 8:30 a.m.  
Hartford  
New Haven Channel 33  
Rollins Cablevision  
Storer Cablevision  
Valley Cablevision

**DELAWARE** 8:30 a.m.  
Philadelphia Channel 22

**FLORIDA** 8:30 a.m.  
Ft. Lauderdale Channel 25  
Broward Cablevision

Dade Cablevision  
Hollywood Cablevision  
Ft. Myers-  
Naples Channel 9  
Jacksonville Channels 20, 22  
Orlando  
Daytona Beach Sanlando Cablevision

Miami ATC  
Storer Cablevision  
American Video  
Ultra-Com  
Channels 5, 25, 29  
Clearview Cablevision  
Channel 12  
Panama City  
Sarasota  
Tampa-  
St. Petersburg Channels 19, 24, 31, 33  
West Palm  
Beach Channel 11

**GEORGIA** 8:30 a.m.  
Atlanta Channels 17, 21

**IDAHO** 6:30 a.m.  
Boise Channel 18  
Idaho Falls Channel 10  
Spokane Channel 5

# Television Schedule

<b>ILLINOIS</b> Chicago Davenport Evansville St. Louis	7:30 a.m. Channels 8, 14, 19, 21, 33 Cabletronics Channel 12 Channel 23 Southwestern Cable	<b>NEBRASKA</b> Lincoln Hastings- Kearney	7:30 a.m. TV Transmission Co.	Philadelphia Channels 7, 20 Cablevision So. Eastern Cablevision Warner Cable	
<b>INDIANA</b> Chicago Indianapolis	8:30 a.m. United Cable Channel 19	<b>NEVADA</b> Las Vegas Salt Lake City	5:30 a.m. Channel 20 Channel 12	<b>Pittsburgh</b> Wilkes Barre- Scranton	Channel 10 Blue Ridge Cable TV
<b>IOWA</b> Cedar Rapids- Waterloo Des Moines Lincoln Hastings- Kearney Omaha Sioux City	7:30 a.m. Waterloo Cablevision Channels 4, 5, 10 Channels 4, 10 Channels 4, 10 Channel 23	<b>NEW HAMPSHIRE</b> Boston Hanover	8:30 a.m. Warner Cable of Nashua Channel 10	<b>SOUTH CAROLINA</b> Charleston Columbia Wilmington	8:30 a.m. Channel 12 Storer Communications Channels 4, 19F Channel 12
<b>KANSAS</b> Joplin Pittsburg Kansas City Wichita- Hutchinson	7:30 a.m. Channel 3 Channel 5A Channel 5	<b>NEW JERSEY</b> New York Philadelphia	8:30 a.m. Telco Cable Vision Cable Channel 20 Audubon Electronics Cable Systems, Inc. Comcast Storer Communications of Gloucester	<b>SOUTH DAKOTA</b> Sioux City Sioux Falls	6:30 a.m. Channel 30 Yankton Cable TV
<b>KENTUCKY</b> Bowling Green Charleston Huntington	8:30 a.m. Storer Cablevision Channel 4 Akers Cablevision Channel 2 Channels 3, 31 Channels 21, 30 Greenville Cable	<b>NEW MEXICO</b> Albuquerque El Paso Roswell	6:30 a.m. Channel 12 Cablevision of Lincoln WGN Electronics Channel 3 Sun Cable White Sands Cable Co. Cablecom of Roswell Teleprompter of Lov- ington	<b>TENNESSEE</b> Chattanooga Knoxville	7:30 a.m. Channel 18 TCI
<b>LOUISIANA</b> Baton Rouge Monroe- El Dorado Shreveport- Texarkana	7:30 a.m. Channel 8 Channel 2	<b>NEW YORK</b> Albany- Schenectady- Troy Buffalo New York Rochester Syracuse	8:30 a.m. Channels 8, 13, 17, 29 Channels 3, 11 Channels 10, 17, 29 Channel 38 Moravia TV Cable	<b>TEXAS</b> Arlene- Sweetwater Amarillo Austin Corpus Christi Dallas	7:30 a.m. Channels 6, 10, 14 Channel 15 Cable TV of San Marcus Channel 7 Channel 21A Arlington Telecable
<b>MARYLAND</b> Baltimore Washington	8:30 a.m. Channel 15 Caltex Cablevision Channel 34	<b>NORTH CAROLINA</b> Charlotte Greenville- New Bern- Washington Raleigh- Durham	8:30 a.m. Channel 22 Channel 25 Channels 9, 22, 24, 32	<b>Dallas- Fort Worth</b> El Paso Houston Lubbock Odessa- Midland San Angelo San Antonio Wichita Falls	8:30 a.m. Channels 8, 35 Channel 13 Channels 8, 12, 17, 24, 25 Channel 10 Channels 8, 13 Albino TV Cable Channel 10 Channels 8, 34 Cable TV of Bexar TEC of Throckmorton
<b>MASSACHUSETTS</b> Boston Boston- Worcester	8:30 a.m. Channels 32, 43 Bay Cable Channel 16	<b>OHIO</b> Akron Cincinnati Cleveland Cleveland- Canton Columbus Dayton Lima Youngstown	8:30 a.m. Warner Cablevision Channel 23 Channel 18 Channel 8 Tele Media Channels 5, 12, 19 Warner Amex of Columbus Channel 4 Cable Communications Channels 9, 10	<b>VIRGINIA</b> Charlottesville- Harrisonburg Norfolk- Portsmouth- Newport News- Hampton Richmond Roanoke Washington	8:30 a.m. Channel 8 Channel 16 Channels 6, 11 Chesterfield Cable TV Danville Cablevision Alexandria Cablevision
<b>MICHIGAN</b> Detroit Flint-Saginaw Grand Rapids- Kalamazoo- Battle Creek Traverse City- Cadillac	8:30 a.m. Channels 2, 31 Channel 18 Channels 6, 10 Great Lakes Cable Co.	<b>OKLAHOMA</b> Oklahoma City Tulsa Wichita Falls- Lawton	7:30 a.m. Channels 8, 22 Channels 10, 16, 18, 21 Channel 11	<b>WASHINGTON</b> Seattle- Tacoma Spokane Yakima	5:30 a.m. Channels 10, 17, 19, 30 Channel 19 Quincy Cable Channels 13, 16 Central Washington CV
<b>MINNESOTA</b> Minneapolis- St. Paul	7:30 a.m. Channel 7	<b>OREGON</b> Eugene Portland	7:30 a.m. Channels 8, 22 Channels 10, 16, 18, 21 Channel 11	<b>WEST VIRGINIA</b> Charleston Huntington	8:30 a.m. Channel 10, Durfee's TV Cable
<b>MISSISSIPPI</b> Jackson Meridian	7:30 a.m. RUBE Cablevision Channel 9	<b>PENNSYLVANIA</b> Allentown Erie Johnston- Altoona	8:30 a.m. Service Electric Channel 8 Tele-Media Channels 5, 8	<b>WISCONSIN</b> Green Bay La Crosse- Eau Claire Madison Milwaukee Wausau- Rhinelander	7:30 a.m. Channel 30 Channel 9 Channel 9 Fitchburg Cable TV Channels 21, 31 RVS Cablevision Channel 6, 12, 23

