

The Dawn

Volume LIII, Number 8
(USPS 149-380), August 1985

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

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

British Isles: 26 Rands Meadow, Holwell-Hitchin, Herts. SG5 3SH

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

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

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

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

Italy: Aurora, Via S. Leonardo 21, Ottaviano 80044 Napoli

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

Spain: El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

Table of Contents

HIGHLIGHTS OF DAWN

The Powers of Heaven 2

INTERNATIONAL

BIBLE STUDY LESSONS

Faith in the Midst of Despair 16
God Will Not Forsake His Own 18
Look Beyond Judgment 20
A Vision of Hope 22

CHRISTIAN LIFE AND DOCTRINE

The Oneness of the Divine Family 24
The Creator's Grand Design-Part 7
Jesus, Redeemer and Savior 38
The Sacrifice of Praise 56
Weekly Prayer Meeting Texts 51

"FRANK AND ERNEST"

Radio Schedule 34

THE BIBLE ANSWERS

Television Schedule 36

YOUR QUESTIONS

52

ENCOURAGING LETTERS

60

SPEAKERS' APPOINTMENTS

63

OBITUARIES

63

CONVENTIONS

63

Highlights of Dawn

The Powers of Heaven

“There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.”

Luke 21:25, 26

THE picture language of the Bible employs essentially all the created things of God with which we here on earth are acquainted. There are various reasons why God has used so much symbolic language in his Word. We think that one of these is its unchangeableness. The meaning of words change somewhat through use and misuse. Whatever man creates is also subject to change, but this is not true of the created things of God.

In the sign language of the Bible, God has employed the sun, the moon, the stars, and clouds; and on the earth, oceans, rivers, mountains, valleys, sheep, goats, horses, wheat, tares, fig trees, and so forth. The characteristics of these have not changed throughout the centuries, and when used in the Bible to illustrate the exalted thoughts of God they should have the same meaning to us as they did to the ancients.

Our present study pertains more particularly to God’s use of the heavens, composed of the sun, moon, and stars, and the relationship of the heavens to the earth. Our text mentions both of these. Jesus foretold that there would be signs in the heavens, and upon the earth distress of nations with perplexity. These prophetic words of the Master constitute part of his answer to the disciples’ question pertaining to the signs of his presence and the end of the age.

In presenting the many signs of that future time concerning which his disciples asked, Jesus adhered closely to the general prophetic testimony of the Old Testament. The Prophet Isaiah wrote:

“Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the LORD is upon all nations and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth from the vine, and as a falling fig from the fig tree.”—Isa. 34:1-4

Joel's prophecy follows this same general sequence. We quote:

“Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining.”—Joel 3:9, 10, 14, 15

As a result of the coming of the Holy Spirit at Pentecost the apostles were able to recall the teachings of Jesus, and to enlarge upon them. On the subject of the heavens and the earth, the Apostle Peter wrote:

“The heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The day of the LORD will come as a thief in

the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”
—II Pet. 3:5, 7, 10-13

In this prophecy Peter gives us added dimensions, which help in the comprehension of the symbols used, particularly the heavens and the earth. He explains that a world (Greek, **kosmos**, meaning order) comprising a heavens and an earth, passed away at the time of the Flood. (vs. 6) We know that the literal sun, moon, and stars did not pass away at the time of the Deluge, so we know that Peter is also speaking symbolically when referring to the heavens and the earth, which are now.

Likewise, when Peter writes that in keeping with the LORD’S promise we look for new heavens and a new earth, we know that he is not referring literally to a new sun, moon, and stars, but to something symbolized by these created things of God. God’s promise of a new heavens and a new earth is recorded by the Prophet Isaiah, who assures us that a time is coming when “there shall be no more thence an infant of days,” and that in the new regime “they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.”—Isa. 65:17-22

The Prophet Isaiah associates the new heavens and a new earth with a new Jerusalem which the LORD will also create. These symbolisms are also brought together for us in Revelation 21:1-5, 9, 10. With the coming of this New Jerusalem, the new heaven and a new earth, there is the destruction of sickness, pain, and death, and the wiping away of tears.

The explanation is given that the New Jerusalem is “the bride, the Lamb’s wife.” The Lamb is Jesus, who was slain for the sins of the world, and his bride is composed of those who have followed him sacrificially into death. (Rev. 14:1-4) Together, these constitute the spiritual phase of the messianic kingdom, which is established for the blessing of all the families of the earth.

The gates into this city have on them the names of the “twelve tribes of Israel.” (Rev. 21:12,13) The gates are the entrance to the city, and the Bible reveals that the Ancient Worthies, those who will be made “princes in all the earth,” will constitute these gates. (Ps. 45:16) It will be through them, and under their leadership, that mankind will enter into the city, the new government of earth, as subjects, and receive the long-promised blessings of happiness and life.— Rev. 21:24-27

A city is used in the Scriptures as a symbol of a government, and since the Holy City of the prophecies is so closely related to the new heavens and new earth, it seems evident that these also symbolize that new government, saying to us in pictorial language that it will have two phases, namely, heavenly and earthly.

Symbols Appropriate

The symbology of the Bible is not arbitrary, but is based upon the known characteristics of the objects used as symbols. All life on this earth is subject to the controlling influences of what we refer to as the heavens. Our climate changes with the movements of the earth as related to the sun, and this in turn has an important bearing upon vegetation, and therefore upon our existence. The tides are influenced by the moon. The heavens also keep in motion the circulatory water system by which all life on earth is sustained.

But humans are dependent creatures in still other ways. While created as free moral agents, they nevertheless look for direction and leadership, and God designed that this should be so. Thus, just as in a literal sense the God-ordained

relationship of the heavens and the earth produce conditions suitable to physical well-being and life, God has used these literal creations to symbolize arrangements by which the minds and conduct of the people are governed.

All right-thinking people recognize this need of control over human conduct, and through the ages have subscribed to it. If perchance, in small areas, and temporarily, there is no such control, we describe this as a state of anarchy. The accepted arrangements of law and order we refer to as a social order, or arrangement, and sometimes as a world. Today, for example, we speak of the pre-1914 world.

Throughout the ages it has also been generally recognized that the standards of proper conduct emanate from sources higher than the human mind—that is, from deity. This has been true even among the nations which have not recognized and served the true God of the Bible. Every nationality and people have had their gods by which they have professed to be guided and controlled.

In most cases these gods of the people have been visualized as cruel and licentious. Oftentimes they have been worshiped through various forms of revelry and lust. Nevertheless, they have been recognized as having the right to control through their representatives, the kings and priests among men.

The Bible gives us the true picture in this connection, of what has actually been taking place in all ages. Paul explains that because fallen man desired to forget the true God, he "gave them up." (Rom. 1:21-32) The righteous laws of the Creator were too binding upon them, so they created gods of their own lustful imaginations, who, as they supposed, were pleased to have them walk in their licentious ways.

And, as the Bible reveals, Satan, the great archenemy of God and of man, was quick to take advantage of this situation. Indeed, he helped materially in creating it. Associated with him have been the fallen angels, who, even before the Flood, corrupted mankind by their unholy attempts to govern mankind apart from the Creator's guidance. In all ages,

these higher, or spiritual, powers have had their contacts with the human race largely through the religious leaders, instructors, and rulers.

It is interesting to realize that even before the Flood the people had their various forms of worship, and their priests, to whom they could look for instruction in the proper ways to appease and please their gods. Tablets discovered by archaeologists reveal this. In this respect the world before the Flood was not too much different from the world that has existed since.

We believe that it was this religious control, headed by Satan and the fallen angels, who followed his unholy leadership, that constituted the symbolic heavens which existed before the Deluge. The civil rulers and their various arrangements for controlling the people would be the symbolic earth of that time. Together these constituted the world, or social order, which then existed.

And it was an extremely wicked world. We read that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The unholy angels are referred to as "sons of God," and we read that these "came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." (vs. 4) These mighty men are also referred to as giants.—Gen. 6:1-5; I Pet. 3:17-22; II Pet. 2:4; Jude 6

The Flood destroyed this wicked world, the symbolic heavens and earth of that time. But it was not long after the Flood that Satan again succeeded in bringing the increasing population of the new world under his control. His pattern of operation was much the same as before the Deluge.

Knowing that the people wanted to look up to a higher power, Satan substituted imaginary gods for the true God. There were always those who were glad to serve as priests and servants of these false gods, such as the priests of Baal. The more lustful the rituals by which the people worshiped

these false gods, the better they liked it, and Satan accommodated them.

As before the Flood, there again were the civil rulers, the kings of the various nations and peoples. These were tied in closely with the religious guides who represented the various gods of the Gentiles in what was, roughly speaking, the counterpart of the church-state systems of more recent times.

The only exception to these arrangements in ancient times was Jehovah's rulership over the one small nation of Israel. But even here, the people of Israel frequently went into idolatry. (Exod. 34:15; Deut. 31:16; Ezek. 6:9) This typical kingdom of Israel came to an end with the overthrow of its last king, Zedekiah, in the year 606 B.C. Again, the rulership of Satan was unchallenged in the earth, except as God prevented interference with the plan he was developing for the ultimate deliverance of all mankind from sin and death.

Besides, the righteous laws given by God to Israel, while seldom wholeheartedly accepted and obeyed by the Israelites, nevertheless had a certain wholesome influence not only upon God's own people, but to a lesser degree upon the people of surrounding nations. Because of these laws, and the people who have supported and obeyed them, God's standards of righteousness have always been present to some extent throughout the earth.

With the coming of Jesus and the introduction of his teachings, true righteousness was given further impetus. Jesus referred to those who were to represent him as the salt of the earth, and they have indeed been a wholesome influence upon society.

The followers of Jesus were not commissioned to establish a righteous rulership over the nations, but merely to preach the Gospel. The righteousness of the Gospel, having its foundation in Israel's Law, has had a vital and righteous influence in shaping the laws of all the civilized nations of the earth.

Church and State

Not long after the apostles fell asleep in death, the professed church began to lose sight of its real mission in the earth, to preach the Gospel. The ambitious among them began to grasp for power over the people. This led to the unholy church-state systems of Europe. It meant, also, that Satan had overreached these professed followers of the Master, and that now he was able to control the old Roman world in the name of the true God of the Bible.

This was simply a continuance of Satan's symbolic heavens and earth. So far as the Roman world was concerned, it was merely changing the god who supposedly was in control, but this was in name only. Prior to this, various pagan gods directed the moral behavior of the empire. The heads of state were styled Pontifex Maximus, meaning chief religious ruler. Soon after the change, the popes of Rome assumed this title, and claimed to be the vicegerents of Christ.

But let us not be misunderstood. The church-state rulership of Europe was not wholly unrighteous. Just as Israel's laws and the teachings of Christ exercised a certain amount of influence for good even among heathen nations, this was even more the case in those church-state governments; for, after all, on the religious side, they were the outgrowth of true Christianity, although terribly distorted.

The Ten Commandments formed the basis of most moral law in the governments which allied themselves with the church, and this was good. The greatest distortions occurred in the other religious teachings and concepts of the people. In this area the motives for obedience to divine law suffered frightening changes. In the true Gospel of Christ, love for God and for man is the motive for obedience. But under the direction of Satan, fear was substituted for love—fear of eternal torture in a hell of fire and brimstone.

Not only was the fear of future torment used to force obedience to the church-state systems, but during the Dark Ages the church authorized and practiced extreme cruelties upon

those who dared to disagree with its doctrines, or to disobey its edicts. The so-called Holy Inquisition is a hideous blot upon the pages of church history. Millions of people were tortured and killed during that terrible period of unchallenged religious control, particularly over the people of Spain.

With the coming of enlightenment and the Reformation, this outward and cruel torture of the people subsided. But the fear of even worse torture after death continued to be used as a scourge to frighten the people into obedience. Indeed, there is still a religious leader here and there who claims that it is necessary to preach hell-fire and brimstone to keep the people in line with moral law. However, we are thankful that this God-dishonoring claim is not so frequently heard as formerly was the case.

The Loss of Faith

Following the Reformation, and as a result of increasing knowledge, the people as a whole gradually have been losing confidence in religious standards of all kinds. They look at the creeds of the Dark Ages with their distortions of truth concerning God, and their enlightened reason leads them to reject such concepts of deity. Too often, however, the righteous laws which came originally from the God of the Bible are also rejected, and millions are deciding that the matter of right and wrong is something we determine in our own minds, and that there is no God in heaven who has set standards for us.

This trend has been accentuated by the two global wars of our generation. In the First World War, the clergy of the various denominations on both sides of the struggle served as recruiting agents to induce young men to join the army and fight for God. They were often told that death on the battlefield was a sure way of getting to heaven. Many of these young men who returned alive came back disillusioned. They discovered that the enemies against whom they fought were also told by their religious leaders that they were fighting for God.

