

The Dawn

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Table of Contents

HIGHLIGHTS OF DAWN

This Broken-down Earth 2

INTERNATIONAL

BIBLE STUDY LESSONS

God Reaffirms His Promise 14
Remembering the Passover 16
Hope for Sinners 18
Proclaim Liberty 20
God Speaks through an Outsider 22

CHRISTIAN LIFE AND DOCTRINE

The Kingdom of God—Part 4
Peace, Life, Restoration 24
The Table of the Lord 51
Weekly Prayer Meeting Texts 12

“FRANK AND ERNEST”

Radio Schedule 34

THE BIBLE ANSWERS

Television Schedule 36

TEST YOUR KNOWLEDGE 50

SPEAKERS' APPOINTMENTS

Great Britain 63
United States 63

OBITUARIES 63

CONVENTIONS 64

Highlights of Dawn

This Broken-down Earth

“The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.”—Isaiah 24:19,20

IN A recent **New York Times**, an excerpt from a talk given by General Omar Bradley at a convocation at St. Alban’s School in Washington, was reprinted. The talk was given in 1957 and yet the thoughts so express our predicament today that the editors of the **New York Times** were moved to reprint it for our consideration. The article states in part: “The central problem of our time—as I see it—is how to employ human intelligence for the salvation of mankind. It is a problem that we have put upon ourselves. For we have defiled our intellect by the creation of such scientific instruments of destruction that we are now in desperate danger of destroying ourselves. Our plight is critical and with each effort we have made to relieve it by farther scientific advance, we have succeeded only in aggravating our peril.

“As a result, we are speeding inexorably toward a day when even the ingenuity of our scientists may be unable to save us from the consequences of a single rash act or a lone reckless hand upon the switch of an uninterceptable missile.” The expression, ‘in desperate danger of destroying ourselves’, exactly describes the condition the world is in today, but of course the situation is much more dangerous now than then. No wonder the hearts of the people, particularly those in responsible positions in the world, are filled with fear, just as Jesus said they would be at this time.—Luke 21:26

There are festering trouble spots in many parts of the earth, any one of which could erupt and precipitate a world conflict. The diplomats of the world are doing their best to solve these problems, but they are too many and too complex. For example, in the current Middle East situation there are three explosive trouble spots. Even as Beirut is liberated as a hostage, the condition in Lebanon will remain a tinderbox for years to come. The raging war between Iran and Iraq shows no sign of abating even though both sides are suffering staggering losses of men, material, and money. The war could widen and disrupt the flow of vital oil to the industrial nations of the world. The situation in Afghanistan continues to be dangerous as her neighbors supply ammunition and other help to the rebels against Russian occupation. The neighboring nations also are fearful of the presence of the Russians on their borders.

The Earth, Literal and Symbolic

As Christians, our interest in the threatening international situation is simply in noting the manner in which the prophecies of the Bible are being fulfilled; the prophecies, that is, which have to do with the time when Satan's empire is being overthrown preparatory to the manifestation of the kingdom of Christ. In many of these prophecies the word 'earth' is used, and while at times it refers to the literal planet on which we live, this is not always the case; for in the prophecies a symbolic earth is also often mentioned. The symbolic earth is the social order. It is this earth which, according to our text, shall fall and not rise again. The literal earth, we are told, will not be destroyed, but "abideth forever."—Eccles. 1:4

All the events of these last days which are foretold in the prophecies, occur, of course, on the literal earth. Thus we find that in their outline of these developments there is an intermingling of references to both the literal earth and the symbolic earth. This is apparent in a statement and prophecy recorded in the forty-sixth psalm. This statement and

prophecy presents a graphic description of present-world events, saying that the earth is removed, and also that it is melted. However, the prophecy carries us through this time of trouble to the time when divine intervention in human affairs takes place, and indicates that the literal earth still exists. Through the psalmist the Lord says, "Be still, and know that I am God: I will be exalted among the heathen [nations], I will be exalted in the earth."—Ps. 46:2,6,10

This prophecy is of unusual interest at the present time. Its purpose is to give assurance to the Lord's people that they do not need to fear at this time when the hearts of the people are failing them for fear as they look ahead to the things coming upon the earth. (Luke 21:26) "God is our refuge and strength," declares the psalmist. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."—Ps. 46:1-3; Isa. 57:2

Much of the language of this prophecy is obviously pictorial, or symbolic; for if the literal earth were removed there would be no mountains left to be carried into the midst of the sea, nor would there be a sea into which the mountains could be carried. When viewed as descriptive of a passing social order, how wonderfully true the prophecy is to the facts as we have seen them develop in these last days.

The removal of the earth is a general statement summarizing all the details involved in the destruction of Satan's world, while mountains being carried into the midst of the sea pertains to some of the details involved in this prophetic end of the world. The kingdom of Christ, which soon will manifest itself for the blessing of the people, is described by the Prophet Daniel as a great mountain which fills the whole earth. (Dan. 2:35) It is apparent, therefore, that the mountains which are carried into the midst of the sea are the various kingdoms of this world which must be

removed to make way for the “mountain of the house of the Lord.”—Mic. 4:1-4

In Jesus’ prophecy descriptive of the time of his second presence at the end of the age (Matthew, chapter twenty-four), he said that there would be upon the earth distress of nations, with perplexity, and then illustrated this by saying the sea and waves would be roaring. The Prophet Isaiah suggests the meaning of this symbolic language, saying, “Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of many waters.”—Isa. 17:12

Here, then, is the significance of the mountains being carried into the midst of the sea. It is a graphic description of the fact that one of the things which we should expect to see during the present transition period from Satan’s world to the kingdom of Christ is the toppling over of mighty kingdoms and their being brought down into and in control of the masses of the people. In many parts of the world—in fact almost everywhere—this changeover in the status of governments has taken place, particularly in Europe, the old Roman world.

Absolute monarchies have been replaced by parliaments in which, theoretically at least, the masses of the people have a voice in government. The leveling of these kingdoms varies in extent, but in many countries they have already been reduced to the status of socialism. There are resurgent efforts on the part of some of the new rulers to become dictators, and thus bypass the people. But this will not rescue the mountains from the sea. On the other hand, it helps to bring about the final dissolution of all government, when the sea will truly become a raging lawlessness causing the complete destruction of this present evil world.—II Pet. 3:10

In Psalm 46:6 is found a partial explanation of what is symbolized by the mountains in verse two. We read, “The heathen [nations] raged, the kingdoms were moved: he

uttered his voice, the earth melted." Yes, it is the kingdoms of this world which are really moved, not the literal mountains of the earth. This takes place because the Lord utters his voice of authority. In this removal of kingdoms they may undergo many changes before their full dissolution; but when the complete removal is effected, it will mean that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."—Rev. 11:15

In this connection, the Revelator indicates that when the time comes for this transfer of earth's sovereignty to Christ, it will be time for the Lord's wrath to be manifested toward the unrighteous kingdoms of this world, and that the nations will become angry. (Rev. 11:18) This harmonizes with the symbolic raging of the sea and the waves, and shows that while this foretold distress of nations, with perplexity, is brought about by man's own unwisdom and selfishness, nevertheless, the Lord has a hand in it, and uses the wrath of men to accomplish his purpose of preparing the way for the establishment of Christ's kingdom.

"He uttered his voice, the earth melted," declares the psalmist. Many of the prophetic utterances of the Old Testament which tell of things to be accomplished by the Lord are, in the New Testament shown to be fulfilled by Christ. Thus, the voice of the Lord in this prophecy is actually "the voice of the archangel" mentioned by the Apostle Paul in I Thessalonians 4:16. The Scriptures indicate that there is but one archangel, that this was one of the titles of the Logos in his prehuman existence, and that it still applies to him. The name of this glorious archangel was Michael, and a prophecy in Daniel 12:1 uses this title, saying that at this time "shall Michael stand up, . . . and there shall be a time of trouble, such as never was since there was a nation."

It is this time of trouble which is bringing about the melting, or disintegration, of the symbolic earth. And what an apt symbol this is of what is taking place throughout the earth today! The Apostle Peter describes the same processes

of dissolution, saying that “the heavens would pass away with a great noise, and the elements would melt with fervent heat.” (II Pet. 3:10) How apparent that the various elements which form the present social order are now melting, or losing their cohesion for one another. Even within themselves, the labor element, the capitalistic element, the religious element—in fact all the elements—are disintegrating.

Wars to Cease

The divine purpose in the destruction of this present evil world is that “the desire of all nations shall come.” (Hag. 2:7) One of the longing desires of all the people of the earth is for peace—lasting and universal peace. This, the Scriptures assure us, will follow the melting of the symbolic earth. The psalmist continues: “Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.”—Ps. 46:8,9

The necessity for the desolations which the Lord makes in the earth incidental to the destruction of Satan’s world will be recognized by the people when they realize thus the way was cleared for his kingdom, and resulted in the destruction of war and of all war machines. And how wonderful is the assurance that the noise of the multitude of the people which is as the rushing of many waters will be silenced, when, through the governmental agencies of the messianic kingdom the Lord will say to the ‘roaring sea’, “Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.”—Isa. 17:12,13; Ps. 46:10

But the world is not yet ready to give heed to that voice of the Lord. The nations have not yet been sufficiently humbled by their failures to establish peace to say, “Let us go up to the mountain [kingdom] of the Lord, . . . and he will teach us of his ways,” as the Scriptures show they ultimately will.

(Isa. 2:3) The prophecies reveal that still more distress and trouble and destruction is necessary to humble the nations. And it is interesting to note the frequent use the prophecies make of the term 'earth' in describing the many aspects of the destructive trouble which is now upon the world, and which will evidently continue and worsen ere the kingdom of Christ manifests itself for the blessing of the people.

Isaiah 24:1 reads, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." It is conceivable that this prophecy is having both a literal and symbolic fulfillment in the catastrophic events of these last days. Certainly many parts of the earth are being made empty by the colossal misuse of its natural resources by diverting them into the channels of war. And at the same time, how empty and barren of hope have the people been made by the many years of war and fear.

According to the marginal translation, the expression, 'turneth it upside down', should read, 'perverteth the face thereof'. This, too, in a limited sense at least, is having a literal fulfillment. The massive destruction of previous and current wars, and the still more destructive ones threatening, are perverting the face of the earth in no small way, particularly as represented in the destruction of cities which man has erected on the earth. One needs only to view the ruins of Beirut to realize the force of this prophetic language, and in a more subtle way, the unmanaged land use has eroded vast areas of productive farmland. Pollution of the air and ground by industrial wastes are having a profound effect upon the ecology of the land. The uncontrolled and selfish use of natural resources, including water, is contributing to the perverting of the face of the earth.

And, in a symbolic manner also, the present social order is being more and more perverted. Its bulwarks are crumbling, and its standards are being demoralized. Deep economic problems are evident in every land, while selfishness and ir-

responsibility are eating like a cancer at the vitals of so-called civilization. And this is affecting all classes of people, the rich and the poor alike, and, as well, the religious and the non-religious. Concerning this, the prophet wrote: "It shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word."—Isa. 24:2,3

Conditions throughout the earth are already beginning to fulfill this description of distress upon all classes. James wrote: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasure together for the last days." (James 5:1-3) But the rich are not the only ones to suffer in these last days. World economy has become so chaotic that all classes are suffering. In most countries, labor is being paid more than in any period of the world's history, but prices of life's necessities have soared so high that increased earnings do not provide the security hoped for.