from Rome, but it was to cease altogether, and the divided empire through which it functioned was to be destroyed.

Noting that Nebuchadnezzar's image depicting Gentile rulership represented especially that the God of heaven had given these particular Gentile powers a dominion, it is most significant to realize that the divine right of kings viewpoint has today almost completely disappeared as an active governmental philosophy among the nations. As we have seen, the Gentile governments of the divided Roman Empire which held to this ideology have themselves nearly all been destroyed, and in their places are other forms of government. Church-state rulership has gone, the divine right of hereditary ruling houses is past, and sooner or later the presently constituted authorities of earth will come to grips in another struggle which will leave the whole earth a shambles and the people in virtual anarchy.

Thus seen, whether we look at the experiences of the Jews since 1914 and the furious rulership of the Lord by which they have been moved irresistibly into Palestine, or whether we view the undeniable changes occurring in Gentile rulership since that time, we cannot question the proof that the times of the Gentiles have ended. Seemingly, there is no escaping the truth established by these two lines of evidence.

True, kingdom blessings of peace and joy and life are not yet reaching the people, for we are still in the fury phase of the rulership. The stone first smites the image and destroys it, and then the kingdom grows until it becomes a great mountain which fills the whole earth. Following the complete destruction of the symbolic image, the resurrected faithful followers of the Master, his church, will be associated with him as priests and kings; and it will be through the reign of these, as the faith seed of Abraham, that the promised blessings of health and life will reach the people. The reign of fury will then be over.—Rev. 20:4, 6

No one can be happy about the trouble incident to the overthrow of a social order, but we can be glad for the assurance that the blessings of the messianic kingdom are so near. It is with sympathy that we view the experiences through which the Israelites have passed, and are still passing, in connection with their reestablishment in the Holy Land; but we can be happy that there is a divine purpose in their being returned there. That purpose is that they should be the first upon whom the blessings of the kingdom will be poured. And let us rejoice that these blessings, beginning with restored Israel, will ultimately be extended to all nations, for of "the increase of his government and peace there shall be no end. . . . The zeal of the Lord of hosts will perform this."—Isa. 9:7 □

### **THANKS BE TO GOD**

**"Thanks be unto God for his unspeakable Gift."—II Corinthians 9:15**

THANK God for his Son, our Lord—his unspeakable Gift; and for the "ransom for all"; and for the reconciliation made possible by it; and for the promise of his kingdom soon to come; and for our call to a share in it with our Lord; and for the glorious prospect of the coming "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets." (Acts 3:21) Thank God, this will mean the lifting of the curse from the ground, and from so many of the death-sentenced race as will accept the grace of God in Christ. Oh, blessed thought! This will mean an end of famines, an end of pestilences, an end of storms and floods and droughts; and ultimately "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4) Already a blessing has followed in the wake of the Gospel of Christ—since the "Great Light" was "lifted up" on Calvary. Wherever any have been made free indeed by the Son, a light has shone out and has brought with it blessings. □

# **Christian Life and Doctrine**

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## **Give Thanks Unto the Lord**

**“It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High, to show forth thy loving-kindness in the morning, and thy faithfulness every night.”—Psalm 92:1, 2**

IT IS most commendable to give thanks—and especially unto our Father in heaven. At this time of the year the people of the United States and Canada are reminded of a holiday called “Thanksgiving.” It is observed in the United States because our pilgrim forefathers were reverential, and had cause for gratitude. The land that they found was not easy to cultivate, but they managed to bring forth a harvest of plenty. In appreciation, and with thankfulness, they had a feast of thanksgiving, which since has become a national holiday.

Psalm 92:4, 5 states: “For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works, and thy thoughts are very deep.” Every day, as we encounter the Lord’s works, they should evoke thankfulness and praise from us. The hurry and scurry in our lives interferes with giving proper attention and scrutiny to these creative works of the Lord. God has indeed provided for our every need. All the sustenance for life has been made available by his power and grace. Yet if we should fail to praise the Lord for his wonderful works, the Psalmist David tells us that these works will speak for themselves: “The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor



language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof.”—Ps. 19:1-6

The heavens indeed declare the glory of God. What a marvelous glory is the vastness of the heavens, and who can comprehend them? Who that serves him can fail to praise and acknowledge him who created all these things? At night we are able to see the stars and planets. During the day the sun shines, and speaks of God's goodness that none of us could ever express in words.