Besides, with few exceptions, the church-state governments of Europe did not survive that first global struggle. Godless communism replaced it in Russia. A republican form of government was set up in Germany, which was followed by Nazi dictatorship. In Italy fascism took over. This meant that throughout Europe religious authority as an official aspect of government had virtually ceased.

The breakdown of religious restraints became more and more reflected in world affairs. National and international treaties were no longer held sacred as formerly. Some of the powerful nations no longer paid serious heed to international law. The world was told that religion was an opiate for the poor.

Then came the second global war, with all the horrors which it produced. Beyond the demolishing of cities and the destruction of millions of innocents was the further breakdown of faith in a higher power interested in caring for his human creatures. This was particularly true in the minds and hearts of the young. Not all the young became unbelievers, but millions did, thus seriously weakening the former religious restraints which through the centuries constituted the basis of what was called civilization.

One of the results of this has been the alarming increase of crime throughout the world; and it is still increasing. And when we speak of crime we do not refer only to shoplifting, bank robberies, rape, and murder, but also to dishonesty and corruption in government circles, high and low—to all forms of amoral and immoral conduct which evinces a lack of respect for moral and religious standards—in private life, in business, and in government.

Powers Shaken

We call attention to this dark and shameful situation because we think it indicates a beginning of the fulfillment of Jesus' prophecy that in the end of the age, and the time of his second presence, the powers of heaven would be shaken. He

was referring, we believe, to the controlling powers of the symbolic heaven.

Nor is this weakening of religious restraints over human conduct limited to the professed Christian world. It is the same in essentially all heathen countries, especially where communism is in control. Religion has also been divorced from the government of Japan.

This weakening of the symbolic heavens has gone on hand-in-hand with the disintegration of the former civil governments of earth. In Isaiah's prophecy (already quoted) these kingdoms are symbolized by mountains, which the prophet said would be melted with their blood, the blood of their armies. (Isa. 34:3) The tremendous shedding of blood throughout our generation has indeed melted the symbolic mountains of earth. And the disintegration continues, as evidenced, for example, in the rapidly approaching bankruptcy of the nations in maintaining their boasted military might.

Isaiah indicates that while the mountains are thus melting, "all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." (vs. 4) Three illustrations are here given to indicate the manner in which the powers of heaven are shaken. They dissolve, they roll together as a scroll, they fall down as a leaf from the vine, and as a falling fig from a fig tree.

The dissolving of the heavens is described by Peter as the elements melting with fervent heat. This reminds us that the powers of religious control are composed of various elements. There are, for example, the Protestant and Catholic elements. These melt, not in numbers, necessarily, but as heavens which are unable, as they were able in the past, to control moral and religious standards of the people.

These were also to be rolled together as a scroll. A scroll is unrolled for use, and rolled together when it is not to be used. So here again is another apt symbol, teaching that the

symbolic heavens of this "present evil world" are no longer to be in use.—Gal. 1:4

It has been suggested that the rolling together of the two ends of this symbolic scroll could well picture the desire and efforts of the two main elements of the heavens—Catholicism and Protestantism—to work more in unison for their mutual strength and protection. This might well be, for certainly we see trends in this direction.

"All their host shall fall down, as the leaf falleth from the vine, and as a falling fig from the fig tree." It is the dying leaves that fall from the vine. It is the useless figs that fall from the fig tree—either because they are diseased or over-ripe. These also are vivid illustrations of how the powers of heaven are shaken.

Filled with Fear

Our text reveals that the hearts of the people would be filled with fear on account of the powers of heaven being shaken. This is true in the world today. The people recognize that chaos is increasing on every hand. They sense that human wisdom has lost control of the situation. They know that the forces of godlessness which threaten to engulf the world have no respect for what the noble-minded among the people still believe to be proper standards of righteousness.

Thinking men and women also realize that the moral and righteous standards of the western world have so broken down that it is impossible to raise a united front against the forces that are destroying what is left of civilization. Recognizing this, they see no hope, and their hearts are filled with fear as they look ahead to the things coming upon the earth.

It is true that church membership in the United States is at an all-time high. But even this has been brought about largely through fear. It does not represent a real revival of religious fervor. There is little evidence of devotion and self-sacrifice that could effectively help to stem the inrushing tide of materialism and unbelief.

Offsetting the large church membership in the United States is the fact that, the world over, Christianity is losing ground, not only in numbers but in other ways as well. In Italy, of all places, there is a serious growing shortage of Catholic priests. The shortage in the ranks of the clergy in this country, both in the Catholic and Protestant churches is also serious, and large numbers of laymen are being trained and used to supply the need.

Disintegration

The authoritarian aspect of Catholicism, and to a lesser extent of Protestantism, was one of the elements of the symbolic heavens which gave them power. This was displayed in the sectarianism of churchianity. The Catholic Church claimed to be the only true church, and its people were not to fraternize with those of other churches along religious lines. The time was when this was also true of many Protestant groups.

But this too is changing. The whole trend now is to get together. This also is being induced largely by fear. The desire is to strengthen their position against the rising tide of atheistic communism. To work together, overlooking past differences, is salutary, but it weakens the powers of heaven, for it is an admission that none of the groups can be too sure any more that it, and it alone, is the one and only. The effect of this could well be that the public at large will wonder if any of them really represent the LORD.

However, the prophecies of the Bible are definite that all the elements of the symbolic heavens are to melt with fervent heat, and that all the host of heaven are to fall down. This is the final prophetic picture. This being true, how we rejoice in the assurance that there is to be new heavens and a new earth, wherein dwelleth righteousness.—II Pet. 3:13; Isa. 65:17-25; Rev. 21:1-5

In that new heavens, Christ will shine forth as the "Sun of Righteousness" with "healing in his wings." (Mal. 4:2) With him, also shining forth "as the sun in the kingdom of

their Father,” will be Christ’s true followers of the Gospel Age, the “children of the kingdom,” symbolized by the wheat in the parable of the wheat and the tares.—Matt. 13:43, 38

This will be, primarily, the new spiritual power of control, which, under another symbol, is described as “the throne of God and of the Lamb.” (Rev. 22:1) “A pure river of water of life, clear as crystal” will flow out from this throne; and there will be “the tree of life” bearing life-giving fruit, and “the leaves of the tree” will be “for the healing of the nations.”—vs. 2

This is symbolic language, but how beautifully it portrays the great changes which will take place when the powers of the new heavens take control. How the nations will need healing, and how glad the people will be to realize that the loving God of heaven has intervened in human affairs and has established peace and security, and is providing health and life for all the willing and obedient.

The Prophet Isaiah wrote, “They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” (Isa. 11:9) And this will be the true knowledge of God, not adulterated by distorted and blasphemous theories which have maligned the character of God. It is described by the Prophet Zephaniah as a “pure language,” under the inspiration of which the people will serve the LORD “with one consent.”—Zeph. 3:9

Let us then not fear as we see the prophecies of the Bible being fulfilled in the disintegration of civil and religious authority in the earth. Let us, rather, rejoice in the promises of God to establish his own social order, even his righteous kingdom. We know that with the fulfillment of these promises, the nations will beat their swords into plowshares, and will learn war no more. (Mic. 4:1-4) Then will indeed come a new heaven and a new earth!

International Bible Study Lessons

LESSON FOR AUGUST 4

Faith in the Midst of Despair

KEY VERSE: "The just shall live by his faith."—Habakkuk 2:4

SELECTED SCRIPTURE: Habakkuk 1:1-4; 2:2-4; 3:17-19

HABAKKUK was greatly distressed because of the iniquity and strife he observed among his people. He apparently had prayed much about this matter, asking the LORD to correct it, but nothing had changed. In this prophecy, he beseeches the LORD again: "O LORD how long shall I cry and thou wilt not hear; even cry unto thee of violence and thou wilt not save! Why dost thou show me iniquity and cause me to behold grievance? For spoiling and violence are before me and there are that raise up strife and contention. Therefore the Law is slacked and judgment doth never go forth, for the wicked doth compass about the righteous, therefore wrong judgment proceedeth." The prophet was evidently disturbed that God seemingly paid no heed to this deplorable situation.

Then the LORD revealed to Habakkuk his intention to punish

Israel at the hand of the Chaldeans. (vss. 5-11) The prophet did not understand this, and wondered why God would use those who were even more unrighteous to punish his people. (vss. 12-17) After expressing these thoughts, Habakkuk said that he would stand upon his watch to see what the LORD would answer. The LORD'S answer was this: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie, though it tarry wait for it, because it will surely come, it will not tarry."—Hab. 2:2, 3

We know that the vision which the prophet was instructed to write, and to make plain upon tablets, pertains to the time of our Lord's second advent, because the Apostle Paul, referring to these words of Habakkuk makes this application clear in

his letter to the Hebrews. After commending the brethren to whom he was writing, on their willingness to take joyfully the spoiling of earthly goods, he reminds them that they did this because their hope was in heaven. He refers to this hope as "A better and enduring substance" (Heb. 10:34), a "great recompense of reward" (vs. 35), and receiving "the promise." (vs. 36) He further states that the fulfilling of this heavenly promise would be at the time of Jesus' second presence.

From the human standpoint this was still a long way off, and in the apostle's writings there is evidence that to the LORD'S people in the Early Church, his coming seemed to tarry. Daniel, in prophecy, symbolically pictured those who lived further down in the Gospel Age as looking forward to the time when "Michael shall stand up," and saying, "How long shall it be to the end of these wonders?" (Dan. 12:1,6) And even we who are living at the end, in the very time of our Lord's second presence, feel a sense of tarrying, waiting for the fruition of our heavenly hope. But the apostle reminds us it is in reality only a "little while" and, in the words of Habakkuk, God says, "It will not tarry." (Heb. 10:37) And then, quoting again from the

prophet, he reveals that this waiting has been a vital test of faith from the very beginning of the age until its end. "Now the just shall live by faith."—vs. 38

How similar is our situation to that of Habakkuk's, as we see various godless influences threatening the world. But unlike many people who wonder why the LORD does not take action against these enemies, our faith is strengthened because we have the vision of his Word, and understand that these fearful changes in the world play a role in the passing away of this present order, preparatory to Christ's kingdom.

Like Habakkuk, we can be resolute in our faith, and put our full trust in the LORD regardless of the waiting or hardships required. In the closing verses of his book, the prophet writes a beautiful expression of his faith, in words that also give voice to ours, viewing its setting as a prophecy of our time. "He stood, and measured the earth, he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow." (Hab. 3:6) Out of this trouble will come forth the proclamation, "The LORD is in his holy temple, let all the earth keep silence before him."—Hab. 2:20 □

God Will Not Forsake His Own

KEY VERSE: *"They shall be my people, and I will be their God, in truth and in righteousness."*—Zechariah 8:8

SELECTED SCRIPTURE: *Zechariah 2:1-12*

ZACHARIAH had been an exile in Babylon who returned to Jerusalem after the end of the seventy years of captivity. He had the privilege of rendering service by stirring up the interest of the people to renew the work of rebuilding the temple. In this endeavor he had close contact with Joshua, the high priest, and Zerubbabal, a prince of Judah who directed the rebuilding project.

Since the Israelites had just returned from their captivity in Babylon, it was a fitting time to prophesy concerning a future period when they would return from a far more widespread captivity, a captivity which saw them scattered among all nations for a period of more than eighteen centuries. Since this later returning was to take place in connection with Messiah's kingdom, its implication concerning Israel's blessings, and also the blessings of all people, were far more profound.

The prophecies of Zechariah's book show that at the time of the

final return of Israel to the Promised Land, there would be great opposition against them, but the LORD assured their ultimate deliverance.

It is made clear in the prophecy that for the returned people of Israel to receive permanent blessings from the LORD it will be necessary for them to recognize their sin in rejecting Jesus at his first advent. Zechariah foretells that they will do this, and that being reestablished in their land, and receiving kingdom blessings through their co-operation with the earthly rulers, the Ancient Worthies, the happy lot of the people of Israel will be observed by the people of other nations, and they also will seek to receive blessings from the same source. In other words, Israel will become a showcase nation, and Zechariah's prophecy confirms this: "Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem and to pray before the LORD. Thus saith the LORD of hosts, In those days it shall

come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you."—Zech. 8:12

The symbology of this language clearly conveys the thought that people worldwide will have an eye on Israel, and desire the same blessings. The statement that they will all come to Jerusalem, which would literally be impossible for the billions of people involved, simply expresses the fact that Gentile nations will recognize and be willing to cooperate with the kingdom authority of the Christ, which will be ruling over Jerusalem.