Undoubtedly the United States is far better off economically than any other country in the world; but even in this favored land there is strife between the classes, with an ever-increasing dissatisfaction and fear. In many other parts of the world the economic conditions are intolerable with runaway inflation and unemployment. Abject poverty and near starvation are the common lot of the underdeveloped countries, with no hope in sight. Because of this, the symbolic earth "mourneth and fadeth away," and "the haughty people of the earth do languish."—Isa. 24:4

Continuing, Isaiah declares: "The earth also is defiled [polluted, RSV] under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore

the inhabitants of the earth are burned, and few men left.” (Isa. 24:5,6) One of the expressions of the covenant referred to in this prophecy the Lord made at the beginning of the present world or social order, when Noah and his family came out of the ark in which they had been carried over from the world that was before the Flood. See Genesis 9: 1-17.

This divine command forbidding the shedding of human blood has been consistently flouted by the nations throughout all the centuries. While punishing individuals for taking life, they have legalized wholesale murder, calling it war. Many of the nations have even done this in the name of the Lord, yet he has waited patiently for his own due time to come, in which to manifest his displeasure against a world that continues to disobey his laws.

In another prophecy, the Lord bids his people to wait for his appointed time to interfere in the selfish course of the world, saying, “Wait ye upon me . . . until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” (Zeph. 3:8) No wonder the Prophet Isaiah emphasized that as a result of this trouble there would be few men left.

Jesus said that unless these days of trouble would be shortened, “there should no flesh be saved,” but added, “For the elect’s sake those days shall be shortened.” (Matt. 24:22) This means that although the symbolic earth—the present social order—will be utterly destroyed, or devoured, some representatives of the human race will live through the trouble into God’s new world. The Lord tells us that then he will “turn to the people a pure language that they may all call upon the name of the Lord, to serve him with one consent.”—Zeph. 3:9

The Earth Now Reeling

In our text the prophet declares that the earth would reel to and fro like a drunkard. How aptly this describes the uncertain course of those who are attempting to guide the faltering and dying world of today! A drunken man is not only uncertain on his feet, but grasps for almost any object in sight, or which he thinks is in sight, in order to support his faltering steps. And isn't this exactly the position of world leaders at the present time?

But no matter what is done, the accumulated sin of the world stamps it as unworthy of continued existence, and the determination of the Lord is to destroy it. Particularly those in high and responsible positions who, through their selfishness and avid search for power, have been largely to blame for the present plight of the human race, will suffer the greatest loss in this day of his vengeance. Concerning this the prophet wrote, "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth."—Isa. 24:21

But, thank God, this punishment of kings of earth does not mean that they are forever lost, or that they will be consigned to an eternity of torture. Isaiah explains that they "shall be gathered together, as prisoners are gathered in the pit," and that "after many days they shall be visited." (Isa. 24:22) This may well refer to their going down into the great prison-house of death, there to await the general resurrection, when, under the administration of Christ's kingdom, they will be given an opportunity to accept God's grace through Christ, obey the laws of the new kingdom and gain everlasting life.

After many days they shall be visited. That will be in the day of visitation, when the whole world will be enlightened and given an opportunity to walk over the way of holiness to life everlasting. (1 Pet. 2:12; Isa. 35:8) It will be in the time

when the ‘new heavens’ and the ‘new earth, wherein dwelleth righteousness’ will be fully operative, and when the present heavens and the earth, or world that now is, shall have come fully to an end.—II Pet. 3:13,7

We rejoice, then, that the breaking-down processes which are destroying the present social order of earth are continuing, and that they will continue until the Lord says, ‘‘Be still, and know that I am God.’’ This is the hope of every Christian who puts his trust in the promises of God. And if our trust is in him and in his promises, we will not fear as the world fears, although we can see more clearly than the world that human wisdom will not be able to save the present social order from destruction.

We remember the words of Jesus, who, in describing the conditions with which we are surrounded in the world today, said, ‘‘When these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh.’’—Luke 21:28 □

Weekly Prayer Meeting Texts

October 7—Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand.—Matthew 7:26 (Z '04-46 Hymn 49)

October 14—To do justice and judgment is more acceptable to the Lord than sacrifice.—Proverbs 21:3 (Z '04-56,57 Hymn 306)

October 21—Our Father who art in heaven, hallowed be thy name.—Luke 11:2 (Z '04-118 Hymn 45)

October 28—The Spirit of the Lord God is upon me; because he hath anointed me, . . . to comfort all that mourn, . . . to give them beauty for ashes, the oil of joy for mourning.—Isaiah 61:1,2 (Z '04-295 Hymn 38)

Faith, Hope, and Love

“And now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love].”

—I Corinthians 13:13

THE Apostle Paul would have the church see that faith, hope, and love, three fruits of the Spirit, are far superior to all the “gifts” of the Spirit of any kind, because these will abide all through the age. Until the millennial morning, we shall need faith, we shall need hope, we shall need love. We cannot make any progress in the footsteps of Jesus without them.

But if we seek to contrast these qualities among themselves, Paul points out that the chiefest one is love. Why the chiefest? Because it is the divine quality without which, though we possess all the other qualities, we would still be unsatisfactory to God. It is the quality that will persist to all eternity. We shall always need to have love in order to abide in divine favor. As for faith and hope, excellent qualities though they be, the time will come when they will be swallowed up by sight, by fruition, by the actualities of the glorious condition of fellowship with the Lord. But love will never fail. Among all the graces of the Spirit, it stands supreme and eternal. Only because of serious misconceptions of love is it necessary, or even proper, for us to remind our readers, in the apostle’s words, that this quality is not merely a form of loving words, that it is not merely kind words and smiles, but that it includes our deeds and our heart sentiments. “My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know we are of the truth, and shall assure our hearts before him.”—I John 3:18, 19

□



International Bible Study Lessons

LESSON FOR OCTOBER 3

God Reaffirms His Promise

KEY VERSE: "I am the Lord, and I will bring you out from under the burdens of the Egyptians, . . . and I will take you to me for a people, and I will be to you a God." —Exodus 6:6, 7

SELECTED SCRIPTURE: Exodus 5:22; 6:9, 13

IN GENESIS the fifteenth chapter, God made a covenant with Abraham and sealed it with the sacrifice of three animals which were cut in half and two doves which were not cut. God is pictured as passing between the pieces as a smoking furnace and a burning lamp. In connection with the covenant there was a prophecy concerning the future of the nation which was to come from Abraham's loins. "And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with a great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again. . . . In

the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. 15:3-18

When the time came for the fulfillment of the prophecy and the covenant, God appeared to Moses at the burning bush and subsequently gave him instructions as to how to secure the release of the children of Israel from Pharaoh and the Egyptians. When Moses appeared before Pharaoh and asked that the Israelites be permitted to go into the desert to sacrifice and worship God, Pharaoh responded by giving the children of Israel more work to do and, in addition, making it more difficult to accomplish. (Exod. 5: 1-19) This was a bad turn of events for the children of Israel and they reacted with bitterness to Moses and Aaron, and when

they appeared before the Lord, they reported what had happened and accused him of not doing his part. The Lord must have felt that it was good for them to know that their release from slavery would require miracles and the mighty power of God. Then the Lord appeared to Moses and said, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." (Exod. 6:3) This was meant to encourage Moses and the people, because the name Jehovah means 'Self-existing One, or The Immortal One'. By fulfilling the qualities of this name, he would be more powerful than Pharaoh or any evil forces that would oppose him. Then, having established his ability to perform, he reaffirmed his covenant and promise. "I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the Lord [Jehovah], and I will bring you out from under the burdens of

the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: and I will take you to me for a people, . . . and I will bring you unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob."—Exod. 6:4-8

This reaffirmation of God's promises included not only the promise to give the nation of Israel the land described in the fifteenth chapter of Genesis, but also the promise made to Abraham recorded in Genesis 22:16-18, which later became the central hope of the nation of Israel and the world. This covenant promised that from Abraham's seed would come the seed of blessing that would not only bless Israel but all the families of the earth.

The eighteenth verse reads, "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." The Apostle Paul points out that this promise began to have its fulfillment many thousands of years later, starting at the first advent of Jesus. In Galatians 3:16 we read, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." □

Remembering the Passover

KEY VERSE: "This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever."—Exodus 12:14

SELECTED SCRIPTURE: Exodus 12:11-17, 24-27

THE Passover, as recorded in Exodus the twelfth chapter, is a type of the eventual redemption and deliverance of the world of mankind from the oppressor, Satan, and from the condemnation of sin and death that resulted from Adam's transgression. The lamb, selected from the flock, was to be without spot or blemish, and, because of this, it aptly represented Jesus. The Apostle Paul describes Jesus as "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) When the lamb was slain, after sundown on the fourteenth of Nisan, its blood was sprinkled on the doorposts and lintels of the houses of the Israelites. God had promised that when the death angel passed through the land at midnight, he would pass over the dwellings where the blood was sprinkled and the firstborn of those families would be spared from death; but in all the houses in the land of Egypt

where no blood was sprinkled, the firstborn would die.

When Pharaoh and the people of Egypt realized the extent of the disaster that had been brought upon them, "Pharaoh rose up in the night, he, and all his servants, and all the Egyptians, and there was a great cry in Egypt; for there was not one dead." (Ex. 12:30) Pharaoh immediately released the Israelites from slavery.

After the blood was sprinkled on the doorposts and lintels, the Israelites were instructed to enter their houses and stay there until the death angel had passed over. They were to eat the lamb, roasted with fire, and nothing was to be left until morning. They were to eat it with unleavened bread, and bitter herbs, with their loins girded, their shoes on their feet and their staffs in their hands. All of these things had a particu-

lar meaning to the Jews in their subsequent celebration of the Passover feast, but they were to have a much deeper meaning to the church of the Gospel Age who would recognize them as shadows of things being fulfilled now and of things to be fulfilled in the Millennial Age.

First, it is important to note that it was only the firstborn of the nation of Israel who were in jeopardy that night. The firstborn were a picture of the church of the firstborn of the Gospel Age. (Heb. 12:23; Rom. 8:29) The Apostle Paul states, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us." (I Cor. 5:7) The blood of the typical lamb released the firstborn of Israel. In the fulfillment of the type, the blood of Christ (the ransom price) was first applied to the church of the firstborn. (Heb. 9:24; I John 2:2) And just as the nation of Israel was released because of the passing over of the firstborn, so the world of mankind will be released from the bondage of sin and death when the merit of Christ's blood is no longer needed by the church and can be re-applied on behalf of the world; and then, by means of the New Covenant, they will all be given an opportunity to gain life.

The Israelites were instructed to eat all of the lamb and to eat it with unleavened bread. This pictures, to us in the Gospel Age, the feeding on heavenly food. Jesus said, "I am that bread of life. . . . If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh which I will give for the life of the world." Then, in explanation of this statement, he said, "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:48-51, 63) The unleavened bread pictured the purity of the food. The bitter herbs represented the bitter experiences of life that would whet the appetite for more of the pure words of life.