Today the world is much concerned about the energy problem. There is an acute, growing awareness of the limitations of the supply of fossil fuels and the way in which our society has increased its dependence upon these fuels. The population continues to increase, and as backward nations continue to develop they, too, increase their needs. Suddenly the nations with large oil supplies such as the Arab states, Nigeria, Mexico, Iran, Libya, and Venezuela, have found themselves in a position of influencing the economic stability and growth of the industrial nations of the western world as these nations have become dependent upon them for their oil supplies. Oil is the most easily used fossil fuel for energy needs; it is an absolute must for gasoline and the automobile, and for many chemicals that are needed by modern society. Hence the need for oil impacts with greater force on the developed and advanced nations of the western world than it does on the underdeveloped countries. But even the underdeveloped countries look to their big brothers (the developed nations) to help them develop, which means an even greater consumption of oil.

Our scientists look up at the sun, as did David centuries ago, and know that there is all the energy we need. They

know that the sun causes plants to grow, and that these plants supply us with food, shelter, and energy. They seek ways to convert these plants into the fuels we need. But what scientists would like to know most of all is how to use the vast supply of the sun's energy directly.

As we ponder the events in the world, it should make us more aware of the ways in which God has supplied all of our needs, directly and indirectly by the sun, and lift our hearts in thankfulness. We should recall how the Lord has used the sun as a symbol of the church that will shine forth in the millennial kingdom to provide blessings for everyone: "Then shall the righteous shine forth as the sun in the kingdom of their Father." (Matt. 13:43) "Unto you that fear My name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." (Mal. 4:2) We cannot expect the world to be thankful for these blessings today, but in God's kingdom they will rejoice in the sun, both literal and symbolic, even as David rejoiced in his day.

Today, those who are not aware of God's great works will not try to understand his teachings. Those who do become aware will go on to the experiences recounted by David: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward."—Ps. 19:7-11

The knowledge of God should be treasured above all other knowledge; its possession will have all the effects described by David. Through this knowledge we are revived and made wise; our hearts rejoice and our vision is made keen. The

value of this knowledge exceeds all the wealth in the world. It pleases us more than any physical delight we have ever experienced.

One way of expressing gratitude for the many benefits we receive daily from God is to thank him for our food at mealtime. Jesus did so during his earthly ministry. We may remember most of all the incident when he preached to the multitude by the Sea of Galilee as recorded in John 6:1-13. There were 5,000 people assembled and they were hungry. Jesus asked Philip how the disciples planned to buy bread for the people, and Philip said that if they bought bread for 200 denarii (probably all they had), it still would not be enough. Since they neither had the money nor the time to get the food, they searched for food in the crowd. Andrew brought a boy to Jesus who had five barley loaves and two fish, and said, "But what are they among so many?" (John 6:9, SRV) What was found seemed so inadequate for the task of feeding the multitude! But Jesus asked everyone to sit down, and he took the loaves, "and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted." (John 6:11, SRV) Thus the multitude was fed, and there was a surplus remaining.

Jesus always gave thanks to the Father. Before he passed the unleavened bread and the cup to his disciples to partake of the Last Supper, it is recorded that he gave thanks. (Luke 22:17, 19) We also must remember to thank the Lord for his goodness whenever we partake of our "daily bread" or have solemn spiritual feasts.

Many parents teach their children to be thankful. When the children are young, the parents may have to prompt them to give thanks for gifts they have received. Later the child learns to do so on his own. How refreshing it is when a child spontaneously and with enthusiasm is thankful and expresses it when receiving a gift! It pleases parents so much. So, also, we must react to the goodness of our Heavenly Father, who daily loads us with benefits. Without

prompting we should try to be aware of the wonderful gifts bestowed upon us by our Father in heaven. With the Apostle Paul we should say, "Thanks be unto God for his unspeakable Gift."—II Cor. 9:15

This unspeakable Gift—gift beyond words—is the ransom, the life of our Lord Jesus, a most precious thing to our God. And it is precious in our sight, too. We will never in this present life be able to appreciate enough this wonderful Gift and to thank God enough for it. Through this Gift we have the opportunity to receive eternal life. The apostle has well said, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23

Life should be appreciated by us, and we should give thanks for it, as David said: "For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" (Ps. 6:5) When a person dies, his thoughts and actions cease. He cannot thank God then. This could remind us of several situations. One is that we must remember to thank God now (today), for we cannot thank him from the grave. The other is that the Adversary has diverted the great majority of mankind's attention away from acknowledging, thanking, and praising God. But God did not intend that they should have been blinded and **never** given a chance to know and praise him. We know that his plan calls for all nations to praise him, even as prophesied in Psalm 96:7-13: "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he

cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

How, then, can this happen if all the people are in their graves? As David wanted God to spare him so he could thank God, so we know from other scriptures that God will bring from the grave all those who sleep there. Then they can thank him, too. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation [crisis—judgment]."—John 5: 28, 29

When all the world returns from the grave, they will celebrate Thanksgiving as never before. They will thank God profusely, and say with David: "O give thanks unto the Lord, for he is good, for his mercy endureth forever. O give thanks unto the God of gods for his mercy endureth forever. O give thanks to the Lord of lords for his mercy endureth forever, to him who alone doeth great wonders: for his mercy endureth forever; to him that by wisdom made the heavens: for his mercy endureth forever; to him that stretched out the earth above the waters: for his mercy endureth forever; to him that made great lights: for his mercy endureth forever; the sun to rule by day: for his mercy endureth forever; the moon and stars to rule by night, for his mercy endureth forever."—Ps. 136:1-9

May these sentiments be ours also, always! □

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**"O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore. Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth."—Ps. 105:1-5**