A government that can rule in "truth and righteousness" will be a new thing for the world. The vast majority of mankind long for such, and, as the Apostle Paul wrote, have groaned in their long centuries of waiting and disappointing experimentation with various forms of governments to achieve a happier existence. (Rom. 8:22) Many well-intentioned rulers, statesmen, and philosophers have striven for higher standards and utopian objectives, but have found them unobtainable, precluded by the dominating effects of evil brought upon mankind through the fall.

When the world witnesses the success of Christ's kingdom in establishing a law of righteousness, and administered in such a way that people's hearts are changed and a hope of everlasting life becomes possible, and material blessings flow from it, they will begin to realize that their long wait is over—that the desire of all people is come!

The words of our Key Verse, "They shall be my people, and I will be their God," were transferred from this prophecy into the Book of Revelation where there is given a beautiful, graphic picture of the millennial kingdom government described as the New Jerusalem. Out of it a "great voice" is heard, a voice which reaches worldwide, and expresses God's purposes to all men. It explains that his presence and favor will be restored, "He will dwell with them, and they shall be his people . . . and be their God." (Rev. 20:1-3) The kind of earth God proposes through this new government will eliminate tears, death, sorrow, crying, and pain. "Behold, I make all things new." Indeed, such conditions will be new to the world, and no doubt all men will be alert to what this "great voice" declares. It has often been said about men, that seeing is believing. When these things happen in Israel, men will begin to believe. □

Look Beyond Judgment

KEY VERSE: "The LORD will be the hope of his people, and the strength of the children of Israel."—Joel 3:16

SELECTED SCRIPTURE: Joel 1:14-16; 2:12, 13, 26-29

THESE words of the LORD, through the Prophet Joel, were not spoken in a general way, but are related to a very specific event, which is prophetically proclaimed in this book some twenty-six hundred years before its actual occurrence. What is described is a time of worldwide preparation for war among the Gentile nations of the world. "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all men of war draw near. . . . Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." (Joel 3:9, 10)

Only in very recent times have the weak nations been freed from the domination of the strong, and able to assert themselves as a voice in world affairs. This situation has been furthered greatly by today's alignment of governments, both weak and strong, into political and economic groups, hostile to each other, within which the problems of even the smallest country can

pose a threat to the major powers and thus imperil the world. This, too, was prophesied. "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. Thither cause thy mighty ones to come down."—vs. 11

These dynamic changes in world affairs, according to Joel's prophecy, involve the process by which the LORD'S judgments are expressed against the nations. They are referred to here as being brought up to the "Valley of Jehoshaphat," also called the "valley of decision." "For there will I sit to judge all the heathen round about."—Joel 3:12

The Valley of Jehoshaphat was a ravine of not very great size, which separated the eastern wall of Jerusalem and the temple from the Mount of Olives. This low area was one of the chief burial sites around Jerusalem, containing thousands of tombs, among which was that of King Jehoshaphat. Obviously, this is

not a place where the multitudes of the nations of earth can literally be contained or brought to trial. But symbolically they are represented as being gathered there. Other Biblical references to this time of judgment tell us that it ends in Armageddon. This cataclysmic final expression of Jehovah's judgment is depicted in Joel's prophecy as the LORD roaring out of Zion, and uttering his voice from Jerusalem. (Joel 3:16) Literal Zion, the ancient typical place where God spoke, overlooking the valley of Jehoshaphat, well represents Jehovah's authority now centered in the agency of Christ, through which he utters his voice of disapproval, and the present heavens and earth gathered in the valley of decision are shaken and pass away.—vs. 16

But "the LORD will be the hope of his people." This hope is well founded in another prophetic picture which, as a sequel, extends beyond the time of Joel's prophecy and reveals that out of Armageddon comes world peace! This is the familiar kingdom prophecy found in the fourteenth chapter of Zechariah. There the LORD is described as placing his feet "upon the Mount of Olives; which is **before Jerusalem** on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and towards the west, and there

shall be a **very great** valley and half the mountain shall remove towards the north, and half of it towards the south. And ye shall flee to the valley of the mountains."—Zech. 14:4, 5

In the aftermath of Armageddon, to the fear-stricken and despairing multitudes of earth left in the figurative valley of Jehoshaphat, suddenly and miraculously, through God's great power, a way of salvation opens before them—a bright new hope for peace through the kingdom of peace (Mount of Olives) which God establishes "under his feet." As the influence of the new government under the control of earthly princes, the Ancient Worthies, begins to expand, the valley is seen to grow wider and is enlarged to accommodate all who seek refuge in its wonderful haven of blessing and safety. Even the tombs of the valley of Jehoshaphat (Jehovah-judged) will be opened, and being swallowed up by the "valley of the mountain," new life in the resurrection will be given to all the dead.

"It shall be in that day that living waters shall go out from Jerusalem." (Zech. 14:8) The heavenly Jerusalem, Christ and the church, as earth's divine rulers will be a new source of everlasting life, which will flow out from them to all the world. □

A Vision of Hope

KEY VERSE: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."—Malachi 4:2

SELECTED SCRIPTURE: Malachi 3:1-4, 6-12

THE message of the Book of Malachi spans many ages—past, present, and future—and like other prophetic books of the Bible, expresses various features of God's plan for mankind within those ages, couched in statements made to the nation of Israel.

Chapter two is a denouncement of the priesthood officiating under Israel's Law Covenant, charging them with great responsibility for all the abominations Israel had committed before the LORD. "Ye have caused many to stumble at the Law; ye have corrupted the Covenant of Levi, saith the LORD of hosts. (Mal. 2:8) Chapter three begins with Jesus' first advent, and his coming as the messenger of the covenant, and states that through him another priesthood would be purified that would "offer unto the LORD an offering in righteousness." It likens their development to the refining of gold and of silver, and describes their finished quality

as that of precious jewels; and he calls them the sons of God.

Many times throughout the days of the prophets, due to the ineffectiveness of the priests of the Law, Israel had ignored God's plea for their return. Malachi, looking forward, prophesies that they, as a priestly nation, would also reject the offer to return through accepting Jesus at his first advent. (Mal. 3:7) But, at a still later time in the chronological development of this prophecy, following the selection and completion of a righteous priesthood, it is stated in unequivocal terms that Israel shall return. "So shall ye return, and see the difference between the righteous and the lawless, between him that serveth God and him that serveth him not." (Mal. 3:18, **Rotherham**) Though stated to Israel, this is a worldwide promise, and reveals that the officiating priests of the coming age under the headship of our Lord, the great High Priest, will not only effectively bring about a

return to God, but will instruct the world in righteousness and stimulate in the tender consciences of men, discernment of the principles of God's laws.

The character of that day is revealed in the next two verses, in chapter four, and stands out in sharp contrast to an earlier description of our present world in which "we call the **proud** happy, yea they that work **wickedness** are set up, yea they that tempt God are even delivered." (Mal. 3:15) The time marked out for the world's return is specifically designed for the purpose of destroying pride and wickedness and for rewarding righteousness. "Behold the day cometh that shall burn as an oven, and all the proud, yea all that do wickedly shall be stubble and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch."—Mal. 4:1

Fire is a very apt symbol of complete destruction. In the work of developing the priesthood, it was called a refiner's fire (Mal. 3:2,3); pertaining to the world of mankind, its use is described as an oven—a carefully controlled fire which will eradicate every vestige of pride and wickedness from the human heart; for those who will not allow themselves to be purified from these evils, the purging

process will eventually destroy them.

But the "day that cometh" is not only designed to rid the world of sin, but also to fill the world with righteousness. The vast majority of mankind, when they come to realize that their long nighttime of weeping is over, will greet the dawning of that new day with fear and reverence for the great God of love and wisdom that the light then shining will reveal.

And to those with this grateful attitude of heart the establishment of the kingdom of Christ and its righteous laws, will be like a sun rising, with life-sustaining warmth and energy in its beams, described in our text as "the sun of righteousness." "But 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." **Rotherham** puts much more feeling and expression in his translation of the latter statement of this verse, which reads: "Ye shall come forth and leap for joy like calves let out of the stall." In these very descriptive words are captured some of the emotion and elation that the world will experience when they realize that what awaits them is far, far grander than any utopia they had ever imagined. □

Christian Life and Doctrine

The Oneness of the Divine Family

"I pray for them . . . which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them."—John 17:9, 10

THERE is a touching pathos in this prayer of our Lord for his disciples as he was about to leave them, which draws us very near to his loving heart; especially when he adds, "Neither pray I for these alone [then present with him], but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."—vss. 20-23

As we come to consider this beautiful expression of the Lord's sentiments with reference to the church, we catch a glimpse of the glory of the blessed oneness of the divine family. It is a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love, a oneness of honor, and a oneness of mutual possession. This oneness our Lord described as already existing between himself and the Father, but so far as his disciples are concerned it was and still is only prospective; and its full accomplishment is the ideal goal toward which we are taught to aspire.

But let us study this exemplified oneness more closely that we may be enabled the more fully to enter into it. In the first place we notice that the one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order.

Since Jesus himself said, "Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" only (Mark 13:32), it is manifest that the revelation of that plan to him was a gradual one; and that he was led into the knowledge of its various features as they became due to be worked out through his instrumentality. Thus he was allowed to grow in knowledge; and thus, too, he was spared the sad spectacle of subsequent trouble which also lay along the pathway of the divine plan. Thus, while he joyfully worked out the grand plan of creation (John 1:3; Prov. 8:22-31), he probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption. Before he came to that test of faith in God, his confidence in his almighty power, wisdom, and love had been firmly established by the experiences of the past. For centuries he had seen his mighty works, marked his wondrous wisdom and experienced his tender love. Could he doubt him, then, when another feature of his plan made manifest the great work of redemption and restitution, and gave to him the privilege of understanding this work also, for the joy that the Father set before him? No; doubtless he did not at first realize the depths of humiliation and sorrow through which he must pass; but step by step, along the painful way of humiliation and suffering, his faith in the Father, founded upon his previous experimental knowledge, sustained him, as it is written, "By his knowledge shall my righteous servant justify many."—Isa. 53:11

We next notice between the Father and the Son a beautiful oneness of confidence. The Son trusted in the Father fully—at first, because it was easy and natural. Created in the likeness of God, trust in the Being who brought him into existence was spontaneous, and experience served but to develop and establish it. And the Father trusted the Son fully—first, because he recognized in him the inherent principles of righteousness and truth and filial loyalty which he himself had given him; and, as the course of time and

experience developed, and the more firmly established his Son in righteousness, his confidence in him became firmly established. And so strong was the Father's confidence in the subsequent fidelity of his beloved Son that he did not hesitate to declare the results of his faithfulness thousands of years before he even began the work of redemption. He even declared all the special features of the work, by the mouth of his holy prophets at various intervals for four thousand years before he began the work. And still he declares that the work shall in due time be gloriously accomplished. How wonderful and how beautiful is this mutual confidence!

We further notice a oneness of sympathy between the Father and the Son. The Son glories in the Father's plan, saying, "I delight to do thy will, O my God." He delighted in it because he discovered therein the worthy features of his Father's glorious character. Though his faith may have been temporarily tested by the permission of evil, his knowledge of God's character and resources, and of the depth of his wisdom, did not permit him to doubt but held him still in loving trust in his infinite goodness and grace, and, therefore, in readiness to acquiesce fully in the measures proposed for the final triumph of righteousness and truth.

And the Father was likewise in loving sympathy with the Son, not permitting him to be tried above what he was able to bear; and not leaving him to bear any trial alone, but always granting him the light of his countenance and a joyful sense of admiring approval.—John 11:42; Matt. 3:17

Now, mark the oneness of love manifest. In every act we have already noted we have seen it expressed. It was mutual love that delighted to manifest and express mutual confidence, that gloried in the same loving and benevolent purposes, that sympathized fully with each other's thoughts and feelings, and that delighted in the close and blessed relationship of Father and Son. The Father did not treat the Son as a servant and hide his purposes from him; but delighted to take him into his confidence in so far as his

wisdom and prudence dictated—that is, as the truth became meat in due season to him. And, in turn, the Son did not serve the Father as a hireling, but as a son with a common interest. The Father declared, “This is my beloved Son”; and the Son said, “I delight to do thy will.”

How blessed the fellowship! It was a fellowship of joy and a fellowship of suffering—of joy in a common anticipation of the future glory; and of suffering in a mutual participation of the preliminary trials to secure that end. The Son suffered in his humiliation and his dying agony; and the Father suffered in giving his only begotten Son—an intensity of suffering which the loving, yearning hearts of devoted parents can best imagine and appreciate.