This wonderful miracle performed on behalf of the nation of Israel was to be a perpetual memorial to them to remind them of God's overruling providence on their behalf. And at the beginning of the present age, the Gospel Age, its real meaning was revealed to a remnant of the Jews, and since that time to all other faithful footstep followers of Jesus. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—I Cor. 10:16 □

Hope for Sinners

KEY VERSE: "The Lord is merciful and gracious, slow to anger and plenteous in mercy."—Psalm 103:8

SELECTED SCRIPTURE: Exodus 32:9-14; 34:5-9

IN BIBLE history, names given to individuals were very important. For example, the name given to a child often reflected the circumstances associated with its birth or the feelings of the father or the mother. (Gen. 29:32; 30:13; I Sam. 1:20) At times, names were regarded as a reflection of an individual's personality or character. (Gen. 27:36; I Sam. 25:26; Ruth 1:20) God changed the name of Abram, 'father of exaltation' to Abraham, 'father of a multitude', and Sarai, 'cominative' to Sarah, 'princess', both new names being prophetic.—Gen. 17:5, 6, 15, 16

When God appeared to Moses at the burning bush, Moses said: "When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name, what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." (Exod.

3:13, 14) The Revised Standard Version translation states God's name to be 'I will be what I will be'. The thought seems to be that he is identifying himself as the all-powerful one in the universe. This was to be a comfort and a source of strength to the children of Israel. In Exodus 6:3 we read, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known unto them." The change of names in God's case did not alter his character or his personality, but rather would seem to indicate that previously he had revealed himself only partially, but that now was time for a more complete revelation.

In our text (Exod. 34:5-9), Moses had requested a further revelation of JEHOVAH'S name. It is interesting to observe the instructions that JEHOVAH gave Moses when he would reveal himself: "Thou canst not see my face: for there shall no man see me and live. . . . Behold there is a place by me,

and thou shall stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in the cleft of the rock, and will cover thee with my hand while I pass by." (Exod. 33:20-22) The thought seems to be that God was here demonstrating his tender and loving care for Moses, his faithful servant. "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (Exod. 34: 5-7) God, in this statement, revealed the attributes of his character, which can only be understood in the light of his divine plan of the ages.

When Adam was created and placed in the Garden of Eden, he was a perfect man. (Gen. 1:27) He was capable of obeying God's perfect law, but he willfully disobeyed (I Tim. 2:14), and because of this he suffered the penalty for sin which is

death. God said to him, "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 to dust shalt thou return."—Gen. 3:19

The sentence of death was passed on to all of Adam's progeny and so the Apostle Paul states, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) But it was not God's design to abandon man in this predicament. Jesus tells us that God provided a way to redeem man from sin and death saying, "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Jesus came to earth as a man in order to take Adam's place in death and thereby atone for Adam's sin, and since all were condemned in Adam, the means for the release of all was provided by Jesus' death on Calvary's cross. (I Cor. 15:21, 22) Man will have an opportunity for life through a resurrection from the dead in God's long-promised kingdom here on earth. Then, with righteousness restored, we are told, God will remember sin no more.—Jer. 31:31-34 □

Proclaim Liberty

KEY VERSE: "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."—Leviticus 25:10

SELECTED SCRIPTURE: Leviticus 25:1, 2, 8-12, 23, 24, 39-43

IN THE Law Covenant the Lord gave to the nation of Israel, he specified that they should observe the Sabbath. We read these instructions, in part, "Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." (Lev. 23:3) They were further instructed that every seventh year they were to observe the Sabbath of the land. We read, "When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord."—Lev. 25:2

Because the land was idle the seventh year, it was necessary that the Israelites reap enough the sixth year to sustain them until a crop could be harvested the ninth year. But the Lord promised to increase the harvest on the sixth year, amply for that purpose.—Lev. 25:20-22

Then extending the picture of the Sabbath, the Lord instructed

the Israelites to count seven Sabbaths of years, or forty-nine Sabbaths, and on the next Sabbath, or the fiftieth, they were to declare that year to be a Jubilee. This year was to be a time of **rejoicing** and **restitution**, in which broken families were reunited and lost lands were restored. The instructions were, in part, "In the year of this Jubilee ye shall return every man unto his possession."—Lev. 25:13

The subsequent instructions describe in detail how the restoration was to take place with justice and equity to all. This arrangement provided by God through their leader and mediator, Moses, was to be in itself a blessing to the children of Israel, but we believe it pictured a still greater blessing that God has in store for the world of mankind in his future kingdom. It is then that all men will be released from the debt of sin and its **bondage** and servi-

tude, through Christ, our Lord and his church—the greater Mediator of the New Covenant.

The Lord, revealing something of his plan to Moses in a prophecy recorded in Deuteronomy 18:15-19, spoke of the raising up of a future prophet like Moses. This is quoted by the Apostle Peter in Acts 3:20-24, and interpreted by him as follows: "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The restitution of all things involves the restoring of mankind to life, and dominion, and communion with God. These things were lost when Adam was disobedient in the Garden of Eden.

God, speaking through the Prophet Jeremiah and repeated by the Apostle Paul, tells us in more detail how restitution will be accomplished, saying: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying,

Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Jer. 31:31-34; Heb. 8:10-12

The essence of God's law that will be written in the hearts of the people is well stated by Jesus, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22:37-39) There are many things that will assist the Mediator to accomplish the work of writing God's law in the hearts of the people. We are told in Revelation 20:2,3 that Satan will be bound so that he can deceive the nations no more. Then in Ezekiel 36:25-27 the Lord said, "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. □

God Speaks through an Outsider

KEY VERSE: "Must I not take heed to speak that which the Lord hath put in my mouth?"—Numbers 23:12

SELECTED SCRIPTURE: Numbers 22:4-6; 23:7-12; 24:17

BALAK was a Baal-worshipping king of Moab, whose people were frightened when they saw what the Israelites had done to the Amorites. In association with Midian, Balak sent to the town of Pethor for Balaam to come and curse Israel, saying, "Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed." —Num. 22:6

Balaam turned down the first delegation from Balak because God said, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." (vs. 12) But Balak sent another delegation to Balaam. They were more "honorable" than the first and promised him honor and riches if he would

come and curse the Israelites. The greedy prophet agreed to go but with the condition imposed by God that he would say only what God told him to say.

The angel of the Lord preceded Balaam, who was riding on an ass. The animal saw the angel and turned aside out of the way. Then Balaam smote the ass to turn it back, and again the animal saw the angel and attempted to move out of the way and crushed Balaam's foot against a wall, and he smote her again. A third time the angel blocked the way of the ass, and Balaam again smote the ass with his staff. This time, however, the ass was miraculously given the power to speak and to protest. Finally, Balaam himself was permitted to see the angel of the Lord, who said, "Wherefore hast thou smitten thine ass these three times? Behold, I went out to withstand thee,

because thy way is perverse before me.” (Num. 22:32) Apparently Balaam’s only thought up to this time was the prospect of riches and honor, and hoping the Lord would curse Israel so that these rewards might be his.

After his encounter with the angel, Balaam was repentant and offered to return home, but the angel of the Lord said, “Go with the men: but only the word that I shall speak unto thee, that thou shalt speak.” (vs. 35) And so Balaam continued with the princes.

Upon meeting King Balak, Balaam immediately set to work for the opposers of God’s people. He had seven altars constructed upon which he offered seven oxen and seven rams. Then Balaam withdrew, saying, “Peradventure the Lord will come to meet me: and whatsoever he showeth me I will tell thee. And he went to an high place.” (Num. 23:3) He apparently had hope that the Lord would change his mind, and from the statement in Numbers 24:1, we get the thought that he was even endeavoring to use sorcery to induce God to change. “When Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.”

Three times the Lord permitted Balaam to entreat him with altars and offerings, but finally, as noted above, he was convinced that God would only bless Israel; he lifted up his eyes and pronounced the blessing. Balak, of course, was angry and sent Balaam back to his home.

But before Balaam left, God permitted him to pronounce a wonderful prophecy concerning the future of Israel and the deliverer who would come out of her, who would rule over the nations of the world. (Num. 24:15-19) “He took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.” □

Christian Life and Doctrine

THE KINGDOM OF GOD—PART 4 —Conclusion

Peace, Life, Restoration

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—Revelation 21:4

“HOPE springs eternal in the human breast,” wrote Alexander Pope. And so it has been in regard to man’s longing for worldwide peace. As the pages of history are examined, each one is found to be stained with the blood of those who have fallen victim to the ceaseless struggles of the nations.

“Throughout history there has been little difference in the frequency of war. The period from 1496 B.C. to A.D. 1861 shows 227 years of peace to 3,130 of war. The story of Western civilization, from Greece to the League of Nations, shows an average interval between wars of only two years, although individual countries show considerable variation.” (“War,” Collier’s Encyclopedia) Notwithstanding this bleak record of the past, men are ever hoping for a better day.

Undoubtedly a vital source of man’s hope for peace has been the message of the angels, given at the birth of Jesus, and recorded in Luke 2:14: “On earth peace, goodwill toward men.” For many years Christians have firmly believed that this message of the Bible was applicable to the world in this age. Almost every Christmas sermon held out world peace as an inevitable result of Christianity and its influence.

These promises kept the spark of hope alive, but they ended in keen disappointment when again and again the nations resorted to the use of force and warfare to settle their differences. Some have even forsaken the churches because

the promises offered have not materialized and the hopes raised have been rudely crushed.

Are the prophecies of world peace and goodwill to be considered as only visionary and actually incapable of fulfillment? Today, students of the Bible have come to the realization that there is nothing wrong with the prophecies but that it is their application which needs correcting. Now it is understood that the Bible's message of peace belongs to the Millennial Age, when God's kingdom is established upon the earth. There is no authority in the Word of God for holding out any promise of world peace during this present Gospel Age.

There is much that testifies to the validity of this conclusion. Jesus himself said to his disciples: "Ye shall hear of wars and rumors of wars . . . for all these things must come to pass. . . . For nation shall rise against nation, and kingdom against kingdom." (Matt. 24:6,7) Over and over again through the annals of history the cry has gone out: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up."—Joel 3:9,10

Is it not reasonable to assume that the earthly peace and goodwill mentioned at the time of the birth of the Savior would not commence until the Prince of Peace himself had returned in grandeur and glory? A close examination of the prophecies shows that the divine government of the kingdom will be needed to establish everlasting peace and harmony upon earth. Only through the exercise of such divine power and by direct intervention in the affairs of men will it ever be possible for the inhabitants of the earth to abide peacefully with their neighbors.

Attention will first be given to two prophecies relating to the birth of Jesus. Luke 2:14, "Glory to God in the highest, and on earth peace, goodwill toward men," becomes understandable when compared with Isaiah 9:6, 7: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called . . . the Prince of Peace.

Of the increase of his government and peace there shall be no end.’’

Notice how the peace prophesied at the birth of Jesus is inseparably linked with the establishment of his government or kingdom. During his first advent Jesus expressly said that his kingdom was not then to be established. (John 18:36) It was not until the nobleman in the parable of the pounds went away and returned the second time that the kingdom was to be set up and the reign begun.—Luke 19:11, 12

It might be asked, just how will God’s kingdom bring about the condition of universal peace? It will be accomplished by enforcing principles of truth and standards of righteousness on both a local and international scale. Divine force will at first be needed to put down all contrary rule and authority. ‘‘Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.’’—Ps. 46:8-10

It is not until God will ‘‘judge among many people, and rebuke strong nations afar off,’’ that man will realize that God’s decrees are to be enforced. (Mic. 4:3) He has determined that wars shall forever cease and that the incalculable suffering and horror they have caused shall never again be repeated.