# **Christian Life and Doctrine**

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## **The Great Fulfiller**

**"I am not come to destroy, but to fulfill. . . . One jot or one tittle shall in no wise pass from the Law, till all be fulfilled."**

**—Matthew 5:17, 18**

COMMUNION with God through his Word is spiritually rewarding. Humble, devoted Christians are always refreshed when they come to the Word of truth for comfort, peace and understanding. The experiences and trials of life are overruled and designed to point our attention and our desires toward heavenly things "where Christ sitteth on the right hand of God." (Col. 3:1) This desire to be with God was also true of our Master. Jesus' innermost desire for fellowship with God was especially intense following his baptism. The scripture states that "immediately the spirit driveth him into the wilderness." (Mark 1:10-12) Thus was expressed the need of Jesus' spirit-begotten mind for a deeper understanding of the prophecies relating to his ministry and service. In Matthew 4:2, it is stated that he was alone in the wilderness for forty days and forty nights; forty is a number which often appears in the Scriptures, and seems to represent a time of special testing and judgment. This period was surely that for Jesus. The revelation of God's purpose as it especially involved his life on earth included the deep personal realization that the path of self-denial he had voluntarily entered was to conclude in death. How would he react to such knowledge? Would he deflect from his choice to serve God? Would the human will with its craving for life and earthly privilege decide against the difficult path of suffering? His resolve was demonstrated by prompt, effective response to

the Tempter's wiles. He would live by divine instruction—he would obey the Lord—he would serve and worship only God.—Matt. 4:1-11

### **Further Activity Delayed**

Jesus, the great Fulfiller, had begun the work he had come to do. The words of his heart were set down by the Prophet David, "Lo, I come in the volume of the book it is written of me, I delight to do thy will, O my God." (Ps. 40:6,8; Heb. 10:7) The Gospels make clear that while Jesus performed miracles and his disciples baptized (John 2:23; 4:12), it was not until John the Baptist was cast into prison that Jesus commenced his ministry. (Matt. 4:12-17; Mark 1:14; Luke 3:20; 4:21) Jesus seemed to understand God's will to be that he not begin his own active ministry during John's service to the nation. John's work was a calling to repentance, while Jesus' work was new, introducing the kingdom of heaven. So alike was their faith and zeal that had he started his public work at once it might have been viewed by others as merging with John's. Jesus probably foresaw an early end to John's ministry due to his severe reproach of evil rulers, and it would not be God's will that his own service be cut short by reason of identity with John. If Jesus had served during the same period, his new message would have been less clearly seen as entirely different. "From that time [of John's imprisonment] Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."—Matt. 4:17

### **"Blessed are ye . . ."**

Important encounters with the sick and possessed followed his synagogue teaching, throughout which he preached the Gospel of the kingdom. His ensuing fame presented Jesus with further opportunities. Seeing the gathered multitude, he taught them at a mountain place in what could be called his first recorded public discourse. (Matt. 5: 1,2) His words of counsel and invitation, often referred to as the "Sermon on the Mount," were addressed mainly to the particularly inter-

ested followers present. Special advice was given to the Israelite indeed who felt burdened by the Law. The righteousness of the scribes and Pharisees was contrasted with the principles he laid down for discipleship. An appropriate prayer was included for those who would become children of their Heavenly Father; included was a warning against hypocritical attitudes and false prophets. It was a well planned presentation of the kingdom of heaven invitation, and was one of the major efforts in the ministry of Jesus.—Matthew, chapters 5, 6, 7

### **Individual Election**

Jesus began his message with the spiritual call, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." He spoke of the personal qualities of character which the Lord seeks to develop in those who are called, chosen and faithful, thus introducing the beautiful realities of an individual election. His words seem quite proper to us today, as they must have to the faithful of that day. But all who heard the message were not pleased because they saw a difficulty: there had already been an election . . . and Israel was that special elect people. (Deut. 7:6; Isa. 14:1; Ps. 135:4) They were a house of servants, and Moses was their teacher—God's promises were to them only, and to all of them. Were they not the very seed of Abraham? Did not the one who came down from the mount lay before them the words of the Lord, "Ye shall be unto me a kingdom of priests, and an holy nation"? (Exod. 19:3-7) And to this relationship the Prophet Amos adds, "You only have I known of all the families of the earth." (Amos 3:2) But Jesus knew of the spiritual aspect of these scriptures and was working toward their fulfillment. The Abrahamic seed of promise, the kingdom of priests, the elect, were not the nation of Israel under the Law, but rather would be comprised in part of individuals selected from Israel. There was to be a harvest of the wheat in Israel, and he was involved in that work as its chief laborer. (Matt. 9:38; Luke 10:2) Israel's remnant, those few



with faith like Abraham's, would accept him, though the vast majority would not. The proud leaders of Israel, instructors in things pertaining to the Law, would be counted as chaff, and become persecutors of those who were good and precious and elect in the sight of the Lord God.

Jesus' words in Matthew 5:17 indicate he may have heard an objection from those who claimed to follow Moses, for he said, "Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill." Our Master was saying that his work of an individual calling to faith and personal sacrifice does not demolish the teachings of God's law, nor does his work invalidate the testimony of the Prophets. Rather, his personal service for God would in a particular way fulfill the Law. His sacrificial work would make it possible for others to fulfill the spirit, or righteousness, of God's law, and his sacrifice will assure the fulfillment of all God's prophetic promises.