There was further a recognized oneness of possessions clearly expressed by our Lord, who declared, “All things that the Father hath are mine.” (John 16:15) And the apostle says God hath appointed the Son the “heir of all things,” and hath “set him at his own right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come.”—Heb. 1:1, 2; Eph. 1:20, 21

And, lastly, we notice a oneness of honor. In honor each seems to prefer the other. The Father says: Let all men honor the Son, even as they honor the Father. (John 5:23) God has made him the brightness of his glory and the express image of his person, and exalted him to his own right hand, to the chief seat of power in his kingdom, giving him all power in heaven and in earth.—Heb. 1:2, 3; Matt. 28:18

In the work of creation he has set him forth in great prominence and glory, saying, “Without him was not anything made that was made.” In the work of redemption and restitution God has set him forth so prominently that his name is the theme on every tongue, almost to the eclipse of the Father’s own glory, who of necessity is himself greater than the Son (I Cor. 15:27), and to whom the glory preeminently belongs, as the Son also declares, saying, “My

Father is greater than I"; and again, "I can of mine own self do nothing"; "the Father that dwelleth in me, he doeth the works."—John 5:30; 14:10, 28

The Son's corresponding anxiety to glorify the Father is most marked in the instance when, realizing that he was approaching the dreadful hour of his dying agony, he exclaimed, "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name"—even at this cost to me. (John 12:27, 28) Again we hear him say, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." (John 17:1) And when the great work of redemption and restitution is accomplished we see him delivering up the kingdom to God, the Father, and subjecting himself to his further direction, that Jehovah himself may be universally recognized as all in all. (I Cor. 15:24, 28) And we, like him, may surely trust that his purposes for the ages to follow will but the further express and emphasize the same lines of his glorious character—his justice, his wisdom, his love, and his power.

Glorious oneness! Who could suggest an improvement to its wondrous beauty and completeness? But the wonder and joy increase when we learn that it is also our privilege to come into this same blessed oneness with God. What, we inquire!—the very same oneness as above described? Yes; undoubtedly it is our privilege to enter into the very same relationship and privileges and blessings. To this end consider the exceeding great and precious promises and see that it is ours to have the same oneness with God—of purpose, of confidence, of sympathy, of love, of honor, and possession.

The same plan of God is presented to and adopted by us, and we also are invited to become co-workers with God in carrying it out (II Cor. 6:1); and in doing so we are counted in with Christ Jesus as filling up the measure of the sufferings of the anointed body necessary to the accomplishment of that

plan. Our Heavenly Father also similarly manifests his confidence in us—in the loyalty of our hearts toward him and in the sincerity of our consecration to him—even though he recognizes our inherent weaknesses and our inability to carry out fully our own determinations. But, notwithstanding this, so great is his confidence in our sincerity and integrity of heart, that, on our profession of faith and consecration, he fully accepts us as his sons and heirs, supplementing our weaknesses and shortcomings with the all-sufficient merit of our Redeemer, in whom we humbly trust.

And not only so, but as sons, honored and beloved, he makes known to us, also, his secret counsels, which others cannot know (Matt. 13:11), and invites us to confide in him as children, and to speak to him freely of all that concerns us, in full assurance of his loving interest, even in our smallest affairs.—Ps. 103:13, 14

And then he commits a portion of his great work to us. He gives us certain talents, certain portions of his goods, and tells us to invest them for him according to our best judgment as to the profitableness of the results, not dictating all the minutiae of the management as to hireling servants, but merely submitting to us the general principles which should govern us. Thus, for instance, he gives us his plan as to the work in hand, with such general directions as, not to cast our pearls before swine; to be wise as serpents and harmless as doves; to give meat in due season; to do good to all men as we have opportunity, but especially to the household of faith; and to observe the times and seasons, and the character of the work in each—seed-growing in the Spring, and reaping in the harvest time; etc.

Thus with general directions he sends us forth—not like machines, to do a monotonous treadmill service, but as intelligent beings, to use our brains as well as our hands and feet. So he counsels us to study to show ourselves workmen approved and to consider and think, and not to be “as the horse, or as the mule, which have no understanding; whose

mouth must be held in with bit and bridle." (Ps. 32:9) Then, according to our zeal and faithfulness, not only in the use of our hands, but also of our brains, in the Lord's service, his confidence in us increases and we are entrusted with more and more of his goods and given a corresponding sense of our Heavenly Father's approval. And the mutual confidence and fellowship of purpose and work draw our hearts closer and closer to the heart of the Eternal, and the joyful realization of sonship and mutual interest and confidence and sympathy fills our hearts.

We are also assured of the same love from our Heavenly Father which he exercises toward our Lord Jesus. The statement seems almost startling, but yet, hearken to our Lord's prayer: "I pray for them . . . that they may be one . . . that they may be made perfect in one . . . that the world may know that thou hast . . . loved them as thou hast loved me." (John 17:20-23) In amazement we inquire, How can this be? Our Lord Jesus was always in perfect harmony with the Father; a son who gloriously reflected his likeness; but it has not been so with us: we were sinners and had nothing in us worthy of love. Yes, but we have been washed and cleansed, and, however imperfect our earthen vessels may still be, our hearts are perfect in his sight who is able to read the heart. And, as he sees us with a perfect heart—a perfect purpose and intention—striving to overcome the weaknesses and disabilities of our imperfect flesh, and with painful, yet determined, effort to do his will, and humbly trusting in the provisions which he has made for our redemption from the fall, God recognizes in us that which is worthy of his love. And so our Lord Jesus gives us clearly to understand that the Father loves us, even as he loved the Son.

And not only is this equality of the Father's love for us as for Christ Jesus thus declared, but it is also manifested; for we are called to be joint-heirs with his Son, and partakers of his glory; and even as all things are his, they are also said to be ours!—Rom. 8:17; I Cor. 3:21-23

While such is the oneness between the Heavenly Father and all his anointed sons, it is blessed also to mark the same oneness between Christ Jesus and his anointed brethren. The Lord Jesus does not selfishly grasp all the glory and seek to retain it for himself, but the rather with admiration he contemplates their acquired worthiness and says, They "are mine and I am glorified in them" (John 17:10); and he would have them all bound together with himself in the Father's love. He would also have them with him, beholding and sharing the glory which the Father had given him from the foundation of the world—the glory of his mighty creative works, with all the other evidences of his Father's love.—John 17:22-24

Thus all the divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression (vs. 21), "That they all may be one; as thou, Father, art in me, and I in thee [the spirit or disposition and purposes and aim being common to us all]." Hence, he would have us adopt the same Father's spirit, aim, and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will. Amen, so let it be! □

(Reprint, Z. '03-77

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| GEORGIA | | | Berwick | WBRX 1280 | 12:00 noon |
| Albany | WALG 1590 | 6:15 a.m. | Jenkintown | WIBF (Wed.) | 2:00 p.m. |
| Augusta | WHGI | 10:45 a.m. | Pottstown | WPAZ 1370 | 12:45 p.m. |
| Vidalia | WVOP 970 | 1:00 p.m. | SOUTH CAROLINA | | |
| HAWAII | | | Charleston | WOK E 1340 | 7:06 p.m. |
| Honolulu | KNDI | 11:45 a.m. | Lancaster | WAGL 1560 | 9:30 a.m. |
| ILLINOIS | | | TEXAS | | |
| LaSalle | WLPO 1220 | 9:45 a.m. | Fort Worth | KFJZ 870 | 6:15 a.m. |
| Rockford | WXTA | 6:15 a.m. | Pearsall | KVWG 1280 | 9:15 a.m. |
| West Frankfort | WFRX 1300 | 9:15 a.m. | VIRGINIA | | |
| INDIANA | | | Richmond | WGGM | 7:45 a.m. |
| Hammond | WJOB 1230 | 8:30 a.m. | WASHINGTON | | |
| LaPorte | WCOE | 10:00 a.m. | Clarkston | KCLK | 10:00 a.m. |
| KENTUCKY | | | Kirkland | KARR | 8:15 a.m. |
| Bowling Green | WLB J 1410 | 8:30 a.m. | Spokane | KUDY 1280 | 9:45 a.m. |
| Winchester | WWKY 1580 | 10:30 a.m. | Tacoma | KAMT 1360 | 7:30 a.m. |
| MAINE | | | Yakima | KUTI 980 | 6:45 a.m. |
| Portland | WD C S-FM | 9:45 a.m. | WISCONSIN | | |
| | | | Milwaukee | WLFZ-AM | 7:15 a.m. |

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|--------------------|-----------|------------|--|
| WYOMING | | | |
| Cheyenne | KSHY 1370 | 10:15 a.m. | |
| Sheridan | KWYO 1410 | 12:00 noon | |
| PUERTO RICO | | | |
| Aguadilla (Fri.) | WABA | 8:00 p.m. | |

FOREIGN RADIO BROADCASTS

| | | | |
|----------------------|------------|-----------|--|
| BRITISH ISLES | | | |
| Isle of Man | MANX Radio | 7:00 p.m. | |

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|----------------------------|--------------|-----------|--|
| BRITISH WEST INDIES | | | |
| Grand Cayman | Radio Cayman | 9:30 a.m. | |

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|------------------------|----------|------------|--|
| CANADA | | | |
| Edmonton, Alta. | CJOI | 3:00 p.m. | |
| Lethbridge, Alta | CJOC | 7:15 a.m. | |
| Castlegar, B.C. | CKQR | 8:45 a.m. | |
| Grand Forks, B.C. | CKGF | 9:00 a.m. | |
| Penticton, B.C. | CIGV | 10:15 p.m. | |
| Vancouver, B.C. | CJJC 800 | 9:45 a.m. | |
| Churchill Falls, Lab. | CFLC | 7:15 a.m. | |
| Winnipeg, Man. | CKJS | 9:00 a.m. | |
| Fredericton, N.B. | CFNB | 10:15 p.m. | |
| Corner Brook, Nfld. | CFCB 570 | 7:15 a.m. | |
| Deer Lake, Nfld. | CFDL-FM | 7:15 a.m. | |
| Goose Bay, Nfld. | CFLN | 7:15 a.m. | |
| Pt. au Choix, Nfld. | CFNW | 7:15 a.m. | |
| Pt. aux Basques, Nfld. | CFGN 910 | 7:15 a.m. | |
| St. Andrews, Nfld. | CFCV-FM | 7:15 a.m. | |
| St. Anthony, Nfld. | CFNN-FM | 7:15 a.m. | |
| Stephenville, Nfld. | CFSX | 7:15 a.m. | |
| Wabush, Nfld. | CFLW | 7:15 a.m. | |
| Yellowknife, N.W.T. | CJCD | 9:00 a.m. | |
| Hamilton, Ont. | CKOC | 7:00 a.m. | |
| St. Thomas, Ont. | CHLO | 10:45 a.m. | |
| Windsor, Ont. | CKLW | 9:00 a.m. | |
| Montreal, P.Q. | CFMB | 5:15 p.m. | |
| Prince Albert, Sask. | CKBI 900 | 7:30 a.m. | |
| Whitehorse, Yukon | CKRW | 9:30 a.m. | |

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|---------------|------------------------|-----------|--|
| CEYLON | | | |
| Columbo | Radio Sri Lanka (Sat.) | 7:15 p.m. | |

| | | | |
|------------------------|--|--|--|
| ITALY (Italian) | | | |
| Europa Radio Milano | | | |

FM-88.300 11:30 a.m.

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|--------------------------|--|-----------|--|
| Euro Tele Radio Calabria | | | |
| 102MHZ (Fri.) | | 5:30 p.m. | |

| | | | |
|-------------------------|--|--|--|
| Radio Corleone Centrale | | | |
| FM88-500 FM9211:00 a.m. | | | |

| | | | |
|-------------------------|-----|-----------|--|
| MEXICO (Spanish) | | | |
| Mazatlan | XEQ | 8:30 a.m. | |

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| NEW ZEALAND | | | |
| Dunedin | 4XD | 11:15 a.m. | |
| Whakatane | DX | 6:45 a.m. | |

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|---------------------|--|-----------|--|
| NIGERIA | | | |
| Radio Africa (Wed.) | | 8:00 p.m. | |

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|---------------|----------|------------|--|
| PANAMA | | | |
| Panama City | HOQ 1250 | 10:30 a.m. | |

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|--------------------|--------------|-----------|--|
| PHILIPPINES | | | |
| Manila (Sat.) | DWXX 1026KH2 | 7:15 p.m. | |

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|-----------------------|--|-----------|--|
| SOUTH AFRICA | | | |
| Joubert Park (Thurs.) | | | |
| SWAZI Music Radio | | 9:00 p.m. | |

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|------------------------|--|-----------|--|
| SPAIN (Spanish) | | | |
| Radio Gerona (Mon.) | | 9:45 p.m. | |

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

| | | | |
|--------------------------|--|-----------|--|
| URUGUAY (Spanish) | | | |
| Montevideo (Sun.) | | 9:15 a.m. | |

Radio El Espectador 810

| | | | |
|-----------------------|----------|-----------|--|
| VIRGIN ISLANDS | | | |
| St. Croix | WSTX 970 | 9:00 a.m. | |



Ye are the light
of the world.