It will require a rule of iron to accomplish this feat, which is to be carried out by Christ and his glorified church. (Ps. 2:6-12) Of that time the Scriptures declare, ‘‘Judgment also will I lay to the line, and righteousness to the plummet.’’—Isa. 28:17

Very exacting indeed will be the requirements to obey and to desist from former ways of violence, warfare, and injustice. Only thus will the nations consent to ‘‘beat their swords into plowshares, and their spears into pruninghooks,’’ and not

until the Millennial Age will it be true that “nation shall not lift up a sword against nation, neither shall they learn war any more.”—Mic. 4:3

Before the millennial reign will have proceeded very long, the inhabitants of the earth will begin to appreciate its many blessings. Not the least of these will be the peace and serenity enjoyed by all in God’s kingdom, when even fear itself will be abolished: “The meek shall inherit the earth; and shall delight themselves in the abundance of peace.”—Ps. 37:11

“In his days [during Christ’s millennial reign] shall the righteous flourish; and the abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.”—Ps. 72:7, 8

“They shall sit every man under his vine and under his fig tree; and none shall make them afraid.”—Mic. 4:4

“They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord.”—Isa. 65:25

As the work of the kingdom progresses still further, man’s appreciation of the boundless love and mercy of his Creator will result in his actively desiring to do the will of God. Welling up within his heart will be the inclination to help his fellowman and to love his neighbor as himself. When the disposition of man will thus be changed, peace and harmony will be everywhere evident.

No longer will it be because of divine command and enforcement, but because it has become man’s new desire and an integral part of his transformed heart. “After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”—Jer. 31:33

Today man’s fallen condition prevents him from establishing peace. “Human nature remains the basic ingredient in war-making. The psychological causes of war operate unceasingly because we are still essentially the creatures of

our emotions. Anger, pugnacity, greed, prejudice—these come into play . . . in relation to other causes of conflict.” —“War,” Collier’s Encyclopedia

But, thank God, these evil emotions are to be replaced by those of love, benevolence, kindness, generosity, and unselfishness, as the inhabitants of the earth learn righteousness in the kingdom. No obstacle will then remain to prevent the establishment of lasting and universal peace among all people.

“Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peacable habitation, and in sure dwellings, and in quiet resting places.”—Isa. 32:16-18

Everlasting Life and Happiness

Everlasting life is man’s most cherished hope and dream! Will it ever become a reality? Is there provision in the plan of God for such a desire as this? The Bible answers yes, but not in the way that many have been led to believe.

Tradition, with its roots in the ensnaring web of pagan philosophy, has taught that man is, by his very nature, immortal. When he dies, it is said, he does not actually experience death or the extinction of life but merely enters upon a new form of life, either higher or lower. The teaching of the Bible repudiates this concept by its plain statements:

“The soul that sinneth, it shall die.”—Ezek. 18:4, 20

“There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”—Eccles. 9:10

“The living know that they shall die: but the dead know not anything.”—Eccles. 9:5

“His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.”—Ps. 146:4

The first man, Adam, was endowed with the physical capability of living forever. He was created perfect and, in his Edenic surroundings, was supplied with all that was necessary to sustain his existence. There was just one requirement, however, which had to be fulfilled. God desired that his perfect human creation render perfect obedience to his commands. This Adam failed to do. As a result, death was imposed as the penalty for disobedience. "The wages of sin is death." (Rom. 6:23) Through Adam's fall, the entire human race was made subject to the tentacles of the dreaded enemy, Death.

"The horror of death is universal among mankind. It depends not so much on the pain that often accompanies dissolution as upon the mystery of it and the results to the subject and to the survivors—the cessation of the old familiar relations between them, and the decomposition of the body. This horror has given rise to an obstinate disbelief in the necessity of death, and to attempts, continually repeated in spite of disastrous experiences of failure, to escape it. . . . The picture thus presented of the desperate refusal of mankind to accept a cardinal condition of existence is one of the most pathetic in the history of the race."—James Hastings (ed.), "Death and Disposal of the Dead," *Encyclopedia of Religion and Ethics*

Yes, man has had good cause to fear death, and throughout history he has endeavored to postpone its realities. The early explorers of this continent searched diligently for the Fountain of Youth, thought to be situated in the New World. In our day, medical research is focused on the same problem of finding means of extending the span of human life. Some measure of success has been achieved:

"Medical and hygienic advances, both for the individual and the group, have served, particularly during the past generation, to prolong the expected life span of man. At the turn of the nineteenth century this was barely 45 years, and by 1978, this age span approximated 73.3 in the United

States. ("Longevity," Collier's Encyclopedia; Reader's Digest Almanac, 1980) Nevertheless, the fact that about 150,000 people are still dying every day shows that there is no escape from the Grim Reaper outside of the provisions which have been made by a loving God.

With this background of the origin of death and man's fruitless efforts to oppose it, consider now the only true source of hope. It is, of course, the Bible, in its revelation of a loving God who has designed a master plan of salvation. His plan provides for all the dead to come forth in the resurrection and to be given an opportunity to gain everlasting human life.

As previously outlined, the ransom sacrifice of Christ guarantees this opportunity to all. Recall the text in I Timothy 2:5,6: "The man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The due time for this testimony and the occasion for exercising the option of attaining everlasting life will be during the Millennial Age.

When all mankind will be granted an individual trial for life in the great thousand-year Judgment Day, there will be one universal law to follow: "Incline your ear, and come unto me: hear [obey], and your soul shall live." (Isa. 55:3) Obedience to the just principles of God's laws then in effect will be the key to all lasting human happiness.

It will also result in everlasting life for as many of the redeemed as are willing to comply with these laws. Only thus will "the desire of all nations" come, and man's longing for peace, happiness, and everlasting life be finally satisfied.— Hag. 2:7

In commenting on the longevity of life during the millennium, Jesus said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead . . . neither can they die anymore." (Luke 20:35,36) What did he mean by that statement? Should it be understood that when

brought back to the full measure of perfection through God's kingdom arrangements, man will become immortal? We believe not.

Death, as an entity or principle, will always exist. That is, the possibility of a human being dying because of disobedience to God will always be present through the endless ages of eternity. Nevertheless, it is understood from Jesus' statement that after the brief testing period of the close of the millennium, none of the redeemed will ever again deflect from God.—Rev. 20:7, 8

The question then arises, why will the majority of mankind obey God after the kingdom is established, whereas Adam failed to do so originally? Experience will prove to have made the difference. Adam had never experienced sin or the dreadful results of disobedience.

The world of mankind will have benefited from a twofold experience, first during the present life with evil and the results of disobedience, and later, in the Millennial Age, with good and the virtues of obeying the laws of God. With such a background of experience to help him, man will always desire to serve God and righteousness and consequently will live on indefinitely.

When God's plan of salvation is completed, both the church class and the world of mankind will have benefited from the blessings of everlasting life. There will be a vast difference in the nature and characteristics of this life, however. Immortality, in the proper sense of the word, will be given only to the church class. Everlasting human, or mortal, life will be apportioned to the world of mankind.

The kind of life which the church class will inherit is comparable to that with which God himself, the great fountain of all life, is endowed. God is a spirit being who inherently possesses the highest form of life, immortality, on the divine plane of being. This kind of life springs from within

(Continued on page 38)

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Tampa WFLA 970 8:30 p.m.

GEORGIA

Albany WALG 1590 7:30 p.m.

HAWAII

Honolulu KNDI 5:15 p.m.

IDAHO

Nampa KFXD 580 7:30 a.m.

Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Elmhurst WKDC 1530 8:15 a.m.

La Salle WLPO 1220 9:45 a.m.

Rockford WRRR 1330 6:15 a.m.

W. Frankfort WFRX 1300 9:15 a.m.

INDIANA

Gary (Sat.) WWCA

Hammond WJOB 1230 8:30 a.m.

La Porte WCOE

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.

Newport WNOP 8:00 a.m.

Winchester WWKY 1380 10:30 a.m.

MAINE

Portland WDCI-AM 9:45 a.m.

Portland WDCS-FM 9:45 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

MISSOURI

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

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLA 1270 12:00 noon

OHIO

Zanesville WHIZ 1240 6:40 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.

Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVWG 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

Seattle	KAYO 1150	6:45 a.m.	CEYLON		
Spokane	KICN-FM 99	3:00 a.m.	Radio Sri Lanka (Sat.)		9:45 p.m.
Spokane	KUDY 1280	9:45 a.m.	ITALY		
Tacoma	KMO 1360	9:45 a.m.	Europa Radio Milano		
Yakima	KUTI 980	6:45 a.m.	FM 83.300		11:30 a.m.
WISCONSIN			Euro Tele Radio Calabria		
Milwaukee	WZUU	7:00 a.m.	102 MHZ (Fri.)		5:30 p.m.
WYOMING			Radio Corleone Centrale		
Cheyenne	KSHY 1370	9:00 a.m.	FM 88-500 FM 92		11:00 a.m.
Sheridan	KWYO 1410	12:00 noon	NEW ZEALAND		
PUERTO RICO			Dunedin	4XD	11:45 a.m.
Aguadilla (Fri.)	WABA	8:00 p.m.	Whakatane	IXX	6:45 a.m.
CANADA			NIGERIA		
Edmonton, Alta.	CJOI	12:45 p.m.	Ondo State (Wed.)	OSBC	2245
Lethbridge, Alta.	CJOC	7:15 a.m.	PANAMA		
Vancouver, B.C.	CJJC 800	9:45 a.m.	Panama City	HOQ 1250	10:30 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.	PHILIPPINES		
Fredericton, N.B.	CFNB	10:15 p.m.	Manila (Sat.)	DWXX	9:15 p.m.
Corner Brook, Nfld.			SOUTH AFRICA		
	CFCB 570	12:15 p.m.	Joubert Park	SWAZI Music Radio	
Deer Lake, Nfld.			(Wed.)		11:30 a.m.
	CFDL-FM	12:15 p.m.	SPAIN		
Port au Choix, Nfld.			Radio Gerona (Mon.)		9:45 p.m.
	CFNW	12:15 p.m.	TONGA		
Port aux Basques, Nfld.			Nuku' Alofa (Mon.)		5:30 p.m.
	CFGN 910	12:15 p.m.	VIRGIN ISLANDS		
St. Andrews, Nfld.			St. Croix	WSTX 970	9:00 a.m.
	CFCV-FM	12:15 p.m.			
St. Anthony, Nfld.					
	CFNN-FM	12:15 p.m.			
Stephenville, Nfld.	CFSX	12:15 p.m.	SPANISH RADIO BROADCASTS		
Hamilton, Ont.	CKOC	6:45 a.m.	ARIZONA		
Oshawa, Ont.	CKLB 1350	7:15 a.m.	Nogales	KFBR 1340	9:00 a.m.
St. Thomas, Ont.	CHLO	10:45 a.m.	FLORIDA		
Montreal, P.Q.	CFMB	5:15 p.m.	Coral Gables	WRHC	8:45 a.m.
Prince Albert, Sask.			TEXAS		
	CKBI 900	7:30 a.m.	San Antonio	KUKA 1250	8:45 a.m.
Regina, Sask.	CKRM	7:45 a.m.	URUGUAY		
Yorkton, Sask.	CJGX 940	10:00 a.m.	Montevideo	Radio El Espectador	
BRITISH WEST INDIES			810 k.c.	(Sat.)	1:30 p.m.
Grand Cayman	Radio Cayman	11:15 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