### **"The Law Prophesied"**

But the legalistic mind of the scribes and Pharisees did not see it that way. They would say, Moses taught the attainment of the chief blessing would come to those who served God through the Law, by keeping its every letter and detail. But this man teaches that the mournful, meek, thirsty ones; the merciful, pure in heart, peacemakers; the poor in spirit and the persecuted are the salt of the earth, and to be inheritors of God's chiefest blessings. How could Jesus make them understand his important work and office? Later he explained that "the Law and the Prophets were until John." (Luke 16:16) This does not mean there would be no more prophecy after John the Baptist, since, in a real sense, Jesus, Peter, Paul and John, through divine inspiration, all spoke of future events. Jesus meant that the prophetic promise of a Messiah was an essential part of the divine testimony to Israel and he pointed them to the scripture, "Moses . . . wrote of me." (John 5:46; Deut. 18:15) Philip

fulfilling of additional typical features having to do with that bullock. The life which Jesus offered was finally consumed in death; his life was poured out. In due course of time, the High Priest of our profession was raised, and later exalted into heaven itself. Christ Jesus there made application to God of the merit of his sacrificed human life on behalf of his church. But even that did not complete or fulfill all the types, even though it was of great importance. It was just the beginning. We believe these thoughts were in Jesus' mind when he said, "I am . . . come . . . to fulfill." The Greek word from which "fulfill" is translated is **pleroo**, and means, according to Strong's Concordance, 'make replete, execute (an office), finish (a period or task).' Paul used this same word when referring to the important service of Jesus in God's purpose when he described the sacrifice and reward of Jesus in Ephesians 4:8-10. "He that descended is the same also that ascended up far above all heavens, that he might fill [**pleroo**, fulfill, as in Matthew 5:17] all things." His ascension was necessary for the accomplishment of a vital part of his work. This was pictured in the ceremonial law of Leviticus 16 by the typical bullock. As the blood of the bullock was taken into the Most Holy by the high priest and sprinkled on the Mercy Seat, so Jesus was resurrected and ascended into heaven, there to "appear in the presence of God for us." (Heb. 9:24) This important occurrence made possible an immediate start of the process by which another of many remaining types could be fulfilled. We refer to the Lord's goat selected for a sin-offering, which represented the offering of the body of Christ, his church, beginning at Pentecost. (Lev. 16) As the fulfillment of this unique feature of the Law was made possible by Jesus, so it will be with all the other typical features. All shall be fulfilled through Jesus, for he came to fulfill God's law.

### **The Law Made Honorable**

The code of moral law, referred to as the Ten Commandments, was a very important part of the Mosaic Law. It was

said, "We have found him, of whom Moses in the Law, and the Prophets did write." (John 1:45) Now that Messiah was present, God's prophets would no longer foretell of his coming, and John's work was accomplished, for he had identified and introduced Messiah.

Jesus also said the Law was until John. How should we understand this? The Mosaic Law not only contained an enlightening moral code but also the typical ceremonial features which pointed forward to the better sacrifices of the Gospel Age, as well as various other prophetic features. These multiple components were recognized by Jesus, who said that the Law prophesied. "For all the Prophets and the Law prophesied until John."—Matt. 11:13

Jesus did not mean that the typical features of the Law had been fulfilled, and that the Law had stopped prophesying about those typically-promised events now that John's service had ended. He does not say that, at his time, every reality to which the typical Law pointed was ready to be fulfilled, nor that every antitype was about to be reached or touched. What he did say is that Israel's promised Messiah had come. "And beginning at Moses [who brought the Law which prophesied of him] and all the Prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24:27

### **An Important Antitype**

Earlier we cited Paul's reference to Jesus' consecration in Hebrews 10:7. The apostle continues, saying in verse nine, that by Jesus offering himself in personal sacrifice to do God's will, "He taketh away the first, that he may establish the second." Jesus at Jordan was the antitype of the bullock on the Day of Atonement which when slain represented the consummation of his covenant of sacrifice. (Lev. 16) His consecration did not completely fulfill that type. It was but the beginning; thus does Paul say "that he might establish the second." Successive events of his service would be the

that part which Jesus had to keep to evidence his perfection. Keeping that code would prove that his fleshly life was a sacrifice of merit sufficient to redeem Adam and his entire race. Jesus began to furnish this proof when he offered himself at Jordan. There he also began the fulfillment of another promise, though it was not a type. God said through the prophet (Isa. 42:21), "The Lord [Jehovah] is well pleased for his righteousness' sake; he will magnify the Law, and make it honorable." Jesus did this by his obedience to the moral law. Being perfect, it was possible for him to keep the Mosaic Law in its entirety. By doing so, he showed that, conversely, the failure to keep it is the fault of fallen humanity, and not of the Law. The inability of even the most sincere Israelites to gain the promised everlasting life did not prove that God's law was an unjust one, needing to be set aside as unworkable; rather, it proved that Israel, like the remainder of the world, shared by inheritance Adamic weaknesses. This so impaired their moral quality that they could not keep God's perfect law, even in its spirit. The spirit of the Law, Jesus defined to be wholehearted love for God and love for one's neighbor.

Jesus was the special servant of God's righteousness. His life of obedience justified God's having placed a perfect Law before imperfect Israel. "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory." (Isa. 46:13) "Surely his salvation is nigh them that fear him; that glory may dwell in our land. Righteousness shall go before him; and shall set us in the way of his steps." (Ps. 85:9, 13; see also Romans 4:25, 26.) Perhaps it was Isaiah's testimony that the Lord would magnify the Law, and make it honorable (Isa. 42:21) that brought from Paul two similar statements: "Do we then make void the Law through faith? God forbid: yea, we establish the Law." "Wherefore the Law is holy, and the commandment holy, and just, and good."—Rom. 3:31; 7:12

As we have seen, the ceremonial features of God's law pointed forward to the better sacrifices. In that sense, the

ceremonial Law prophesied of Jesus and his body. When Jesus so strongly insisted, "I am . . . come . . . to fulfill," he was attesting that he was then present to provide the sacrificial basis for all atonement typified in the Law.