Matthew 5:14

U.S. RADIO BROADCASTS SPANISH LANGUAGE

| | | | |
|----------------|-----------|-----------|--|
| ARIZONA | | | |
| Nogales | KFBR 1340 | 9:00 a.m. | |
| Phoenix | KPHX 1480 | 7:00 a.m. | |

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|-------------------|-----------|------------|--|
| CALIFORNIA | | | |
| El Centro | KICO 1490 | 6:00 a.m. | |
| Fresno | KGST 1600 | 12:15 p.m. | |

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|----------------|------|-----------|--|
| FLORIDA | | | |
| Miami | WRHC | 8:30 a.m. | |

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

| | | | | | |
|-------------------|---------------------------------------|-------------------------|------------|-----------------------|-----------|
| CALIFORNIA | | IOWA | | NORTH CAROLINA | |
| Chico | KMPN-10 | Cedar Rapids | KTS, 13 | Hickory | WHKY |
| | Sunday, 8:30 p.m. | Mt. Vernon/ Lisbon | WMVL Cable | OHIO | |
| FLORIDA | | Every weekday 7:00 a.m. | | Dayton | WHIO |
| Miami | WKID | MISSISSIPPI | | TEXAS | |
| Jacksonville | 17 | Jackson | WAPT | Lubbock | KCBD |
| GEORGIA | | MISSOURI | | WEST VIRGINIA | |
| Albany | WTSG, 31 | Springfield | KOLR | Logan | 12-Monday |
| | Sunday, 9:30 a.m. | NEW MEXICO | | GUAM | |
| Atlanta | WATL | Roswell | KSWs | KUAM, 9:00 a.m., Sun. | |
| ILLINOIS | Champaign- Decatur- Springfield | | | | |
| | WBHW | | | | |

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

| CITY | CHANNEL | CITY | CHANNEL | CITY | CHANNEL |
|-----------------------------|-------------------------------|---------------------------|---------|---------------------------|---------|
| ALABAMA-8:00 a.m. | | Englewood | 35 | GEORGIA-9:00 a.m. | |
| Dothan | 3 | Fort Collins | 28 | Atlanta | 27 |
| Montgomery | 6, 22 | Greeley | 22 | Augusta | C |
| ARIZONA-7:00 a.m. | | Longmont | 29 | Decatur | 27 |
| Phoenix | 17, 30, 31, 38, 42 | Parker | 28 | IDAHO-7:00 a.m. | |
| Tucson | 37 | CONNECTICUT 9:00 | | Boise | 18 |
| ARKANSAS-8:00 a.m. | | Bridgeport | 35 | Caldwell | 18 |
| Joplin-Pittsburg | 10 | Groton | G20 | Idaho Falls | 10 |
| Little Rock | 7, 23 | Plainville | 33 | ILLINOIS-8:00 a.m. | |
| CALIFORNIA-6:00 a.m. | | West Haven | 32-S | Belleville | 24 |
| Alhambra | 48 | DELAWARE-9:00 a.m. | | Elmhurst | 19 |
| Arroyo Grande | 31 | Dover | 14A | Joliet | 21 |
| Bakersfield | 29, 31 | Wilmington | 2 | Mount Prospect | 1 |
| Beverly Hills | 29 | FLORIDA-9:00 a.m. | | Sunnyside | 36 |
| Lavtonville | 61 | Coral Gables | 6 | Waukegan | 33 |
| Los Angeles | 14, 23, 30, 44, 48, 50, 56 | Florida City | 18 | INDIANA-9:00 a.m. | |
| Mountain View | 34B | Fort Lauderdale | 25 | Hammond | 22 |
| Palm Desert | 33 | Fort Myers | 9 | Indianapolis | 5 |
| Sacramento | 25 | Kendall | 33 | Lafayette | 5 |
| San Francisco | 21 | Key West | 5 | Munster | 31 |
| Tulare | 23 | Madison | 4 | New Haven | 10 |
| Ukiah | 47 | North Miami Beach | 12 | IOWA-8:00 a.m. | |
| COLORADO-7:00 a.m. | | Orlando | 28 | Dubuque | 22 |
| Cortez | 2 | Pompano Beach | 33 | Sioux City | 23 |
| Denver | 20 | Sarasota | 4 | Waterloo | R(81) |

| CITY | CHANNEL | CITY | CHANNEL | CITY | CHANNEL |
|------------------------------|---------|-----------------------------|----------|----------------------------|-----------|
| KANSAS-8:00 a.m. | | NEW JERSEY-9:00 a.m. | | Providence | 30 |
| Roland Park | 5A, 10A | Fort Lee-Edgewater | S | Warwick | 30 |
| Wichita | 13 | Suffern (NY) | 10 | SOUTH CAROLINA-9:00 | |
| KENTUCKY-9:00 a.m. | | Newark | 24 | Charleston | P |
| Bowling Green | 20 | Trenton | 34 | Columbia | 4, 19F |
| Covington | B-16 | NEW MEXICO-7:00 a.m. | | TENNESSEE-8:00 a.m. | |
| Dayton | B-16 | Alamogordo | 26 | Bristol (VA) | 18 |
| Lexington | 31 | Albuquerque | 12 | Chattanooga | 18 |
| Louisville | 25 | Santa Fe | 22 | Knoxville | H, 15, 21 |
| Westwood | 21 | NEVADA-8:00 a.m. | | TEXAS-8:00 a.m. | |
| LOUISIANA-8:00 a.m. | | Las Vegas | 21 | Arlington | 41 |
| Lafayette | 7 | NEW YORK-9:00 a.m. | | Austin | 16 |
| St. Bernard Parish K(24) | | Albany | 29 | Brownwood | 17 |
| MASSACHUSETTS-9:00 | | Brookhaven | 6 | Bryan | 19 |
| Arlington | 32 | Buffalo | 11 | Dallas | 71 |
| Beverly | 43 | Manhattan | 10 | El Paso | 13 |
| Boston | B5 | Niagara Falls | 3 | Fort Worth | 16 |
| Lynn | 27 | Rochester | 12, 32 | Galveston | 31 |
| Quincy | 43 | Schenectady | 8 | Harris | 25 |
| MARYLAND-9:00 a.m. | | Syracuse | 17 | Hitchcock | 31 |
| North Brentwood | A-22 | NORTH CAROLINA-9:00 | | Houston | 22, 31 |
| MICHIGAN-9:00 a.m. | | Apex | 17 | Irving | B30 |
| Birmingham | 51 | Greenville | 27 | Odessa | 25 |
| Clinton | 10 | Rocky Mount | 26 | San Antonio | 34 |
| Coldwater | 27 | OHIO-9:00 a.m. | | Victoria | 55 |
| Dearborn | 38 | Blue Ash | 38 | Waco | 17 |
| Flint | 23 | Cincinnati | 33 | VIRGINIA-9:00 a.m. | |
| Lincoln Park | 31 | Cleveland | 17 | Alexandria | 30 |
| Plymouth | 39 | Columbus | 5, 8, 19 | Chesterfield | 28 |
| Southfield | 43 | Mentor-on-Lake | 12 | Danville | A |
| Warren | 10 | Poland Village | 10 | Newport News | 13 |
| MINNESOTA-8:00 a.m. | | Youngstown | 0 | Richmond | 11 |
| Alexandria | UHF34 | OKLAHOMA-8:00 a.m. | | Staunton | 8 |
| Richfield | 34 | Tulsa | 10 | WASHINGTON-8:00 | |
| N.W. Minneapolis | 56 | OREGON-8:00 a.m. | | Tacoma | 10 |
| St. James | 48 | Portland | 20, 44 | Vancouver | 28 |
| MISSISSIPPI-8:00 a.m. | | Salem | 26 | Yakima | 16 |
| Lafayette | 12 | PENNSYLVANIA-9:00 | | WISCONSIN-8:00 a.m. | |
| Meridian | 7 | Aston | 3 | Ashwaubenon | 31 |
| MISSOURI-8:00 a.m. | | Erie | B29 | Green Bay | 12 |
| Chesterfield | 32 | Lansdale | 18 | Hustisford | 26 |
| Columbia | 11 | Norristown | 29 | Madison | 29 |
| Kansas City | 8 | Pittsburgh | 57 | Manitowoc | 30 |
| Overland | 23 | Stroudsburg | 23 | Milwaukee | 31A/B |
| St. Louis 13A, A13, 28, 33 | | Uniontown | 22 | New Berlin | 31 |
| NEBRASKA-8:00 a.m. | | RHODE ISLAND-9:00 | | Portage | 33 |
| Columbus | 29 | Lincoln | 46 | Sheboygan | 13 |
| Lincoln | 36 | WYOMING-8:00 a.m. | | PUERTO RICO | |
| Omaha | 29 | | | San Juan | 24 |

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—Part 7

Jesus, Redeemer and Savior

"The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."
—John 1:14

NO DISCUSSION of God's grand design for the deliverance of his human creatures from sin and death would be complete without taking into consideration the one chosen by the Heavenly Father to be the Redeemer and Deliverer. Who is this great one, and from whence did he come? Why is he, above all others, qualified to be the Savior of a condemned and dying race? The Bible alone furnishes us with the answers to these questions, and if we do not attempt to be wise above that which is written, we will find the testimony of the Bible on this subject marvelously satisfying and harmonious.

In the above text, the Apostle John refers to Jesus as the Word (Greek, **Logos**). In verse one of this opening chapter of John's Gospel we are informed that the Word, the **Logos**, was with God in the beginning and that he was a god, a mighty one. Although the English translation does not show it, the Greek text reveals a distinction between "the" God, the great Creator, and the **Logos**, who is indicated to be "a" god. If this basic fact of truth is ignored, we are at once confronted with the incongruous idea that the Father and the Son are one in person, which, in turn, would mean that much in the life and teachings of Jesus would be absurd. His prayers, for example, would be to himself and not to his Heavenly Father, for he would be his own father. Actually, the thought does not merit serious consideration.

The name **Logos** means Word, or mouthpiece— in a broader sense, one who speaks for or represents another.

This was the relationship of the Logos, the Son of God, to his Father, the Creator. John explains that the Logos was in the beginning with God. In Revelation 3:14, Jesus is referred to as “the beginning of the creation of God.” John informs us that “all things were made by him; and without him was not anything made that was made.” (John 1:3) Paul confirms this in Colossians 1:15-17, where we read concerning Jesus that he is “the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”

Since the Logos was the beginning of the creation of God, it is obvious that his own creation is excepted in the statement that all things were made by him, for he could make nothing before his own beginning. The harmony of this combined testimony is seen when we recognize that the Logos, being the beginning of God’s creation, was also the Creator’s exclusive creation (John 1:14; 3:16; I John 4:9), the Logos being the Creator’s agent, or representative, in all the remaining works of creation. This illuminates the expression in Genesis 1:26, where the Creator, speaking to the Logos, his Son, is quoted as saying, “Let us make man in our image.”

From these various texts of Scripture it is clear that Jesus had a prehuman existence. This is also indicated in Micah 5:2, in a prophecy showing that the Messiah would be born in Bethlehem, and concerning him adds, “whose goings forth have been from of old, from everlasting”—that is, from the beginning, when there existed only the Logos and his Father. Jesus himself declared, “I came down from heaven.” And again, “I am the living bread which came down from heaven.” (John 6:38,51) To the Pharisees Jesus said, “I proceeded forth and came from God; neither came I of myself, but he sent me.” (John 8:42) Jesus also said, “Before Abraham was, I am”; that is, he existed.—John 8:58

Made Flesh

Our text states that the Logos, the only begotten of the Father, was made flesh. The Apostle Paul wrote of Jesus, "Though he was rich, yet for your sakes he became poor." (II Cor. 8:9) John observes that Jesus was full of grace and truth; and Paul calls our attention to the glorious virtue of humility possessed by Jesus, saying: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, did not count equality with God a thing to be grasped but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."—Phil. 2:5-7, **RSV**; John 1:14

Paul adds, "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8) Paul writes concerning Jesus that he "was made a little lower than the angels [made flesh, that is], for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:9

A Ransom

In stating that Jesus was made a little lower than angels, Paul is calling our attention to Psalm 8:5, where this expression is also used concerning man in his original creation. Thus Jesus was in a position to give his human life as a corresponding price for the forfeited life of Adam and, through Adam, for the entire human race. (Rom. 5:18,19) Paul refers to this as a "ransom," the word in the original Greek meaning, 'a price to correspond'. Paul wrote, "There is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (I Tim. 2:5,6) This gives meaning to the great emphasis the Bible places on the fact that the Logos was made flesh. It was a fleshly being, Adam, whose transgression of the divine law brought death upon himself and upon his offspring, and only another fleshly being could be a corresponding price in death for Adam.