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

FLORIDA

Miami WKID

GEORGIA

Albany WTSG Channel 31
 Sunday 9:30 a.m.
 Atlanta WATL

ILLINOIS

Champaign-
 Decatur
 Springfield WBHW

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO

TEXAS

Lubbock KCBd

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

There have been additional changes in the stations and times of our satellite transmission broadcasts. The broadcasts are on SUNDAYS UNLESS OTHERWISE NOTED:

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
ALABAMA (7:30 a.m.)		COLORADO (6:30 a.m.)		Tampa-St.	
Anniston Channel 2		Denver Channels 20, 26, 28		Petersburg Channels 19, 24, 31, 33	
Birmingham Mountain Brook		Grande Junction Storer		West Palm Beach Channel 11	
Huntsville-Decatur- Florence Channel 9		CONNECTICUT (8:30 a.m.)		GEORGIA (8:30 a.m.)	
Mobile- Pensacola Channels 19, 29		Hartford Channel 33		Albany Channel 13	
Montgomery Channels 6, 22		New Haven Rollins		Atlanta Channels 6, 17, 21, 22, 25, 27, 28, 30, 36	
ARIZONA (6:30 a.m.)		Southern Connecticut Storer Valley		Cable TV Co. Fayette Telecom	
El Centro- Yuma U.A. Columbus		DELAWARE (8:30 a.m.)		Augusta Cablevision	
Phoenix Channels 2, 17, 30, 31		Philadelphia Channels 2, 22		Columbus Channel 18	
Tucson Channels 2, 17, 20 Sajuro Cable		FLORIDA (8:30 a.m.)		Tallahassee Channel 12	
ARKANSAS (7:30 a.m.)		FL.		IDAHO (6:30 a.m.)	
Fort Smith Channel 10		Lauderdale Channel 25		Boise Channel 18	
Joplin- Pittsburg Channel 19		Broward Dade Hollywood		Idaho Falls Channel 10	
Jonesboro- Little Rock Channel 15		FL. Myers- Naples Channel 9		Spokane Channel 5	
CALIFORNIA (6:30 a.m.)		Jacksonville Channels 20, 22		ILLINOIS (7:30 a.m.)	
Fresno Channel 13		Orlando-Day- tona Beach Sanlando		Chicago Channels 14, 19, 21, 33	
Los Angeles Channels 18, 19, 44		ATC		Davenport Channels 7, 19	
San Diego Channel 22		Miami Channels 5, 7, 18, 25		Teleprompter Channel 12	
San Francisco Channel 18		Panama City Channel 2		Evansville Channel 19	
San Luis Obispo Channel 25		Sarasota Channel 12		Peoria Channel 23	
				St. Louis Channel 23	
				Southwestern Metro East	
				INDIANA (8:30 a.m.)	
				Chicago Channel 10	

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
Cincinnati	Fairbanks Cable of Indiana	Fort Wood	Channel 4	Dayton	Channel 4
Indianapolis	Channel 19 American Sentinel Commun.	St. Louis	S.W. Missouri Channels 13A, 18, 23, 33	Lima	Cable Communications Channels 9, 10
IOWA (7:30 a.m.)		MONTANT (6:30 a.m.)		Youngstown	
Cedar Rapids-		Missoula-	Channel 3	OKLAHOMA (7:30 a.m.)	
Waterloo	Waterloo	Butte		Oklahoma City	Channels 8, 22
Des Moines	Channels 4, 5, 35	NEBRASKA (7:30 a.m.)		Oklahoma City	Channels 6, 10, 16, 18, 21
Lincoln-		Lincoln-		Green Country	
Hastings		Hastings-		Wichita Falls-	
Kearney	Channels 4, 10	Kearney	Channel 36	Lawton	Channel 11
Sioux City	Channel 23	Omaha	Center Channel 29	OREGON (5:30 a.m.)	
KANSAS 7:30 a.m.		NEVADA (5:30 a.m.)		Boise	Channel 12
Joplin-		Las Vegas	Channel 20	Eugene	Channels 2, 5
Pittsburg	Channel 3	Salt Lake City	Channel 12	Portland	Teleprompter Channels 13, 26, 30, 44, 83
Kansas City	Channel 5A	NEW HAMPSHIRE (8:30 a.m.)		PENNSYLVANIA (8:30 a.m.)	
Wichita-		Boston	Warner-Nashua Channel 10	Erie	Channels 8, 18
Hutchinson	Channel 6	Hanover	Channel 10	Erie Telecom.	
KENTUCKY (8:30 a.m.)		NEW JERSEY (8:30 a.m.)		Johnston-	
Bowling		New York	Telecom	Altoona	Channels 5, 8
Green	Channel 20	Philadelphia	Teleprompter Vision	Philadelphia	Channels 7, 14, 15, 20, 23
Charleston-		Philadelphia	Channel 20	Brandywine	Cablevision
Huntington	Channels 4, 5	Storer	Comcast	So. Eastern	Ultra Com
Evansville	Channels 2	U.A.-Columbia		Pittsburgh-	
Lexington	Channels 3, 31	NEW MEXICO (6:30 a.m.)		Wilkes-Barre-	
Louisville	Channels 21, 29P, 30	Albuquerque	Channels 9, 11, 12, 20	Scranton	Channels 5, 10
Nashville	Channel 10	El Paso	Channel 3	Blue Ridge	
LOUISIANA (7:30 a.m.)		Sun		SOUTH CAROLINA (8:30 a.m.)	
Baton Rouge	Channel 8	White Sands		Charleston	Storer
Lafayette	Channel 7	Cablecom-Keswell		Columbia	Channels 4, 19F
Monroe-		Roswell	Teleprompter-	Wilmington	Channel 12
Eldorado	Channel 2	Lovington		SOUTH DAKOTA (6:30 a.m.)	
New Orleans	Teleprompter	NEW YORK (8:30 a.m.)		Sioux City	Channel 30
Shreveport-		Albany-		Sioux Falls	Yankton
Texarkana	Channel 2	Schenectady-		TENNESSEE (7:30 a.m.)	
MAINE (8:30 a.m.)		Troy	Channels 6, 13, 17, 29	Chattanooga	Channel 18
Portland-Po-		Buffalo	Channels 3, 11	Knoxville	Channels 14, 21
land Springs	Cable TV-Kennebunk	New York	Channels 10, 17, 29	TCI	
MARYLAND (8:30 a.m.)		Rochester	Channels 32, 33	Nashville	Channel 26
Baltimore	Channel 15	Syracuse	Auburn	TEXAS (7:30 a.m.)	
Washington	Channel B3	NORTH CAROLINA (8:30 a.m.)		Abilene-	
Boston-		Charlotte	Channel 22	Sweetwater	Channels 6, 10, 14, 17
Worcester	Channels 16, 25, 36, 42	Greenville-		Amarillo	Channel 15
Springfield	Channel 25	New Bern-		Austin	Channel 17
MICHIGAN (8:30 a.m.)		Washington	Channel 25	Corpus Christi	Channels 7, 36
Detroit	Channels 2, 25B, 31, 38	Greenville-		Dallas	Channel 21A
Flint		Spartanburg-		Dallas-	
Saginaw	Channel 18	Asheville	Channel 12	Fort Worth	Channels 8, 19, 24, B30, 34, 35
Grand Rapids-		Norfolk-		El Paso	Channel 13
Kalamazoo-		Portsmouth-		Houston	Channels 8, 12, 17, 21, 24, 25
Battle Creek	Channels 6, 10	Newport News-		Teleprompter-Galv.	
Coldwater		Hampton	Channel 22	Channel 11	
South Bend-		Raleigh-		Laredo	Channel 10
Elkart	Channel 30	Durham	Channels 9, 22, 24, 32	Lubbock	Channel 11
Traverse City-		Alert		McAllen-	
Cadillac	Great Lakes	NORTH DAKOTA (6:30 a.m.)		Brownsville	Channel 9
MINNESOTA (7:30 a.m.)		Fargo	Channel 12	Odessa-	
Minneapolis-		OHIO (8:30 a.m.)		Midland	Channels 3, 13
St. Paul	Channel 7	Akron-		San Angelo	Channel 10
MISSISSIPPI (7:30 a.m.)		Cleveland-		San Antonio	Channels 3, 28, 34 Cable TV of Bexar
Jackson	Channel 7	Canton	Channels 10, 18, Q21	Waco-	
Meridian	Channel 9	Cincinnati	Channel 23, 33	Temple	Channel 19
MISSOURI (7:30 a.m.)		Cleveland	Channel 18	Community	
Columbia-Jef-		Cleveland-		Wausau-	
erson City	Channel 11	Canton	Channel 8	Rhineland	Channels 6, 12, 23
Kansas City	Channel 8	Columbus	Tele Media	WYOMING (7:30 a.m.)	
Discom Satellite		Channels 5, 12, 19	Warner Amex	Casper-	
Landmark		McDonald Group		Riverton	Channel 4
Springfield	Channel 4				

(Continued from page 31)

itself, is not dependent upon any other source, and is death-proof.—John 4:24; 5:26; I Tim. 1:17; 6:16

Who would dare to aspire to such a life unless the Scriptures made it abundantly clear that God intends to share the divine nature and has extended an invitation to such a position? In the Bible, immortality is ascribed only to God, Jesus Christ, and the church class. It is never mentioned in connection with mankind in general.

It represents the very highest reward for faithfulness that could be granted “to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life.” (Rom. 2:7) “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.”—II Pet. 1:4

What kind of everlasting life, then, will the world of mankind be granted, if not immortality? It will be mortality, or mortal life, in the correct sense of the word. Today this word is generally misused to describe the state of human life in which death is unavoidable. All around us is witnessed the inevitability of death, leading to the conclusion that all mortals, or human beings, must die. But this is true only under the present reign of sin and death, which will soon be ended in the kingdom, when “the last enemy that shall be destroyed is death.”—I Cor. 15:26

Mortality then will be a condition of perfect human life which will continue forever, so long as man maintains his obedience to the Creator. It will always be dependent upon a higher source for its existence. As already discussed, death will still be a possibility, but not an inevitability, and indeed not a probability.

Apart from gaining everlasting life, still other blessings will accrue to man in the kingdom. Reflect for a moment on the plight of humanity through the centuries. Think of all the misery, heartache, suffering, selfishness, sickness, and pain that have afflicted man in his deplorable fallen condition. All

these are traits of imperfection which accompanied the death sentence and have run parallel to it.

When mankind is released from the bondage of death, these other stains of sin will gradually be removed as the world comes into harmony with the ways of God. The nighttime of suffering will be over and the majority of mankind will be eager to look upward for divine deliverance. "For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning."—Ps. 30:5

Thus the benefits of the kingdom will include not only everlasting life but an enjoyment of that life to its fullest possible extent. Pain, sorrow, and sickness will flee into the background memory of the past, never again to mar the glorious state of man in his perfection. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." (Isa. 33:24) "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

Yes, God's favor in the millennial morning will result in resurrection, righteous judgment, universal peace, everlasting life, and freedom from sickness and pain. In a setting such as this, far exceeding all the cherished hopes and dreams of the philosophers and reformers of all ages, no wonder people will be happy!

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:5,6,10

Harmony with the Creator

Thus far we have viewed the establishment of God's kingdom upon the earth as a future progressive event unparalleled in the history of the world. In the completed sense, this future kingdom will represent a restoration of that which already existed in the initial period of man's creation. The early chapters of Genesis describe the establishment of the first kingdom and the circumstances leading to its withdrawal. The closing chapters of Revelation, in highly pictorial language, depict the restoration of that kingdom and its glorious benefits to man.