### **"Heaven and Earth"**

All future blessings, even the call of the church and its acceptable sacrifice, depended upon Jesus' fulfilling the details of the Law as they centered in and applied to him. He emphasized this point in the next verse, saying, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." (Matt. 5:18) The Jewish arrangement or polity of the people at that time was under the direction and government of Moses' nominal disciples, the scribes and Pharisees. The arrangement was called "heaven and earth." Jesus knew that this religious system of things would pass away. Several prophecies made this clear. "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed." (Deut. 4:26) "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." (Ps. 102:25,26; Isa. 51:6; Heb. 1:10-12) These scriptures declare that God placed the entire Law arrangement under the direction and supervision of the Logos and the holy angels. But their primary message, pertinent to our present study, is that God foresaw the end of that nominal Israel arrangement. Jesus' emphatic statement, assuring that all things would be fulfilled, is in reality an expression of his determination to be faithful in the doing of his Father's will. His faithfulness would assure that every promise, every prophecy, every typical feature of the Law will come into glorious fulfillment in God's due time and place. This he knew to be true even

though the instrument of the proclamation, the Law Covenant, was cast off and was replaced by the two features of the Abrahamic Covenant which were to carry on the work. His statement also affirms his perception of a certain truth. He knew his sacrifice would be finished in the middle of the closing week of natural Israel's favor, and thus before that "heaven and earth" ended. Exclusive opportunity for the spiritual call would continue for three-and-one-half years after he was "cut off" in death, the completion of his individual sacrifice.

### **"Jot or Tittle"**

Many details in the Law and the Prophets gave understanding to Jesus, and directed his activities. The Gospel accounts document his care to visit, preach, and heal in certain areas so that the Word of the Lord might not pass unfulfilled. (Matt. 4:14) Divine supervision surrounded his parentage and their travels for the same reason. (Matt. 1:22) Thirteen times in Matthew alone, we are reminded of the necessity to fulfill the prophecies which Jesus observed, thus evidencing him as Messiah. The fulfilling of every jot and tittle of God's Word was important to our Master even to the end. Referring to his meditation on the cross, the apostle wrote: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst." (John 19:28; Ps. 69:21) Hallelujah, what a Savior!

The Apostle Paul taught that "Christ hath redeemed us from the curse of the Law, being made curse for us." (Gal. 3:13) This means that Jesus bore, by his death on the cross, the fullest penalty or curse that God's law could exact upon any imperfect man. Anyone coming to see and appreciate this in his own heart would, by faith in Jesus' ransom sacrifice, realize that Jesus did indeed fill the demands of God's law against sinners. This would assure them of the privilege and opportunity for freedom from the condemnation which the Law confirmed they were under.

The same apostle wrote that Jesus was "the end of the Law for righteousness to everyone that believeth." (Rom. 10:4) This means that through justification the "righteousness of the Law might be fulfilled in us" even though we have imperfections and are unable to live up to the perfect standard set forth. (Rom. 8:1,4) What a marvelous work was accomplished on behalf of his disciples by this great Fulfiller!

### **"Till All Be Fulfilled"**

Jesus said much in assuring us that all would be fulfilled. Indeed, how tragic it would have been to the entire plan of God if the demands of God's law had not been fully met by Jesus' sacrifice! No one else has been provided to accomplish this important service. If Jesus had not prevailed, God's plan would have failed. It should be manifest that Jesus did not think that every antitype which the typical Law pointed to was to be enacted or commenced in some cyclical manner before the blessings and condemnations of the Law Age ceased. He is telling us that all things would be fulfilled requisite to the future enactment of every blessing illustrated or typed by that Mosaic Law and by any of the prophets. There is further Bible testimony which supports what is here set forth as a correct understanding of the words of Jesus in Matthew 5:17 and 18. Paul wrote in II Corinthians 1:20, "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." The word 'amen' means, 'may it be fulfilled.' (Thayer's Lexicon) This understanding must have been in Jesus' mind when early in his ministry he stated with resolve that before the Law dispensation passed, all would be fulfilled. Jesus fully realized the significance of the word 'amen.' He applied it to himself in Revelation 3:14, "These things saith the Amen," (or these things saith the one who will fulfill all things, or these things saith the Fulfiller.) He knew that it was his privilege to complete all the various features of God's wonderful plan of salvation—to fulfill all aspects of God's will as he had vowed to do at his consecration.

## “The God of Amen”

While here on earth, Jesus knew that after proving his faithfulness through obedience even unto death he would be the great Fulfiller of all God's purposes. A prophecy which thus instructed Jesus is Isaiah 65:13-16, NEB. “My servants shall eat but you shall starve; my servants shall drink but you shall go thirsty; my servants shall rejoice but you shall be put to shame; my servants shall shout in triumph in the gladness of their hearts, but you shall cry from sorrow and wait from anguish of spirit; your name shall be used as an oath by my chosen, and the Lord God shall give you over to death; but his servants he shall call by another name.” These three verses point forward to Jesus' first advent, and Israel's testing in their time of harvest. They describe the contrast between Jesus' disciples with the water of truth to drink—joyful and rejoicing in gladness, receiving a new calling—and the Law disciples who starve—go thirsty in shame, cry in sorrow and anguish, and die unenlightened. In verse sixteen, the prophet continues, “He who invokes a blessing on himself in the land shall do so by the God whose name is Amen, and he who utters an oath in the land shall do so by the God of Amen.” This text teaches that those who seek a blessing from Jehovah “shall do so by [through] the God whose name is Amen.” And anyone who “utters an oath,” that is, makes a vow or enters into a covenant of sacrifice, “shall do so by [through] the God of Amen.” We should especially note, in support of this interpretation, that the text does **not** say, ‘utters an oath . . . to the God of Amen,’ but “**by** the God of Amen.” The thought is that the oath or covenant is made with Jehovah. Notice also, the text does **not** say, ‘utters an oath . . . by the God of **the** Amen,’ but only “**by** the God of Amen.” The remainder of verse sixteen explains how it is possible for those under condemnation to seek a blessing from God and enter into a vow with him, because “the former troubles are forgotten, and they are hidden from my sight.” The Hebrew word **tsarah**, translated ‘troubles,’ means ‘pressed’ or ‘distresses,’