But, more than this, Adam was a perfect man when he sinned, and therefore none of his imperfect offspring could be a corresponding price for him. Speaking of the members of the fallen and dying race, the psalmist wrote, "None of them can by any means redeem his brother, nor give to God a ransom for him." (Ps. 49:7) For Adam and his children to be redeemed from death, a perfect man would have to be provided, one who would be willing to lay down his life in sacrifice for this purpose. In his love the Heavenly Father made this provision, for he so loved the world that he gave his only begotten Son, and the Son was humbly obedient unto death, giving himself a ransom for all.

Not an Assumed Body

John 1:14 emphasizes that Jesus was made flesh. The point is that he did not merely assume a body of flesh. His body was developed as all human bodies are. Concerning Jesus, Paul wrote, "When the fullness of time was come, God sent forth his Son, made of a woman." (Gal. 4:4) In his limitless power and infinite wisdom God could have created a perfect man to redeem Adam, even as he had originally created Adam. But he chose not to do this. God could also have created a wife for Adam without removing a part of Adam's body. But Adam, knowing the circumstances under which Eve was created, could say of her, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman because she was taken out of Man." (Gen. 2:23) Likewise, concerning Jesus we read, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise partook of the same." (Heb. 2:14, **Diaglott**) And again, "God sending his own Son in the likeness of sinful flesh."—Rom. 8:3

Just as God, in creating Eve, designed the vital relationship that should exist between her and Adam, in his wisdom he also decreed that the one who was to redeem the children of men should likewise become a vital partaker of the nature of those he came to redeem. That God sent his Son in the

likeness of sinful flesh does not mean that Jesus was himself a sinner. He proceeded forth and came from God. His human organism was received from his mother, but in the divine arrangement he did not partake of her imperfections. Thus it could be said of him that he was "holy, harmless, undefiled, separate from sinners."—Heb. 7:26

How the life of the Logos was transferred to the womb of Mary to be born as a babe in Bethlehem is beyond human comprehension. There is much in the outworking of the divine purposes which we can neither explain nor understand. To us life itself is a mystery. The begetting and birth of a child in a so-called natural way is a miracle, so far as we are concerned. But the Creator of all life and its functions can easily change what we have come to regard as the normal procedures of nature, because he designed them in the first place. In order to appreciate God's plan of salvation through Jesus, it is necessary to believe that he was raised from the dead; but we cannot explain how this was done, either, except that it was a miracle, even as his being made flesh by being born of a human mother was a miracle.

Nor is it necessary to believe that Mary, the mother of Jesus, was herself free from Adamic imperfection. The doctrine of the immaculate conception of the mother of Jesus is not taught in the Bible. The Scriptures do teach the virgin birth of Jesus, which means that by the power of God's Spirit, and without the necessity of a human father, the life of the Logos was transferred through Mary, to the human plane, and, as the Apostle Paul writes, he was "found in fashion as a man," but free from any taint of sin because it was so designed by the Creator.—Phil. 2:8

Offered in Sacrifice

When Jesus was thirty years of age he entered upon the ministry for which his Heavenly Father had sent him to earth. David penned a prophecy descriptive of Jesus' spirit of devotion at this time, which reads: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt

offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart."—Ps. 40:6-9

Under the great lawgiver, Moses, and in connection with the services of Israel's Tabernacle, certain animal sacrifices were required. These could not actually take away sin. In Hebrews 10:1 we read, "The Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Jesus, and the sacrifice he was to offer in place of the typical bullock, was one of the good things foreshadowed by the Tabernacle and its services.

Jesus himself knew this. Realizing that the animal sacrifices under the Law did not take away sin but merely foreshadowed the better sacrifice which he had come to earth to make, he gladly said, "Lo, I come: in the volume of the book it is written of me [that is; foreshadowed and foretold in the Old Testament], I delight to do thy will, O my God." These words describe Jesus' attitude of consecration to his Heavenly Father when he presented himself to John at Jordan to be baptized.

John the Baptist at first declined to baptize Jesus, saying, "I have need to be baptized of thee." (Matt. 3:14) John recognized the purity of Jesus, and said, "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." (John 1:27) In John 1:29 we read, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

The title, "Lamb of God," as applied to Jesus, is most significant. In Eden God had said that there would come a seed which would bruise the serpent's head. Probably Eve supposed that this would be one of her children, perhaps her firstborn, for when Cain was born she said, "I have gotten a

man from the LORD.” (Gen. 4:1) Then Abel was born. In due course the two men brought sacrifices to the LORD. “Cain brought of the fruit of the ground,” and Abel “brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering.” (Gen. 4:3, 4) In Hebrews 11:4 we read, “By faith Abel offered unto God a more excellent sacrifice than Cain.” How Abel knew that a lamb would be more excellent, we may not understand, but evidently the LORD’S hand was in the matter, and we can see a connection between this and the promised seed.

The promise of the seed was in reality an assurance of deliverance from sin and death for Adam and his race. But sin had brought God’s just condemnation upon humanity, and for this penalty to be set aside, sin must be remitted. So, having indicated his purpose to provide deliverance, the LORD also began to point forward to the method by which it would be accomplished—that it would be by a human flesh and blood sacrifice. In Hebrews 9:22 we are informed that “without shedding of blood” there can be no remission of sin.

God Provides a Lamb

When God promised to Abraham that through his seed all the families of the earth would be blessed, the patriarch doubtless believed that Isaac would be that seed of blessing. But when Isaac was grown to manhood, God directed his father to offer him in sacrifice. Abraham proceeded to obey and had Isaac bound on an altar and his knife raised to slay him when an angel intervened, directing him not to slay Isaac. Abraham then saw a ram caught in the bushes nearby, and he offered it as a substitute for Isaac.

In this way the LORD tells us that before all the families of the earth could be blessed through a seed, a loving Father must give up in sacrifice his beloved Son. In reality it is the Heavenly Father who does this, giving his only begotten Son that through his sacrifice the world might live. The lamb being used as a substitute for Isaac may well have indicated

that the beloved Son of God would become known as the "Lamb of God," which, as John the Baptist announced, "taketh away the sin of the world."—John 1:29

The LORD'S "Arm"

In Isaiah 53, we are presented with a stirring account of the suffering and death of Jesus. In verse one he is referred to as the arm of the LORD. Verse ten of the preceding chapter also refers to Jesus as the arm of the LORD. This verse reads, "The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." What a gloriously reassuring promise this is! The thought of making bare the holy arm suggests that the glory and saving power of this mighty representative of the Creator is to be revealed worldwide: all the ends of the earth shall see the salvation of our God!

Thus it was foretold that Jehovah's arm, who was to bring deliverance and salvation to all the ends of the earth, must first be led as a lamb to the slaughter. So it was that when John the Baptist announced the presence of Jesus he said, "Behold the Lamb of God"—the one foretold in the Old Testament by both type and prophecy. (John 1:29) He is the one who will take away the sin of the world and open the way for all mankind to return to health and life.

But with the opening of the next chapter, the question is raised, "To whom is the arm of the LORD revealed?" Instead of being revealed in his glory and saving power, he is seen by Isaiah as "despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him. . . . We did esteem him stricken, smitten of God, and afflicted." (vss. 3,4) Continuing the description of Jesus' rejection, affliction, and death, verse seven reads, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Jesus Gives His Flesh

Through the enlightenment of the Holy Spirit, Jesus knew that he was to give his flesh, his humanity, for the life of the

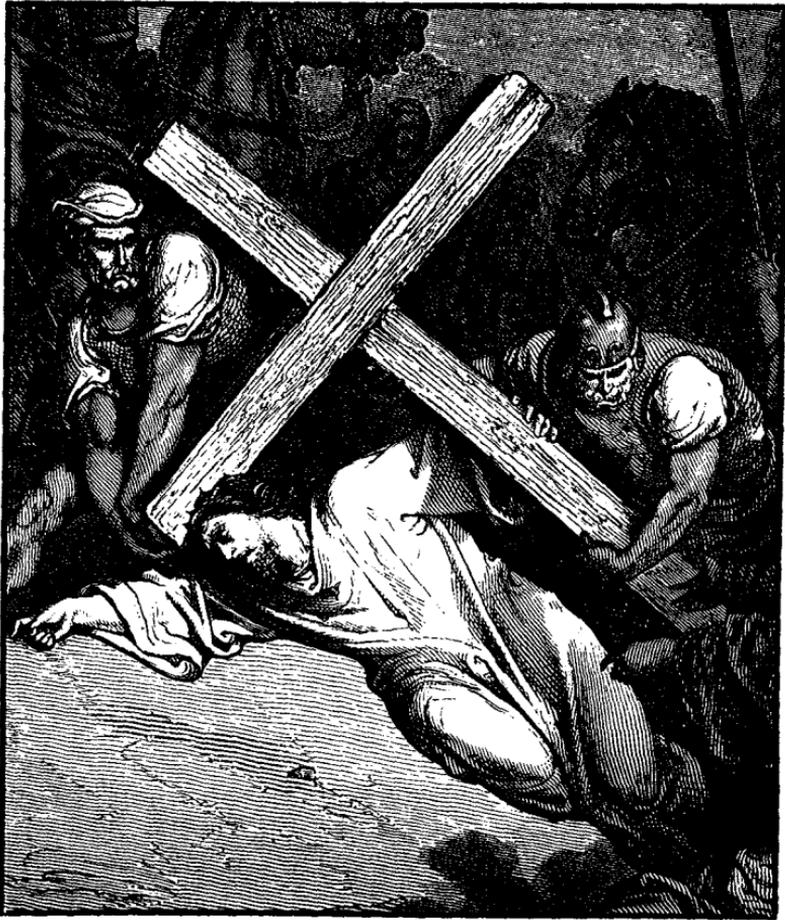
world. Jesus said, "I am the living bread which came down from heaven: . . . the bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) It was for this purpose that Jesus was made flesh, born into the world as a perfect human. In Matthew 20:28 we read, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

In the text last quoted, the title Son of man is used. This title does not imply that Jesus was the son of Joseph. He was the Son of man in the sense that he is the seed of David, and the seed of Abraham. He was also the seed of Adam, through his mother. As we continue our examination of Jesus and his high position in the plan of salvation, we will find that many titles are applied to him and that each of these calls attention to a particular aspect of his work as the Redeemer and Deliverer of the sin-cursed and dying race. Thus the title, Son of man, describes his humiliation in taking on the form of a servant, and being found in fashion as a man.

And this title will always belong to Jesus, although he gave his flesh, his humanity, in sacrifice. It is a title of high honor, and a perpetual reminder of his great victory in humbling himself in obedience to all the Heavenly Father's arrangements for him, including his cruel death on the cross. And this was indeed a glorious victory! We read, "Consider him that endured such contradiction of sinners against himself." (Heb. 12:3) This contradiction of sinners against Jesus is manifested more or less throughout the entire course of his faithful ministry but is particularly apparent near its close, when he was tried, condemned, and crucified.

Jesus was the glorious Son of God, but he was charged with blasphemy because he acknowledged this fact. He was born to be the greatest of all kings, but in irony a crown of thorns was cruelly placed upon his head. He was spat upon and beaten. He was nailed to a cross, over which was placed the inscription, "THIS IS JESUS THE KING OF THE JEWS." While Jesus was hanging there in agony, his enemies

shouted, "If thou be the Son of God, come down from the cross." (Matt. 27:37,40) And again, "He saved others; himself he cannot save." (Matt. 27:42) How little did Jesus' enemies realize that by refusing to save himself he was providing salvation for them and for all the families of the earth.



THE ARRIVAL AT CALVARY

He Died

So Jesus died. On the cross, as prophesied in Psalm 22, Jesus cried, "My God, my God, why hast thou forsaken me?" (Ps. 22:1; Matt. 27:46) In death, Jesus took the sinner's place. For this reason it was essential that his Heavenly Father momentarily withdraw his smile of approval from his Son, even as he had from Adam and his offspring. What a terrible moment this must have been for Jesus! It was the last crushing blow that hastened his death. The jeerings and contradictions of his enemies were as nothing compared with the loss of his Father's approving smile.

But despite this, Jesus' faith and confidence rallied, and his dying words were, "Father, into thy hands I commend my spirit [my life]." The record is that having said this, "he gave up the ghost [his breath]." (Luke 23:46) While the English translation of this text is faulty, the thought simply is that Jesus surrendered his life, placing it entirely in the hands of the Heavenly Father. Jesus knew that he had been promised a resurrection from the dead, and he was willing to trust his Father to fulfill his promises.