The process of bringing the alienated human race back into accord with God is called the doctrine of the atonement. The necessity for the atonement is one of the most fundamental teachings in the Bible. Over and over again is repeated the theme of man's fall, his need of a Redeemer, the sacrificial work of Christ, and finally the coming kingdom as the agency to accomplish the needed conciliation. In many circles today, however, the plain teachings of the Bible regarding the fall of man and his present state of alienation from God are made light of and discounted as too primitive a belief to be retained in modern theology. The authenticity of the whole Genesis account of the entrance of sin into the world is repudiated by labeling the book as mythology, noteworthy only for its literary style. Man is pictured as making steady progress toward the sublime state as a result of his own exalted efforts.

But how differently the Scriptures view the matter! The Book of Genesis shows that Adam was originally created in the mental and moral image of God. He was placed in a garden-like environment "eastward in Eden," flourishing with the vegetation needed to sustain life. He was given dominion over all the lower animals, whether creatures of the air, land, or sea. In effect, Adam was a king of an earthly kingdom which had been established for him by God.

His conversing with God in the cool of the evening demonstrated the fellowship and communion which he enjoyed with the Creator as one of his sons on the human plane of existence. Here was a picture of perfect tranquillity and harmony existing between man and his Creator in the original kingdom of God.

How quickly this scene was changed, however, when Adam transgressed the law of God! He lost the right to reside in the earthly paradise which had been his. Thorns and thistles and the sweat of his brow as he labored for a living were to become his lot. Under the sentence of death, physical, mental, and moral decay began to set in, each day carrying him farther away from the original state of perfection.

Under these circumstances of condemnation and imperfection, he also lost the right of fellowshipping directly with his Creator. Thus was forfeited the original kingdom of God and earthly paradise, a permanent loss, were it not for a plan of salvation designed by a loving God.

This is the Genesis account of the creation and fall of man. If it is mere mythology and cannot be depended upon as the inspired Word of God, then the foremost personalities of the Christian church have been deceived. Jesus frequently cited incidents mentioned in Genesis in his own personal ministry among the Jews, such as in Matthew 23:35 when he referred to Abel, and Matthew 24:37 when he spoke of Noah.

And the great Apostle Paul confirmed the creation account when he wrote, "The first man Adam was made a living soul." (I Cor. 15:45) Whom, then, are we to believe? We prefer to side with Jesus and Paul, accept the Book of Genesis as authentic, and observe that those who try to discredit it are not benefiting by the enlightenment which it provides.

Another objection has been advanced by those who deny man's need for atonement. Their argument is that God should simply forgive man for a disobedient act, especially

for a first offense. Thus, if the account of man's fall in the Garden of Eden be true, God should have immediately reinstated him to favor. This objection seems somewhat plausible on the surface. The basic question to be resolved is, could God have forgiven his wayward human creation without requiring an atoning sacrifice?

Before this question can be answered, it will be necessary to provide a background sketch of the character of the Creator and of the setting of man's creation. The Bible describes God as an invisible spirit being, possessing grand attributes of character which are in perfect balance with each other. Briefly, the chief characteristics of God are wisdom, justice, love and power. All these attributes are constantly working together in every act in which God is engaged. As the great Sovereign of the universe, God conducts all his affairs in perfect harmony with each of these four basic attributes.

Consider now how these must have reacted to the impulse of simply forgiving the transgression of man: divine wisdom at once would have foreseen the dangers of such a course. God had originally declared that the penalty for disobedience would be death. If he now altered the consequences, others of God's intelligent creatures, as well as man, would conclude that God was changeable and his word not trustworthy. The Scriptures expressly declare that in God there "is no variableness, neither shadow of turning."—James 1:17

Further, divine justice pointed to God's position as the lawgiver of the universe. He is the great king of many creations on various planes of existence in addition to that of man. Man's disobedience to the just laws of his Creator represented a rebellion in one quarter of the vast universe. It had to be dealt with fairly and strictly in accordance with those laws. Could one measure of justice be meted out to man and another to the remainder of creation? No, divine justice demanded the same standard, which was an exacting one of full obedience to the divine will. Justice, then,

required that the death penalty be carried out as originally imposed.

Divine love desired that man should be fully forgiven. God's mercy and compassion had already provided a way of meeting the strict requirements of his justice. The solution was a plan of salvation (conceived before the creation of man) centering around a substitutionary sacrifice to be offered on behalf of Adam. The Son of God would be commissioned to perform this task, to which he willingly consented.

He would undergo a change of nature from the spiritual to the human state. He would become a ransom, an exact equivalent to Adam in his perfection, and then voluntarily offer his life as an atoning sacrifice. "Ye were . . . redeemed with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained [foreknown] before the foundation of the world." (I Pet. 1:18-20; Heb. 10:5-7) Thus would divine justice be fully satisfied, since a perfect human life was to be offered for the transgression of Adam.

Thus, too, the life of Adam would not be forfeited forever but would be restored in the resurrection on the basis of the merit of the Redeemer. And not only Adam, of course, but the entire human race condemned in him would benefit from such a plan.

This, then, is the method which God adopted to begin the work of atonement. It carries a logic which at once satisfies the reasoning of the inquirer for truth, and it counters all objections that are raised against it. It is a plan to which all the attributes of God's character can give wholehearted consent. And the great power of the Almighty One is pledged to carry it out.

Thus it is seen that man will ultimately be forgiven, but through a course which provides him with a valuable lesson in the results of disobedience to the divine will. It is a pathway which leads from condemnation in Adam to justification in Christ.

Further Proof

If the doctrine of the atonement is fundamental, then it should be possible to produce additional scriptural support for it throughout the Bible. Evidence should be available showing the present fallen state of man, the method God has devised to redeem him and restore him, and the final outcome of the application and execution of such a plan. Consider first the following texts to determine whether man is described as being in a condition out of harmony with God:

“By the offense of one, judgment came upon all men to condemnation; . . . by one man’s disobedience many were made sinners.”—Rom. 5:18,19

“We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one. . . . They are all gone out of the way.”—Rom. 3:9-12

“Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.”—James 4:4

“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him.”—Rom. 5:8,9

Is not the conclusion self-evident? All mankind is described as sinful, unrighteous, at enmity with God, and under his condemnation and wrath. The only exception to this general rule is the church class. All dedicated believers, on the basis of their faith in the atoning sacrifice of Jesus on their behalf, are justified, or reckoned acceptable in God’s sight. All others stand separate from the righteousness and perfection of God, wholly condemned before the divine bar of justice.

Originally the only separating influence between God and man was the sentence of death for disobedience. Now—as a result of the accumulated effect of many years of alienation and sin—degradation and depravity have set in, removing man still farther away from the divine image.

As a result of the atoning sacrifice of Jesus, all men are guaranteed an awakening from the dead. As previously shown, however, all will return from the tomb with the same character which had been developed in this life. Even the noblest individuals will have some measure of imperfection, and the average lot of man, no doubt, will display a considerable tinge of sin.

Unless, therefore, God were to provide some means of assistance, all men would immediately be condemned again to death. Their imperfection would prevent them from rendering full obedience to the divine will and would only lead to a renewed condemnation. Thank God, provision has been already made in the divine plan to permit the temporary shielding of all humanity during the thousand-year kingdom while the great work of restoration proceeds.

Jesus Christ and his church will act in the capacity of Mediator between God and man. They will act in a manner similar to that of Moses during the inauguration of the old or Law Covenant with the nation of Israel. When this covenant was originally instituted, Moses was selected by God to come up on the mount of Sinai and obtain the tables of the Law directly from God.

Before he set forth the Law to the people, Moses sprinkled the tables of the Law with the blood of sacrificed animals. If the Israelites had been able to live up to the requirements of this covenant in full obedience to the will of God, they would have received everlasting life.

This entire proceeding foreshadowed a much greater and more beneficial arrangement. Jeremiah 31:31-33 states: "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah. . . . After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

God will establish a New Covenant with man, starting with Israel and finally encompassing all the families of the earth.

Instead of Moses, there will be Christ and the church to act as the Mediator of this covenant. "Jesus the Mediator of the New Covenant." (Heb. 12:24) "God . . . hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—II Cor. 5:18

Jesus and the church class will be in Mount Zion, a symbol of the spiritual phase of the kingdom, administering the affairs and laws of that kingdom. Instead of the blood of animals, there will be the merit of the blood of Jesus, which will make the New Covenant possible and eventually take away the sin of the world. The Mediator will set forth the laws and regulations of the kingdom and assist all those who are willing to come to a full knowledge of the truth. Thus all will be informed of their privilege to return to harmony with God and gain everlasting life.

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

There is yet another beautiful picture of the great work of sin removal in the kingdom period, found in the experiences of the Israelites under the old Law Covenant. To compensate for the inability of the people to live up to the requirements of the Law, God instituted tabernacle sacrifices, which typically cleansed the people of their sins. The high priest offered the sacrifices of specified animals, which were accepted by God as an atonement for sin.

Jesus is referred to in Scripture as the great high priest (Heb. 4:14), and his true followers as his underpriests. (Rev. 20:6) The faithful sacrifices of the church class during this life qualify them to become underpriests in the Millennial Age. As priests of God, they will reign together with Jesus for the express purpose of blessing the masses of humanity returning from the grave.

As a result of receiving instruction in the ways of righteousness and acting in harmony with it, the world will gradually be restored to the original state of perfection as represented in Adam. At the end of the thousand years they will be fully cleansed of all imperfection and enabled to stand in the presence of God without the need of a Mediator.

There is an interesting text of Scripture bearing on the restoration of man's lost dominion, which has generally been overlooked by most Christians. It is found in Acts 3:20,21: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Here is a clear statement connecting the second advent of Christ with blessings of restitution—a restoration of all that was lost in the fall of man.

Notice that this text cannot apply to the church, which is promised a new thing—the reward of the divine nature. It does apply to the whole world of mankind, who will be blessed by a restoration of that which was lost—perfect human life with abundance. During the times of restitution, man will regain his original state of perfection, a mental and moral likeness of God, the dominion of earth, and harmony with the Creator.

Not only was this statement made by the Apostle Peter, but, as he points out, it has been spoken by the mouth of all God's holy prophets since the world began. How strange, then, that more Christians have not understood that the kingdom era was designed to be one of blessing and benefit for man.

Other scriptures elaborate further on how the church class will be used in accomplishing man's restoration. The call of the church was not intended to result in the selfish enjoyment of heavenly bliss. Rather, the church was designed by God to act as his instrument in blessing all the families of the earth.

One of the earliest evidences of this is found in the Old Testament, in God's promise of blessing to Abraham. God said to him: "I will bless thee, and . . . I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore. . . . And in thy seed shall all the nations of the earth be blessed." (Gen. 22:17,18) The Apostle Paul later explained that the seed mentioned in this promise was in reality Christ and also his church. He wrote: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29

How will Christ and the church accomplish the blessing of all the families of the earth? The essential features of the work they will accomplish during the millennial kingdom have already been touched upon. The method to be used is summed up in Isaiah 49:8-10:

"Thus saith the Lord . . . I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them."