and refers to the inherited Adamic imperfections by which man stands condemned before God's law. But this prophecy asserts that these imperfections have been 'forgotten,' 'hidden' from the eyes of God. The provision which makes this possible is the benefit derived from the ransom sacrifice of Jesus, which is applied first for the justification of his followers. The language of this text speaks of the office and service of Jesus as the way through which imperfect men must come to have fellowship with God. Undoubtedly, this prophecy helped Jesus know, and later instructed his followers that, "At that day ye shall ask in my name . . . for the Father himself loveth you." (John 16:26,27; 14:13,14) The word 'verily' should be noted carefully in connection with this article's title. Jesus always used the word 'amen,' which is translated 'verily,' when referring to his own work. This indicates the positive view Jesus had of his place and purpose in the plan of God. It is further assurance that all things God has promised will be fulfilled through Jesus.

### **"New Jerusalem" Membership**

Jesus, in calling his disciples, told them they were to be lights in the world, and to be thought of as a city set on a hill—a city such as the New Jerusalem. The following verses in Isaiah 65:17-19 teach this: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind [margin, upon the heart; as a thing of shame or burden]. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying."

The true Christian has prospective membership in this New Jerusalem. Paul wrote in Galatians 4:26 that the "Jerusalem which is above is free, which is our mother." For over nineteen hundred years it has been in the process of fulfillment. Soon it shall become the ruling government of

earth. All true disciples of Christ are light bearers. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16) This teaching of Jesus was a new and strange concept to the Jews. No wonder some thought he had come to destroy the Law and the Prophets. Up to that time, Israel had been a light in the world, dim though it was. They alone had the covenants, the Law, the promises, and the hopes. Jesus, as the great Fulfiller of all God's promises, brought true light to his followers. He magnified the Law and proved its true value as a spiritual Law. Jesus taught his disciples that if they were to enter into the kingdom of heaven, their righteousness in fulfilling the spirit of the Law must exceed the righteousness of the scribes and Pharisees, who were primarily involved in the letter and detail of the statutes.—Matt. 5:19,20

### **The Church His Fullness**

The great Fulfiller, our Lord Jesus Christ, has been placed as "the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1:22,23) This position and responsibility he inherited when he was raised from the dead and was endued with "all power in heaven and in earth." (Matt. 28:18) In the first chapter of Ephesians, Paul teaches that the body of Christ will have the fullness of God's character perfected in them through Jesus their head. His body is to be the "fullness of him [Christ Jesus] that filleth all in all" (of God's character qualities). This work has proceeded throughout this Gospel Age with all those who respond to his call to sacrifice.

There is another phase of this 'filling' work yet to come. Paul speaks of that in I Corinthians 15:28. He looks ahead in time, beyond the end of the mediatorial kingdom, when all evil shall have been subdued and removed. Satan and the willfully wicked will have been destroyed. Then the Son, who always acknowledged, "My father is greater than I," is referred to as becoming subject to the Father. This denotes

the completion of his work of salvation, having written the perfect and righteous law of God in the hearts of all the willing and obedient of mankind, accomplishing their restoration to fellowship and communion with God forever.

What a glorious conclusion will result from the work of the great Fulfiller! □

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### **Peace in the Midst of Chaos**

PEACE, peace, and there is no peace! The world has lost it. The individuals of all nations cry for peace, but there is none for them. The possession of an abundance of this world's goods does not mean that one has peace, or the feeling of security. Many who have great possessions, who have abundant faith, who have thought their position in society secure find their hearts failing them for fear because of the distress of nations and the perplexity of earth's rulers.

Yet peace is part of the inheritance of the followers of Jesus Christ. Just before his crucifixion, as he was talking intimately with his disciples, as recorded in John 14:27, our Master said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The peace and joy of a Christian is built on the foundation truths of the divine plan—those fundamental verities that assure us not only of the providences of divine grace to each member of the church but also of the restitution blessings to come to all the families of the earth. This is not the world's peace of perishable quality that he has promised us, nor is it the peace of indifference or of self-security, but rather, the peace that comes from a complete realization of God's power to bring order out of chaos.

This peace of God is beyond the understanding of the natural man. It is able to keep your heart and mind calm in the midst of the present storm of human passion, through the power of the Spirit of Jesus Christ, so that you can have the

words of the prophet fulfilled in you: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. 3:17, 18

One of the secrets of peace and happiness is the selfless effort to give to others the things that they most need. An effort to give peace and comfort to others will never lessen our own supply. Worldly goods can be given away and dissipated, but the riches of Christ can only be spread around for the enjoyment of those who are ready to accept them. □

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### **WALKING IN THE LIGHT**

**"Walk as children of light, . . . proving what is acceptable unto the Lord."—Ephesians 5:8-10**

THE fifth chapter of Ephesians presents a number of interesting expressions descriptive of what it means to be a Christian. The children of light in our text are the dear children of God in verse one, being his children because they follow our Lord's example. These children, who in verse eight walk in the light, are told in verse two to walk in love. Those who, according to the tenth verse, prove what is acceptable unto the Lord are the wise ones of verse seventeen, through their understanding of the divine will.