While hanging on the cross, Jesus also used the expression, "It is finished." (John 19:30) Jesus knew that the purpose of his having been made flesh had been served. Since the death of his humanity was now a certainty, he could very well feel that he had given his flesh for the life of the world, even as he had previously said he would. It was by this willing sacrifice of his perfect humanity that he became "the propitiation," the satisfaction, for our sins, "and not for ours only, but also for the sins of the whole world."—I John 2:2

God's Love Manifested

"In this," wrote John, "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." (I John 4:9, 10) Jesus' love was equally manifested in this sacrifice for sins, because he

gladly acquiesced in his Father's plan for him. "I and my Father are one," Jesus affirmed. (John 10:30) When Philip requested, "Lord, show us the Father," Jesus replied, "He that hath seen me hath seen the Father."—John 14:8, 9

Jesus did not mean by these statements that he and the Father were one in person. It was his way of emphasizing his complete oneness with his Father's plans and purposes. The words he spoke, the works he did, were not his own, but the Father's. No one can actually see the Creator of the universe, the Jehovah of the Old Testament, our Heavenly Father, and live. Just as the perfect Adam had been created in the image of God, so the perfect man Jesus was in the divine image and, besides, so fully devoted to his God that his every word and act were just what God would have him say and do.

Therefore, those who saw Jesus and were acquainted with his words and ways, saw the characteristics of the Heavenly Father manifested in him. Thus they saw the Father in the only sense it is possible for a human to see him. That Jesus' oneness with his Father was simply a oneness of purpose is revealed in his prayer when he asked his Father that his disciples might be made one with him, even as he and the Father were one. Notice the similarity of language, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21) On another occasion, Jesus said to his disciples, "My Father is greater than I."—John 14:28

Love and Justice

As we have seen, it was divine love that provided a way for setting aside the just penalty for sin, which is death. Worldly wisdom is prone to take an erroneous view of this. It is claimed that a loving God would not demand the bloody sacrifice of his Son. In their opposition to the Bible's teachings on the subject of redemption through the blood of Jesus (Matt. 26:28; Heb. 9:22), it is insisted that a loving God overlooks, and all that is necessary to obtain divine forgiveness is to repent of sin and seek God's forgiveness.

But think where such a liberal viewpoint leads! We believe all will agree that God may properly establish laws for governing his creatures. It was proper that he should expect Adam to obey his law. It was proper also that a penalty should be attached to disobedience. But we may well imagine the consequences if the Creator had not enforced the penalty after having given Adam his law and warned him as to the penalty for disobedience. If, after having disobeyed, our first parents would simply have expressed repentance and been granted divine forgiveness, how much dependence could they thereafter have put in the word of their Creator? Both men and angels soon would have supposed that the infraction of divine law was of little consequence, and would there not have ensued chaos and rebellion throughout the universe? Besides, if the foretold punishment for sin was not imposed, how could anyone know that God's promises of blessing would be fulfilled?

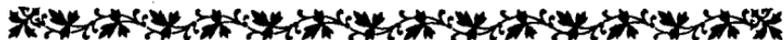
The penalty for sin was not merely a few years of confinement in a prison or of isolation from friends. Such a penalty could have been paid by the individual involved, and then he could justly go free. But the penalty for sin was death—not merely dying, but eternal death. The only way anyone could pay that penalty himself was to remain dead forever. If he was ever to be released from the great prison of death, the penalty would have to be paid by another. And this was the loving arrangement which the Creator made through Jesus.

“God Is Love”

Herein both the justice and the love of God are manifested. His justice could not free the human sinner from death; so at great cost to himself he gave his Son to be man's Redeemer. None can say that God changed his mind about the penalty for sin. All that could be said is that he had such great love for his human creatures that he was willing to give the dearest treasure of his heart as a payment of the penalty which his wisdom decreed was just. No wonder the Bible proclaims that God is love.

And, as we have seen, God's beloved Son willingly and gladly cooperated with the Father in this plan of redemption, at great cost to himself. And why should we not adore and worship the Son for his great sacrifice? Today, the world over, one who risks his own life in rescuing another from death through an act of heroism is properly honored. From this standpoint Jesus is the greatest hero of all time. He did not merely risk his life, but he gave his life, and under the most trying circumstances.

What modernist can properly say that this was anything else than an outstanding manifestation of divine love on behalf of a sin-cursed and dying race? And think how the Heavenly Father himself must have suffered while Jesus was thus painfully laying down his life as a ransom for all! The Heavenly Father and his beloved Son both suffered, thus demonstrating their great love for the entire human race. Together they had created man, and now, through the death of Jesus, their love had provided for release from the just penalty of death which had come upon him when the Creator said, "Dust thou art, and unto dust shalt thou return."—Gen. 3:19 □



Weekly Prayer Meeting Texts

AUGUST 1—Death and life are in the power of the tongue.—Proverbs 18:21 (Z. '99-75 Hymn 199)

AUGUST 8—Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.—Luke 10:5, 6 (Z. '04-108 Hymn 233)

AUGUST 15—Now we exhort you, brethren, . . . be patient toward all.—1 Thessalonians 5:14 (Z. '03-24 Hymn 198)

AUGUST 22—Wist ye not that I must be about my Father's business?—Luke 2:49 (Z. '03-53 Hymn 277)

AUGUST 29—Ye ask, and receive not, because ye ask amiss.—James 4:3 (Z. '03-204 Hymn 274)

Your Questions

The Spirit Returns

Is it your teaching that we become unconscious at death, and sleep until the resurrection of the dead? If so, please explain Ecclesiastes 12:7: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

WE WILL all agree that Adam was sentenced to death. But we do not all have the same understanding of death. We also know that God will not change his plan to suit our opinions; we must bring our opinions into harmony with his Word if we are to know the truth. Let us read what God said to Adam at the time the sentence of death was given:

"Unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."—Gen. 3:17-19

In this sentence there is no mention made of consciousness

after death. Many scriptures in both the Old and New Testaments speak of death as a condition of sleep wherein life does not exist.—Eccles. 3:19, 20; 9:5, 10; Ps. 146:4, John 11:11-14; Acts 7:60

The Bible promises that there will be a future life, because it teaches that there will be a resurrection from the dead. The fact that Jesus Christ was raised from the dead is an "assurance unto all men," "for as in Adam all die, even so in Christ shall all be made alive." (Acts 17:35; I Cor. 15:22) We do not attempt to harmonize the popular but erroneous doctrine of the immortality of the soul with the doctrine of the resurrection of the dead; for, if one goes either to heaven or to a hell of torment at the time of death, or to any other place and is not really dead but 'more alive than ever', how, pray, could he be raised from the dead? One must be dead if he is to enjoy the blessing of a resurrection from the dead.

Some claim that it is the body alone which is raised from the dead, and many have said, "I believe in the resurrection of the body." But the Bible does not teach the resurrection of the body, for the elements of the body are of the earth, and return

to dust in death. The Apostle Paul in his great treatise on the resurrection said, "Thou sowest not that body that shall be."—I Cor. 15:37

The text of our question is in perfect harmony with the general theme of the Bible concerning death. The twelfth chapter of Ecclesiastes shows the approach of death through old age, until the silver cord of life is loosed or the pitcher broken (vs. 6), and in death the body returns to the dust as God told Adam that it would. The statement, "The spirit shall return unto God who gave it," certainly must present a problem to those who believe in eternal torment, for they believe that in the vast majority of cases the spirit goes to eternal torment, that it does not return to God. How strange to believe that the only part of a man which he receives from God, is that part which goes to eternal torment! On the other hand, if the spirit returns to God, just what then goes to eternal torment?

But no problem exists when we learn through our study of the Bible that the word spirit in the text under consideration is translated from the Hebrew word **ruwach**, which has the meaning of 'life power', 'spirit of life', 'power to live'. When the body dies and returns to dust, to the elements of the earth, as it was

before creation, the life power, the power to live, is taken away. It was given by God, and at death he takes away the privilege to live.

This spirit, or life power, is not an intelligence, or a person, at all, but merely the power to live, which at death returns to the Giver. When death overtakes one, our text tells us that the body returns to dust, and the power to live reverts to God, thus reducing the condition of the dead to exactly the status before creation. The being, or soul, at death, is no more, except as it is engraven indelibly upon the tablet of God's memory to be reproduced again in every detail, in the resurrection of the dead, which is assured to every man through the "man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—I Tim. 2:5, 6

Was Jesus Christ Incarnate?

Is it scripturally correct to refer to the Lord during his first advent upon this earth as being Christ incarnate?

NO, CHRIST was not incarnate! The incarnation of our Lord is a theory invented during the Dark Ages, and is wrong, if for no other reason than that it denies the ransom sacrifice of Jesus Christ. The meaning of the word incarnate is 'to clothe with flesh,

to assume flesh'; and the theory of incarnation is that the Only Begotten of the Father, the Logos, came to earth as a spirit being and inhabited a fleshly or human body for a time, but was liberated from that body at the time of the crucifixion. From this standpoint, many believe that Jesus never was in any sense of the word a man, but was merely a spirit being inhabiting a human body.

The Bible teaches that in his pre-human existence, our Lord was rich, but for our sakes became poor. (II Cor. 8:9) His temptations, his tears, and his sufferings were not acting. He was not merely a silent spectator of the tragedy of Calvary—his was not merely a pretended death without dying. He died the just for the unjust. (I Pet. 3:18) Adam's death sentence was real. The ransom had to be no less real. It was "the man Christ Jesus" who gave himself a ransom for all, "to be testified in due time."—I Tim. 2:4-6

The record of the Scriptures is, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." (John 1:14) The **Revised Version** reads, "The Word became flesh." Both translations are correct and both contradict the

idea that he was really spirit and only inhabiting a human body. The expression, "The Word was made flesh," is in full accord also with the statement found in Romans 1:3: "Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh"; and Galatians 4:4, "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law."

The lesson is beautiful when properly understood. The Only Begotten of the Father came down from that glorious condition as a spirit being, and was made flesh. As a human being he was untouched by sin, he was "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) At thirty years of age he was a perfect man, and able to be a corresponding price for Adam, under the divine law which demands a perfect correspondence. (Deut. 19:21; Matt. 5:38) As a spirit being, he was not a corresponding price, but as a perfect man he was able to give himself a ransom (Greek, corresponding price) for all.

Paul declares, "Since by man came death, by man came also the resurrection of the dead." (I Cor. 15:21) The sacrifice of animals could not take away sin, except in a typical sense, because they were less than the

equivalent of Adam in his perfection. (Heb. 10:4) The life of an angel, or an archangel, or any spirit being would be more than an equivalent for Adam. But the Word was made flesh, and as such he gave himself a ransom—he was put to death flesh; the demands of God's law were met, and our redemption was thus assured.

Effective Praying

How can I be sure that God will answer my prayers?

PRESUMABLY anyone who is interested in praying believes in God and is desirous of doing his will. Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) This is not an unconditional promise that all prayers will be answered. Indeed, the conditions attached to this promise are very exacting. First of all, one must abide in Christ. This means the acceptance of his headship over our lives, the renouncing of our own will and ways, that we might do the will of God as expressed through Christ. And then, the Word of the LORD must abide in us, meaning that we are being governed by the Word.

Those in whom these conditions exist may indeed ask "what they will," for they will ask only for those things which

the LORD is pleased to give them. Certainly all such prayers are favorably answered. And this emphasizes a very important fact concerning prayer, which is that God did not design this wonderful opportunity of talking to him in order that everyone might go to him and request whatever his heart might fancy.

Prayer is communion with God to be enjoyed fully only by those whose chief aim in life is to know and to do his will. God wants his people to seek his guidance, his strength, his companionship through his Word. Prayers for spiritual blessings of this sort are sure to be answered. But prayers for a new automobile, a better job, or for better health, may go unanswered unless the LORD sees that these good things would accrue to our spiritual blessing and draw us closer to him.

There is one prayer that is sure to be answered favorably, which is, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) God's kingdom will be established in the earth in his own due time, and it will bring rich blessings of peace, joy, health, and life to all mankind. But in offering this prayer it is well to consider the importance of having God's will done now in our own hearts. □

Christian Life and Doctrine

The Sacrifice of Praise

*“So will I compass thine altar, O LORD: that I may publish
with the voice of thanksgiving,
and tell of all thy wondrous works.”*

—Psalm 26:6, 7

DAVID associates the altar, symbolic of sacrifice, with the voice of thanksgiving. This indicates that whole-hearted thanksgiving calls for sacrifice. The psalmist presents this viewpoint in Psalm 103:1, saying, “Bless the LORD O my soul: and all that is within me, bless his holy name” The expression, ‘all that is within me’, denotes all our powers, all we possess. Nothing short of this should be considered an adequate thanksgiving offering to the LORD in return for all that he has done for us.