Within the wording of this text are hidden rich gems of truth. The broad outlines of the entire work of reconciliation to be carried on by Christ and his glorified church are found therein. God's purpose for the church is shown in its position as mediator of a covenant with the people. The people to be blessed by this New Covenant are not just those who happen to be living at the time but include all that are in the grave.

To these prisoners, bound by the shackles of sin, ignorance, superstition, and death, it will be the privilege of the church class to say: "Go forth, . . . show yourselves." This is another way of expressing the resurrection of the dead and

the enlightenment which will accompany it and be available to all during the kingdom.

The inhabitants at that time shall not hunger nor thirst, not only because of the abundance of natural food, but also because they will be nourished and sustained by the truth of God's Word. Through processes of instruction and judgment, all mankind will be led back to the ways of God and to harmony with him.

“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”—I Cor. 15:24-26

What is the end mentioned here? Not the end of time, or the end of the earth. It is the grand finale of the thousand-year reign of Christ and the church. It represents the climax of God's great plan of salvation, marking the moment when the earthly creation will have been fully purified and brought back to the perfection lost in the fall.

The mediatorial reign will then have accomplished its objective, and the need for the Mediator will have ceased. When Christ returns the kingdom to the Father, man will again stand directly before his Creator to enjoy all the benefits of human sonship. Reconciliation between God and man will be complete.

“God be merciful unto us and bless us and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. . . . Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear [reverence] him.”—Ps. 67:1-7

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. What New Testament character was honored by having Jesus say concerning him, "Behold an Israelite indeed, in whom is no guile"?
2. What have the two words 'Golgotha' and 'Calvary' in common? What event made these two words important?
3. Psalm 40:7,8 records these words: "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 written within my heart." To whom does this prophecy apply?
4. Complete this scripture: "For other foundation can no man lay than that is laid, . . ."
5. You have heard the expression, "He is a Moses to lead the people into the Promised Land." Did Moses go into the Promised Land with the people of Israel?
6. What did John the Baptist mean when he said, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice" (John 3:29) Who is the bride? Who is the bridegroom? Can you identify the friend of the bridegroom?
7. What is the third commandment?
8. Which is correct? (a) The Old Testament prophets hoped for a future life centered in the immortality of the soul, thus expecting a change at death from human to spirit nature, or (b) The Old Testament prophets hoped for a future life centered in the mortality of the soul, its death, its redemption through a Savior, and its resurrection.
9. The Bible contains these terms: "The Prince of Peace" and "the prince of this world." Do they both apply to the same person? To whom do they apply?
10. The Bible speaks of three different ways, (1) the narrow way (Matt. 7:14); (2) the broad way (Matt. 7:13); and (3) the highway. (Isa. 35:8-10) Distinguish between these three ways. Where does each one lead? Who walks on each?

(Answers on Page 61)

Christian Life and Doctrine

The Table of the Lord

“Thou preparest a table before me in the presence of mine enemies.”—Psalm 23:5

THE table to which the psalmist refers, and which he declares had been prepared for him by the Lord, is well illustrated by the oriental shepherd's provision for his sheep. In using this language we need not think of David as departing from the shepherd and sheep illustration employed in the earlier verses of this psalm, and picking up a new metaphor. Rather, he is continuing the lesson of the Lord's care for his people by referring to another custom of the shepherd, namely, that of especially protecting a choice feeding ground from enemies of the sheep, thus permitting them to graze contentedly and safely.

In that wild country where David tended his father's flocks, the sheep were probably never entirely safe from attack, but often in and around the choicest of the feeding grounds deadly enemies of the sheep lurked in greater numbers than elsewhere. If the sheep were to benefit from these especially green pastures, extra precaution and watchfulness had to be maintained by the shepherd and his assistants. It may be to this that David referred when, in the shepherd psalm, he addresses his Lord, saying, “Thou preparest a table before me in the presence of mine enemies”—that is, directly in the presence of enemies, and in spite of them.

What a true illustration this is of the manner in which God has cared for all his sheep of the Gospel Age, and particularly those of us who are living at this end of the age. Rich and nourishing indeed has been the spiritual food which our Good Shepherd has provided for us; and even though we are surrounded by enemies, his protecting care has enabled us to

continue feeding in peace and quietness. The table provided for us consists, of course, of all the precious truths of God's Word, his precious promises, his instructions, and the opportunity thus afforded of understanding his plans and purposes. It is on these that we live as new creatures in Christ Jesus. Yes, we live "by every word that proceedeth out of the mouth of God."—Matt. 4:4

In a very special way, and in fulfillment of his own promise, the Good Shepherd has, at this end of the age, prepared a table for his sheep, and they have been feasting at this table throughout the entire harvest period. This is in harmony with Jesus' promise that when he returned he would gird himself and serve his people with "meat in due season." This meat in due season has been provided in abundance. The Good Shepherd has indeed prepared a wonderful table for us, and in that provision we daily rejoice—Matt. 24:45

Present Truth

We are prone to forget how wonderfully the Lord has blessed his people in this end of the age. There is a danger that the truth may become commonplace in our hearts, that we will no longer appreciate it as we should. If we are not sufficiently alert to our privileges it is possible for a spiritual lethargy to creep over us, causing us to become indifferent to the great value of the truth in our lives.

Meat in due season is what the Lord has promised to provide for his people. As the Good Shepherd, he knows just what his sheep need. He knew what was essential for the welfare of the Early Church. He knew what his people needed throughout the Middle Ages. During that dark and threatening time a special place was prepared for them in the wilderness, where they were nourished for twelve hundred and sixty years. (Rev. 12:6, 14) And now in the end of the age the Good Shepherd is again providing for his sheep. How soul-satisfying indeed is the table he has prepared for us! And how true it is that it has been prepared in the presence of our enemies!

The Lord's people need the sustenance of present truth today if they are to remain alive as new creatures. The weeds of false doctrine have no power to sustain spiritual life. The erroneous conceptions of Christianity are failing, and those who have nothing better on which to feed are losing their faith in God and in his Word. Unbelief is sweeping over the earth like a tidal wave. The theories of nominal churchianity cannot stand up against it. Only those who know the truth, and who are daily feeding upon it, are able to stand.

It is said that shepherds of the East, when preparing a table for the flock, make sure that no poisonous weeds are growing amidst the grass. How wonderfully this illustrates the Good Shepherd's care for his sheep during these last days! When our Lord returned and prepared this table by supplying meat in due season for the household of faith, an important phase of his preparation was the removal of the poisonous doctrines of mystic Babylon in order that his sheep might feed upon the pure truths of his Word without injury to them as new creatures.

As a result of the foretold falling away from the faith which occurred following the death of the apostles, practically every precious doctrine of the divine plan became distorted. Man's fall into sin and death took on a new and strange meaning. Instead of death being the penalty for sin, it was taught that fallen man was to be eternally tortured in a hell of fire and brimstone. Instead of the hope of salvation meaning that man would have an opportunity of being restored to the lost paradise, it meant an escape from the necessity of being tortured forever.

The coming to earth of God's beloved Son to be the Redeemer of the lost race was distorted to mean that God himself became incarnate in flesh. The death of Jesus was misinterpreted to mean that God only appeared to die. By some strange quirk of theology it was taught that Jesus was divine when on earth, but after his feigned death and resur-

rection he returned to heaven as a man, in a human body, scarred by the wounds received at Calvary.

The call and development of the church, which is shown in the Bible to be a preparation for the later blessing of all the families of the earth, became merely a means of escaping eternal torture. The heavenly promises of the Bible, assuring each one who follows faithfully in the footsteps of Jesus, of glory, honor, and immortality, and the privilege of reigning with him in his kingdom which will bless the world, came to mean that the only ones to be saved were those who would go to heaven instead of to eternal torture when they died.

The true understanding of the manner and purpose of Christ's second coming was also lost, with the result that his return became associated with what was often thought of as the crack of doom. Misconceptions of our Lord's return included the much feared burning up of the earth and a twenty-four hour judgment day. These are but samples of the crude notions and weird superstitions which, through the centuries, had replaced the pure doctrines of the Word of God. All of these might very well be classified as "doctrines of devils" (I Tim. 4:1), for surely they represent the cunning mind of the Devil, the archdeceiver of mankind.

Reverting to the shepherd and sheep illustration, we might think of all these misconceptions of God's plan as poisonous weeds which through the centuries had grown up in the feeding grounds of the sheep. We can readily see that in preparing a table of meat in due season for his people in this end period of the age, it was essential for the returned Lord to remove these weeds, that the pure food of his Word might flourish for the benefit of his people. And the thoroughness with which he has done this can be testified to by all who are rejoicing in present truth.

As is usually the case where outright miracles are not required, the Lord used a human messenger in preparing the present truth table for his people—"that servant"—who was

“wise” because he humbly followed the directions of God’s Word, and “faithful” to the full extent of actually laying down his life in the service of the Lord, the truth, and the brethren. (Matt. 24:45) That monumental library of truth, **Studies in the Scriptures**, stands today as a veritable banquet of truth for the spiritual nourishment of those who are endeavoring faithfully to follow the Good Shepherd.

Now, through the loving provision of the Good Shepherd, the Lord’s people are able to discern between the nourishing spiritual food of the Scriptures and the errors which through the centuries became associated with the truth. And what a great source of rejoicing this has been to all the consecrated! Now it can be seen that instead of marking the end of all hope for the unconverted, the second coming of Christ signals the ushering in of a time of blessing for “all the families of the earth”—the “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:21

In the light of this glorious hope of restitution for the world of mankind the ransom work of Jesus took on a depth of meaning that previously was impossible to discern. It can now be seen that the death of Jesus as man’s Redeemer guarantees an opportunity of life for all mankind, the dead as well as the living, and that a provision has been made through the great Mediator—Christ and the church—for the merit and efficacy of the ransom to be testified to all “in due time.”—I Tim. 2:4-6

With these basic truths of the divine plan freed of the entangling errors which prevented the Lord’s people from discerning their beauty, other features of the plan fell readily into place, each in its own way revealing the glorious attributes of the divine character in a way which increased the faith and hope and love of all who were privileged thus to feast at the table which the returned Lord had prepared for his sheep.

The fall of man; the giving of the Law to the typical house of Israel; the manner and purpose of God’s dealings with the

fleshly house of Israel; the first advent of Jesus—its manner and purpose; the call of the church and her exaltation to joint-heirship with Jesus in the heavenly phase of the kingdom; and, in fact, all the doctrines of the divine plan, can now be seen clearly, and the truth-hungry sheep of the Lord's pasture can feast upon them in quietness and in assurance.

Enemies

This bountiful provision of spiritual food is spread for the Lord's sheep, the psalmist declares, in the presence of enemies. How true that is of the experiences of the Lord's people who, while in the world, are not of it. We are surrounded on every hand by enemies—enemies that would rob us of the right to enjoy the blessings of the Lord's table, and, if they were permitted, would destroy us as new creatures. Chief among these enemies is Satan, or, as the apostle describes him, "your adversary the Devil."—I Pet. 5:8

The Devil is a wily foe of the Christian. His attacks are stealthy and subtle. He endeavors to make the sheep believe he is their friend. Operating through human agencies he suggests that there is better food than that which is to be found at the Lord's table. He tries to convince the sheep that poison weeds of error are better than the wholesome grass of pure doctrines found within the outline of the divine plan of the ages.