To walk in the light, then, means to walk in love. Jesus walked in love, as verse two indicates, because he gave himself for us as a sacrificial offering, which was to his Father a sweet-smelling savor. If we walk in love, we too will give ourselves in sacrifice, laying down our lives for the brethren and doing good unto all men as we have opportunity, "especially unto them who are of the household of faith."—I John 3:16; Gal. 6:10

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The self-seeking spirit sidesteps the privilege of sacrifice and seeks personal comfort and advantages, often at the expense of others. The selfish way has always been the way of darkness, of which Satan is the sponsor. It is responsible for all the sorrow, hatred, and bloodshed mankind has experienced.

Those who are walking in the light should constantly be on the alert to discern the Heavenly Father's will in the affairs of life. Obedient children of the light will interpret the Word in keeping with the spirit of love. They will not misconstrue God's commands to justify a selfish course.

As the children of God walk in the light of divine love, they seek every possible opportunity to sacrifice themselves in the divine cause and for the blessing of others; and they will endeavor to make sure—to prove—that their efforts are acceptable to God. They will realize that true love not only prompts sacrifice but also governs the manner in which it is made.

As love suffers long and is kind, the children of light will endeavor to be longsuffering and kind. As love envies not, they will not envy. As love vaunts not itself, is not puffed up, they will not vaunt themselves but will be humble. As love does not behave itself unseemly, they will walk circumspectly before the Lord. As love seeks not her own, they will gladly sacrifice their own for the blessing of others. As love is not easily provoked, they will be even-tempered. As love thinks no evil, they will think upon the things that are good. As love rejoices not in iniquity, their rejoicing will be in the truth. Yes, they will endeavor, by God's grace, to bear all things, believe all things, hope all things, and endure all things; for "love never faileth."—I Cor. 13:4-8 □

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# Weekly Prayer Meeting Texts

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**NOVEMBER 5**—Having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith.—Hebrews 10:21, 22 (Z. '00-170 Hymn 99)

**NOVEMBER 12**—Be not faithless, but believing.—John 20:27 (Z. '04-89 Hymn 174)

**NOVEMBER 19**—Let us watch and be sober.—I Thessalonians 5:6 (Z '02-239 Hymn 145)

**NOVEMBER 26**—And the Lord said unto Moses, What is that in thine hand?—Exodus 4:2 (Z. '01-348 Hymn 134)

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# Speakers' Appointments

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## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

<b>G.M. JEUCK</b>		Detroit, MI	22
Pottstown, PA	November 22	New Haven, CT	29

<b>E.F. LANKFORD</b>		<b>L. POST</b>	
Boston, MA	November 1	Allentown, PA	November 1
Groton, CT	2	Jersey City, NJ	22
New Haven, CT	3		
Jersey City, NJ	4		
Flushing, NY	5	<b>J. TATE</b>	
New York, NY	8	Philadelphia, PA	November 22
Paterson, NJ	10		

<b>K.M. NAIL</b>		<b>G. PASSIOS</b>	
Boston, MA	November 1	Sayville, NY	November 1

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## Obituaries

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

Sister Anna Pasternak, Detroit, MI—August 12. Age, 85.

Brother Frank Tarnawski, Buffalo, NY—September 1. Age, 89.

Brother Arnold Staub, Sacramento, CA—September 7. Age, 80.

Sister Martha Jaskowski, New York, NY—September 9. Age, 81.

Brother Darrell Connor, Sacramento, CA—September 18. Age, 81.

Sister Roberta Josiah, Agawam, MA—September 24. Age, 83.

Sister Maud Lang, Londonderry, North Ireland—October 2. Age, 70.

# Conventions

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**MINNEAPOLIS, MN, November 1**  
—Northwest YMCA, 23rd Ave. and Jackson St. N.E. Mrs. Wilma Newham, 1722 5th St. N.E. 55413  
Phone: (612) 789-3944

**NEW HAVEN, CT, November 8—**  
(New location) West Haven Italian-American Civic Assoc., 85 Chase Lane, West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden 06518

**JERSEY CITY, NJ, November 21, 22—**(New location) Eisenhower School, 744 Calvin Ct., Wyckoff. Mrs. Charlotte Teklinski, 84 Arthur St. Ridgefield Park 07680  
Phone: (201) 440-0925

**CHICAGO, IL, November 22—**Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Leonard Szczesny, 125 N. Charles Ave., Villa Park 60181

**DETROIT, MI, November 22—**Redford YWCA, 25940 Grand River, Detroit. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham 48009

**BUFFALO, NY, November 29—**Unity Temple, 1940 Niagara St., Buffalo. Mr. E. Buczkowski, 85 Rogers Drive, Cheektowaga 14225

**LOS ANGELES, CA, November 29**  
—Golden State Masonic Temple, 933 So. Hoover St., Los Angeles. Mr. Wade Austin, 21207 Wilder Ave., Lakewood, CA 90715  
Phone: (213) 865-3808

**MIAMI, FL, December 12, 13—**Simpson Memorial Garden Club, 55 S.W. 17th Rd. Mrs. Josephine M. Wesol, 3590 S.W. 91 Ave. 33165  
Phone: (305) 226-7218

**PHOENIX, AZ, January 1-3—**Valley Garden Center 1809 N. 15 Ave. Mrs. Mildred Enteman, 542 W. Southern Ave. 85041

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## ALL THIS BE THY PORTION

New mercies, new blessings, new light on thy way;  
New courage, new hope, and new strength for each day;  
New notes of thanksgiving, new chords of delight,  
New praise in the morning, new songs in the night;  
New wine in thy chalice, new altars to raise;  
New fruits for thy Master, new garments of praise;  
New gifts from his treasures, new smiles from his face;  
New streams from the fountain of infinite grace;  
New stars for thy crown, new tokens of love;  
New gleams of the glory that waits thee above;  
New light of his countenance, full and unpriced—  
All this be the glory of thy new life in Christ.