The Apostle Paul expresses a similar thought, saying, “By him, therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.” (Heb. 13:50) Here Paul may have had in mind the statement of Hosea 14:2, where the prophet speaks of the “calves of our lips.” In any case, the thought is that true Christian thanksgiving involves sacrifice, as foreshadowed by the typical sacrifices of the Tabernacle.

There are various ways, of course, whereby we can praise God. We can sing hymns of praise, which, without a doubt, is pleasing to him. Not a great deal of sacrifice is involved, however, in this form of praise. It is a delight to raise our voices in songs of praise to the Giver of every good and perfect gift. We should also express our thanks to God by means of prayer. How blessed to pour out our hearts to him in praise and adoration, telling him how much we love and appreciate him! Such incense of praise is a sweet-smelling savor to our Heavenly Father. It is this form of praise that is

pictured more particularly by the offering of incense at the Golden Altar in the Holy of the Tabernacle.

But we should remember that the fire that burned the incense at the Golden Altar was brought by the priest from the Brazen Altar out in the Court. If the fires of sacrifice were not burning on this altar, there could be no burning of incense at the Golden Altar. The one depended upon the other.

In our text, David explains what is involved in offering the sacrifice of praise, saying that we should tell of all God's wondrous works. To do this means to bear witness to the truth. Certainly David does not mean that we should tell the LORD about his own works! Sometimes the LORD'S people, when offering prayer in public, tell the LORD considerable about his plan; but this is a mistake. God knows all about his own works and does not need us to remind him of any feature of it. However, the expression of thanksgiving and praise to God for all his wondrous works would always be in order.—Ps. 89:5; 107:8; 150:2

It is to others that we tell of God's wondrous works. It is by doing this that we show forth the praises of him who hath called us out of darkness into his marvelous light. (I Peter 2:9) And what a wonderful privilege it is to tell others of God's works! Every feature of his plan is a delight to his people, and their joy in the truth increases as they tell it to others. Even when relating it to one another, it becomes more precious, more wonderfully sweet.

There is no better way, in fact there is no other way at all, to live a true life of thanksgiving and praise to God than to lay down our lives in showing forth his praises. When we consider that all we have and all we hope for are ours by God's grace, then we will know that our debt of gratitude calls for nothing less than the devoting of our all to him, no longer living unto ourselves nor for ourselves, but for him. It is this thought that is expressed by David in those well-known words, "What shall I render unto the LORD for

all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people. Precious in the sight of the LORD is the [sacrificial] death of his saints. O LORD, truly I am thy servant, . . . and the son of thine handmaid: thou hast loosed my bonds [released me from Adamic condemnation]. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people."—Ps. 116:12-18

Again the psalmist calls upon us to remember the LORD'S goodness with thanksgiving, saying: "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing. (Ps. 107:21) How clearly does David here, as elsewhere, associate thanksgiving with declaring the works of the LORD! This is a very practical arrangement. Had we received special favors from an earthly friend and wanted to show our appreciation by letting others know of his goodness, there would be no better way to do it than to tell of his works, of what he did for us.

And how wonderfully the LORD has favored us! What rich blessings he has bestowed upon us! And how grand are the things he has promised yet to do for us; and not only for us, but also for the whole world. To tell of all his works it is necessary to publish the truth of his plan. Thus it is that in appreciation of what God has done for us, because his love calls forth our love in return, his people become the light of the world—a city that is set on a hill which cannot be hid! □



We'll take up the cross and in faith follow Thee,
And bear Thy reproach, Thy disciples to be.
Blest Savior, for courage to Thee we will fly;
Of grace Thou has promised abundant supply.

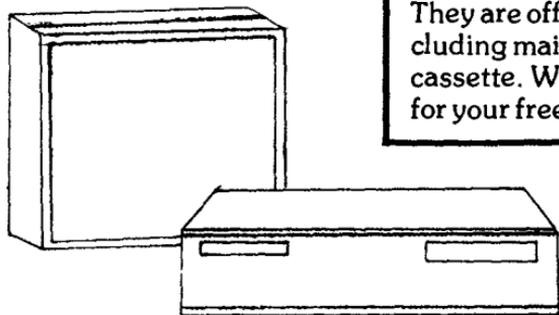
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Encouraging Letters

FOUND THE TRUTH!

Dear Friends: A recent re-reading of "The Grace of Jehovah" and "When Pastor Russell Died," has wonderfully succeeded in penetrating the "gross darkness which has so characterized my life. I am so thankful for the light that has found entrance, and earnestly pray that it will not cease to shine until every dark corner of my being is thoroughly illuminated. To a listening heart those two books will play a great role in the casting off of the shackles and chains of bondage and servitude to channels and organizations of men who circumscribe the mercy and grace of Jehovah! How wonderful to breathe the pure air of truth!

I shall ever be grateful to our Creator for his Word of truth! His love for all his creation was so lovingly expressed in the ransom sacrifice of his dearest possession. I am thankful, too, in this end of the age for his provision of a "faithful and wise servant" whose "meat

in due season" I am now being privileged to 'taste'! And, thanks be to God for each of Christ's brothers now walking faithfully in his footsteps. God bless each of you!— Sincerely. — AL

GOD IS MERCIFUL

Gentlemen: Thank God for the truth! I nearly went crazy thinking about my dear sister who was killed by a train in 1948. I was told that she was in the "lake of fire," and burning, because she did not go to church. But your books have proved to me that she is not burning. "The dead know not anything," and I am thankful that God is merciful. So many people are so set in their ways, and have been rooted and grounded in man's tradition. Thank you for the enlightenment you have given to me. May God bless your every effort. — GA

"CLEAR AND EXCITING"

Dear Sirs: I have just finished reading the January issue of your Dawn magazine, and the booklet entitled, "God and Reason." The truth this

literature reveals coincides with the material I am now studying, but your booklets say it clearer, and are more exciting to read. I plan to order more literature as time goes by, but for now, please enter my subscription for one year to The Dawn magazine. I would also like copies of the following books: "The Creator's Grand Design," "The Atonement between God and Man." I will be waiting to receive this literature. Thank you! Sincerely. —NY

COMFORTED BY "HOPE"

Gentlemen: When I lost my wife about four months ago, I received in the mail from you the small booklet, "Hope," addressed to my family, and it has given me much comfort. In fact, I have read it over several times. Many of my friends are in the same position, and I have been passing it around for them to read also, but I always fear it will be lost. Could you tell me where I can purchase additional booklets so that I can pass them out freely without fear of losing my copy? I realize I could take the booklet apart and make copies on a

copying machine, but no doubt you have them in quantity, and it would be much easier to buy them from you. I am enclosing a self-addressed, stamped envelope, and will appreciate hearing from you. Thank you. Sincerely yours. —NY

FACTUAL INFORMATION

Dear Sirs: The booklet, "Hope," is certainly factual information regarding death, and one that we could use here in our business. Would it be possible to order 200 copies each for our funeral home, and also for the cemetery? If so, the addresses are below. Thank you so much. Your booklet is great! —NC

LIFE'S MAINSTAY

Dear Brethren: Enclosed is my donation for July and August. Your wonderful teachings are the mainstay of my life. Without God's plan, life would be very empty—so much sadness and turmoil for the people of this world. One day all will understand, and the sooner the better! Thank you for your service to all of us. In Christian love. —MT

BENEFICIAL READING

Gentlemen: A friend gave me a subscription to your magazine, and it is so beneficial that I want to give subscriptions to ten friends as listed below. I enclose my check for \$10.00 to cover cost. May God continue to bless you. —CA

SO REASONABLE

Dear Sirs: Thank you! I, and all my friends, simply love your magazine. I am a widow, living alone, and can only afford your publications because they are so reasonable. Thankfully I can still see, and now I am not so lonely. Thank you! —OH



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AUGUST SPECIAL

On Sunday, August 25th, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

| | | | |
|-----------------------|------------------|-------------------|-----------|
| F. BINNS | Pottstown, PA | 25 | |
| Albion, MI | July 27-August 1 | | |
| Fresno, CA | August 6-8 | G. PASSIOS | |
| Sacramento, CA | 9-12 | Middletown, NY | August 18 |
| Los Angeles, CA | 13-18 | L. POST | |
| Phoenix, AZ | 19-20 | Berwick, PA | August 18 |
| Albuquerque, NM | 21-25 | J. TATE | |
| Detroit, MI | 26-29 | Allentown, PA | August 11 |
| New York, NY | 30-September 1 | R. WILSON | |
| N. KASPEROWICZ | | West Newton, PA | August 4 |
| Philadelphia, PA | August 25 | | |

Obituaries

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

Brother Charles Cornwell, Phoenix, AZ—Age 83.

Sister Delta Glass, Upland, CA—June 28. Age 92.

Brother John Lenz, Detroit, MI—June 28. Age 100.

Conventions

These Conventions are listed at the request of the individual Classes who are sponsoring the gatherings.

BIBLE STUDENTS GENERAL CONVENTION, Albion, MI, July 27-August 1

MINNEAPOLIS, MN, August 4—
East Side Neighborhood Serv., 1929
N.E. 2nd Street.

DENVER, CO, August 9-11—Loretto Heights College, 3001 S. Federal Blvd. Mrs. Marla Kuehmichel, 10201 Riverdale Rd. #53, Thornton 80229 Phone: (303) 450-0582

CHICAGO, IL, August 25—Elm-

hurst Masonic Temple, York Rd., & Arthur St., Elmhurst. B.J. Hack, 3820 W. 116th Pl., Garden Homes 60655

JACKSON, MI, August 31-September 2—Sheraton Inn on Jackson Sq., 1 Jackson Sq. Mrs. Ray Lumley, 2531 Ashton Rd. 49203
Phone: (517) 782-7252

NEW YORK, NY, Labor Day Weekend. Details to follow.

SAN DIEGO, CA, August 31-September 2—Schroeder Hall, Old Town Education Center, 2445 San Diego Ave. Carol Klepin, 13891 Via Rimini 92129 Phone: (619) 672-0993

SEATTLE, WA, August 31-September 2—St. Thomas Center, Kenmore Write Mrs. D. Bruce, 6222 102nd Pl. NE, Kirkland 98033
Phone: (206) 822-4607

ST. LOUIS, MO, September 14, 15—Rodeway Inn-South, 3660 S. Lindbergh Blvd., St. Louis. Mrs. Janie Prutzman, 10709 Wheeling, 63136
Phone: (314) 868-1986

GREATER NEW LONDON CONVENTION, September 15—Mohegan Community College, Mahan Dr., Norwich, CT. Mr. Charles Hall, RFD 3, Westerly, RI 02891
Phone: (401) 322-0332

KALISPELL, HAVRE, SALT LAKE CITY CONVENTION, September 20-22—Flathead Lutheran Camp, Lakeside, MT. Mrs. Joy Thompson, P.O. Box 716, Columbia Falls, MT 59912. (Picnic Sept. 23.)

PITTSBURGH AREA CONVENTION, September 21, 22—Sewickley Grange Hall, Rte. 136, West Newton, PA. Mr. Mike Balko, 501 Pittsburgh St., West Newton 15089
Phone: (412) 872-5553

BUFFALO, NY, September 28, 29—Unity Temple Lodge, 1940 Niagra St. Mr. Gene Buczkowski, 85 Rogers Dr., Cheektowaga 14225
Phone: (716) 634-2163

MILWAUKEE, WI, October 5, 6—Aurora Hall, 734 North 26th St. Mrs. John Pazucha, 4454 S. 14th St. 53221
Phone: (414) 282-1076

RICHMOND, VA, October 11-13—Roslyn Conference Center, 8727 River Road. Contact Miss Katharine R. Warren, 2805 Stonewall Ave., 23225

GRAND RAPIDS, MI, October 12, 13—Kenowa Hills High School, 3950 Hendershott N.W. Ruth Kowalski, 862 First ST. N.W. 49504
Phone: (616) 456-5069

CINCINNATI, OH, October 19, 20—Masonic Temple, 317 East 5th St. Mrs. Edith Harp, 2609 Merrittview Ln. 45231 Phone: (513) 825-0183

NEW ENGLAND CONVENTION, October 25-27—Please note new location: Quality Inn and Conference Center, Chicopee, MA.

ORLANDO, FL, October 26, 27—Orlando Garden Club, 710 Rollins St. Mrs. Stanley Jeuck, 587 Queens Mirror Cr., Casselberry, FL 32707
Phone: (305) 699-8303

**“Come unto Me, all ye that are heavy laden. . .
Take My yoke upon you. . .and ye shall find rest unto
your souls.” — Matthew 11:28, 29**