Satan is too clever to suggest openly to the Lord's people that false doctrines are better for them than the truth. His method is to raise doubts in their minds concerning the truth. He appeals to their pride, telling them that they should allow those who don't believe the truth to air their unbelief among them. They are told that they should be broad-minded, and be willing to give others the benefit of the doubt.

Those who have been genuinely feasting at the table which the returned Lord prepared for them do not have doubts, and while they regret that some who seemingly rejoiced in the

bounties of this rich spread of truth are now doubting various doctrines, Christian love does not demand that the doubters should be given the privilege of promulgating their unbelief among the sheep. If we follow the instructions of the Good Shepherd we will be safeguarded against all these various and insidious attacks of the enemy Satan.

The world is another enemy of the Lord's sheep. The world holds out its allurements to the sheep in an endeavor to attract their attention and influence them to leave the green pastures of truth and seek satisfaction elsewhere. There are certain obligations which we all have toward those in the world, but beyond this, time and interest in material things come within the category of what Jesus described as the care of this world and the "deceitfulness of riches." (Matt. 13:22) In these and in other ways, the influences of the world are at enmity with the new creation. But here again the Good Shepherd protects us if we but heed his instructions and have faith in his promises.

The Lord's sheep have enemies within as well as enemies without. Indeed, one of the most formidable enemies we have is our own fallen flesh. The table of rich spiritual food which the Good Shepherd prepares for us is for the benefit of the new creature, and seldom does the flesh find this diet satisfactory. As a matter of fact, the flesh is often in rebellion against the truth because the truth, the meat in due season, induces those who feed upon it to offer themselves in sacrifice to God, and the flesh shrinks from sacrifice.

Satan knows how the flesh feels about sacrifice, and he works through our flesh in his efforts to draw us away from the Lord's table. A moment's reflection reveals what is occurring along this line, for it is found that in practically every instance the various viewpoints that are being offered to the Lord's sheep as substitutes for present truth offer escape from the necessity of sacrifice, either in whole or in part.

A doubting Christian is not a sacrificing Christian, and when, through the ready channel of the fleshly mind Satan

succeeds in putting doubts in our hearts concerning this or that doctrine of the truth, the result is that we lose our desire to lay down our lives in sacrifice as witnesses of the truth. Why, reasons the flesh, should one sacrifice his life for something which he is not sure is the truth? Verily, the flesh finds satisfaction in doubts.

And through the mind of the flesh Satan has a ready substitute to offer the new creature, a different conception of the Christian life. It is the idea that the true Christian life consists merely of uprightness and morality, and a sense of joy and satisfaction that the Lord is near, and will care for all our needs. With this substitute is mingled the false theory that it is unimportant what we believe with respect to this or that doctrine of the divine plan.

This is not a new deception, for it has been used throughout the entire age. The whole Protestant world has been lulled to sleep by it. It appeals to the flesh, for in addition to sidestepping the responsibility of sacrifice—except the giving up of sinful things—it tends to put one in a favorable light even in the eyes of the world. Honesty, kindness, and patience are qualities which are appreciated by all right-thinking people. Every Christian should possess these qualities, but alone they do not constitute one a Christian.

The true Christian life is one of sacrifice, a following in the footsteps of Jesus. We cannot even begin to follow in his steps until we have cleansed our flesh from sin, and are to the very best of our ability endeavoring to live a morally upright life. Jesus was always perfect. His sacrifice was not that of sinful things, but of his perfect human life. Through the merit of his sacrifice the Lord reckons perfection to us, and upon this basis we can offer our bodies a living sacrifice to him, even as Jesus did. The practical outworking of this means the use of our time, our strength, our talents, our means, in the divine service.

The glorious doctrines of the divine plan reveal this privilege of sacrifice, and inspire us to lay down our lives. As we

continue to feed upon the truth we are strengthened to continue following in the footsteps of Jesus. But if we become weary in well-doing, the flesh, with the aid of Satan, is quick to offer a substitute plan, an easier way, a way of less responsibility and sacrifice; and if we are not on the alert we will find ourselves listening sympathetically to his subtleties. The fleshly mind will be quick to agree with the Adversary and will reason that, after all, the Lord doesn't want us to be extremists. The Adversary would have us believe that it is all right to bear witness for the truth when it happens to be convenient to do so, and when we are sure there is a hearing ear. But this is only incidental, and it is wrong to suppose that God wants us to lay down our lives as his ambassadors, the Adversary tells us.

Again the Good Shepherd comes to our protection if we but give our consecrated attention to him. We know that he wants us to be upright and pure in thought, word and deed; and in addition to this, we note his description of those who qualify to live and reign with him, that of these it is said that they "were beheaded for the witness of Jesus, and for the Word of God." (Rev. 20:4) We know from this and many other revealing passages of the Word that the Good Shepherd has prepared the table of truth in order that we might know the divine plan and be inspired and strengthened to take our place in it as sacrificing followers of him who gave all in order that we might have life.

So we continue to feed at the Lord's table, and are thereby strengthened to resist all the allurements of the world and the Devil, allurements which appeal to the flesh, but which must be resisted by the new creature. The table the Good Shepherd has prepared is thus found to be bountiful in its provision of spiritual food, and the food is so satisfying that all the enemies by which we are surrounded are unable to attract us away from it, or to hinder us from continuing to rejoice in the Good Shepherd's tender and loving care. □

The Destruction of Satan's Empire

GOD'S plan of the ages calls for the complete destruction of the symbolic heavens and earth over which Satan has been the ruler. This is clearly shown in many prophecies, one of them being Isaiah 34:1-4. Here we are told, "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," and also that he "hath utterly destroyed them, he hath delivered them to the slaughter." Thus the destruction of the symbolic earth is graphically foretold.

Then, verse four forecasts the same complete destruction of the symbolic heavens. It reads, "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 off from the vine, and as a falling fig from the fig tree." Revelation 6:14 reads, "And the heaven departed as a scroll when it is rolled together; and every mountain [kingdom] and island [republic] were moved out of their places."

It has been suggested that the illustration of a scroll being rolled together might refer to efforts made by the Protestant and Catholic heavens to work more closely together for their own preservation. We know that such efforts are promoted from time to time, with greater or lesser intensity, but they will be to no avail. Just as the Revelator said, "The heaven departed as a scroll." The basic thought is that they depart. Any rolling together is but an aspect of their departing, for as Isaiah wrote, the host of heaven are falling down. They will not be able to remain in their places as governing influences in the affairs of men, for we are at the threshold of God's new social order, even the kingdom of Christ. □

Answers to Test Your Knowledge Questions

(See Page 50 for Questions)

1. Nathaniel, one of Jesus' faithful disciples.—John 1:47; 21:2

2. Golgotha, meaning 'a skull', is the Hebrew name for the place where Christ was crucified. Calvary is the English equivalent and "is an Anglicized word from the Latin Vulgate **Calvaria** which is a translation of the Greek **Kranion** which, in turn, is the Greek translation of the Chaldee or Hebrew **Golgotha**" (Young's Concordance)—John 19:17; Luke 23:33

3. These words prophetically foretold the language of Jesus' heart as he came to John at Jordan. They beautifully express his consecration to do his Father's will.—Heb. 10:7, 9

4. "... which is Jesus Christ."—I Cor. 3:11

5. No. Moses saw Canaan from the top of Mount Pisgah before he died. It was Joshua who led the people into Canaan.—Deut. 34:1-4

6. The true church is presented as "a chaste virgin to Christ." (II Cor. 11:2) The true church is the bride. Christ is the bride-

groom. John the Baptist and the other Ancient Worthies are spoken of as being the "friend of the bridegroom." The remaining part of the text shows this to be the case. It reads, "This my [John the Baptist's] joy therefore is fulfilled."

7. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."—Deut. 5:11

8. (b) is correct. The false doctrine of the immortality of the soul of man is not scriptural. Life can only be obtained through the Savior and the resurrection.—Ezek. 18:4; Ps. 34:22; 49:15; Dan. 12:12, 13

9. "The prince of this world" is the Devil. See John 14:30. "The Prince of Peace" is our Lord. See Isaiah 9:6. To understand this truth is to recognize the conditions now existing in the world and to know that peace will come in the next age through the establishment of Christ's kingdom on earth.

10. (1) The narrow way is the way of sacrifice which the little flock takes during this age. It is entered through the gate of faith

and consecration. It leads to immortality with Christ on his kingdom throne. (2) The broad way is the easy, worldly way that Adam took through the gate of disobedience to God's commands, and in which all of Adam's posterity have been born. It leads to destruction, to death. (3) The highway is the

way the people of earth will take all through the thousand-year reign of Christ, during which he will establish his earthly kingdom. It is the way of holiness over which the nations will return to God's favor. They will obtain joy and gladness. Sorrow and sighing will give place to happiness and everlasting life.



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Obituaries

- Brother Henry Burdett, Vancouver, B.C. Age, 92.
 Brother Marshall, Melbourne, Australia. Age, 72.
 Sister Margaret Maddams, England—July 30. Age, 62.
 Sister Villa Arland, Los Angeles, CA—August 7. Age, 95.
 Brother Tutt, England—August 17. Age, 87.
 Sister Johanna K. Novis, Tacoma, WA—August 18. Age, 89.
 Sister Eva Novak, Los Angeles, CA—August 21. Age, 89.
 Brother Alexander Diamond, Portsmouth, NH—September 3. Age, 85.

Conventions

STATEN ISLAND, NY, September 18 (Saturday)—Huguenot Reformed Church, 5475 Amboy Road

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MILWAUKEE, WI, October 2, 3—Aurora Lodge, 734 N. 26th St. Mrs. Violet Pazucha, 4454 S. 14 St. 53221

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RICHMOND, VA, October 8-10—Roslyn Conference Center, 8727 River Road. Miss Katharine Warren, 2805 Stonewall Ave., Richmond, VA 23225

BUFFALO, NY, October 9, 10—Unity Temple, 1940 Niagara St., Buffalo. Mr. Gene Buczkowski, 85 Rogers Drive, Cheektowaga 14225

GRAND RAPIDS, MI, October 9, 10—Walker Junior High School, 4252 Three Mile Road NW. Mrs. Harriet Fuerst, 804 Conger NE 49504
Phone: (616) 361-8150

NEW ENGLAND CONVENTION, October 15-17—Motel 6, South

Deerfield, MA. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518

Phone: (203) 248-3793

CINCINNATI, OH, October 23, 24—Masonic Temple, Social Room 3, 317 East 5th Street. Mr. Jerry Moore, 2609 Merrittview Lane 45231
Phone: (513) 825-0183

DETROIT, MI, October 24—Redford YWCA, 25940 Grand River, Detroit. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham 48009

ORLANDO, FL, October 30, 31—Orlando Garden Club, 710 E. Rollins St. Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry, FL 32707
Phone: (305) 831-6303

CHICAGO, IL, October 31—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Edward Bushlus, 980 Lois Ave., Addison 60101.
Phone: (312) 543-5735

PHOENIXVILLE, PA, October 31—Ursinus College, Rt. 422, Collegeville, PA. Mrs. David Hauke, 46 Heather Rd., Newark, DE 19702

NEW HAVEN, CT, November 14—West Haven Italian-American Civic Assoc., 85 Chase Lane, West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden 06518

JERSEY CITY, NJ, November 20, 21—(New Location) Masonic Temple, 1912 Morris Ave., Union. Mrs. C. Teklinski, 84 Arthur St., Ridgefield Park 07660
Phone: (201) 440-0925