

The Dawn

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Highlights of Dawn

“New Heavens and a New Earth”

**“Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.”
—II Peter 3:13**

IT HAS been well said that “the world’s hopes for the future are as bright as the promises of God,” and those promises are very bright indeed. One of them is referred to in our text—a promise that God will establish a “new heavens” and a “new earth” in which righteousness instead of evil will prevail. This, of course, is highly symbolic language, but in brief it means that by divine authority Christ will set up a new and righteous government on this planet through which the Bible’s promises of “peace on earth and good will toward men” will be gloriously fulfilled.

The opening word in our text—“nevertheless”—is very significant. It indicates that the new heavens and new earth which the Lord has promised are in contrast with what Peter had been discussing, and turning back to see why he used the word “nevertheless” the reason becomes very apparent, for he had been portraying a time of destruction and trouble—a “heavens” and “earth” passing away, and the “elements” melting with “fervent heat.”—vs. 10

But even this picture of destruction does not give us the full significance of Peter’s use of the word “nevertheless.” The full force of this word becomes apparent only when we read verses three and four, which are the introduction to the general lesson of the chapter. These two verses read: “Knowing this first, that there shall come in the last days

scoffers, walking after their own lusts, and saying, Where is the promise of his coming, [Greek, **parousia**, meaning "presence"]? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."

In Acts 3:19-22 this same Apostle Peter is quoted as saying that following the second coming of Christ there would be "times of restitution of all things," and that this glorious work of restoration had been foretold to the "fathers" by the mouth of "all God's holy prophets." And now, in II Peter 3:3,4, he informs us that when the Lord returned and his second presence was a reality some would scoff and say there is no evidence of his presence; all things continue as they were from the beginning of creation.

Through the testimony of the prophets, the "fathers" of Israel were led to believe that the coming of the Messiah would result in rich and lasting blessings of peace and health and life. One of the proof texts of this, which Peter quoted in his sermon, was the promise made to Abraham that through his "seed" "all the families of the earth" would be blessed. Those, therefore, who believe these promises, whether they are Jews or Gentiles, have a right to expect that the return of Christ should result in these promised blessings flowing out to the world.

It is with this viewpoint that Peter agrees when he uses the word "nevertheless," for he continues, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." But before he gets to this point in his lesson, Peter reminds us that there are cataclysmic developments in world affairs which precede and are in preparation for the blessings to be made available through the new heavens and new earth.

In presenting this information Peter uses an illustration and language employed by Jesus in his great prophecy pertaining to the time of his return and the end of the present age. Jesus referred to the time of his second presence as the

“days of the Son of man,” and said that in those days it would be as it was in the “days of Noah,” and in the “days of Lot.”—Luke 17:26-30

Referring to this, Peter says that those who say, “Where is the promise of his presence,” are “willingly ignorant,” for they should take into account these illustrations of destruction which Jesus had used. According to the “Word of God,” Peter reminds us, “the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished.”

Then the apostle follows up by giving us the meaning of this illustration which Jesus used, and informs us that in the “day of the Lord” [Jehovah] the present “heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up.” (vs. 10) Thus the overall lesson which Peter presents is evident. Christ does return to establish his kingdom and to bless all the families of the earth, but in order to accomplish this the first result of his return must be the destruction of Satan’s world—“the heavens and earth, which are now.”—vs. 7

Pictorial Language

In our study of Peter’s prophecy it is important to realize that he uses the terms “heavens,” “earth,” and “elements” as symbols of the various aspects of a social order. For example, he speaks of the world order (heavens and the earth) which passed away at the time of the Flood. The literal heavens and the literal earth did not then pass away. It was the social order that existed before the Flood which was destroyed in the Deluge. True, at that time, nearly all the people were also destroyed, but in the lesson Peter draws from that catastrophe the important consideration is that “the world [*kosmos*, order] that then was, being overflowed with water, perished.”—vs. 6

Thousands of students of prophecy the world over are convinced that the present generation of the human race is witnessing the destruction of another "world," or social order, and that what has been occurring throughout the earth for many years past is in fulfillment of the Bible's prophecies pertaining to "the end of the world." They believe the Bible's testimony that the earth itself "abideth forever," but see in the crumbling thrones of the old world, and in the chaos and general upheaval of society everywhere, the collapsing of what the Apostle Paul referred to as "this present evil world."—Gal. 1:4

Jesus foretold that this would result in a time of "great tribulation," so severe that unless terminated by divine intervention there would be "no flesh saved." (Matt. 24:21,22) The Apostle Paul, identifying the same general period as the "day of the Lord [Jehovah]," said that in this "day" "sudden destruction" would come upon the world "as travail upon a woman with child."—I Thess. 5:1-3

These and other "end of the world" prophecies aptly describe what students of the Bible discern taking place. The first spasm of destruction began in 1914, and resulted in the overthrow of nearly all of Europe's hereditary rulers. The Second World War resulted in a further weakening of the fabric of civilization. And now the nations are sitting, as it were, over a smoking volcano which threatens to erupt at any time and destroy what is left of the pre-1914 social order.

And how true are Jesus' words that unless these days be shortened no flesh would be saved! Think of the destruction that would be wrought in the event of a full-scale nuclear war! Indeed, because of the destructive potential of these ghastly missiles some are wondering if Peter's reference to "fervent heat," which causes the "elements" of the present social order to melt, might not be intended to convey the idea of literal fire. In a "time of trouble such as never was since there was a nation," there is sure to be much and widespread

destruction, regardless of how it might be brought about. However, we think that Peter is speaking largely in symbolic language.

Spiritual and Material

The symbolisms of the Bible are employed because of their aptness in illustrating the subject matter discussed. In every civilization established by man there have been two cardinal aspects which are fitly illustrated by the heavens and the earth. As we know, all life on the literal earth is subject in one way or another to the influences exerted over the earth by the heavens. Our seasons, our days, and our nights, etc., are all controlled by the heavens.

Because man was created in the image of God, he is by nature a being who reaches out in worship and dependency to a higher power. And although the human race has been to a considerable extent alienated from the true God, the Creator, the people have had respect for religious influences in their affairs. In heathendom this has been exercised through various types of gods, and in pagan countries the State has been set up as an object of veneration and worship.

It is this aspect of every civilization, or social order, that is symbolized in the Bible by the heavens, while the earth pictures organized society which is more or less subject to these symbolic heavens. It is this combination which Peter describes as a world, or **kosmos**, as it is stated in the Greek language. Thus when he speaks of the heavens and the earth passing away with "a great noise," and the "elements" melting with "fervent heat," he is not telling us that the literal sun, moon, stars, and the physical earth with all its elements, are to be destroyed. If this were to occur it would mean the destruction of the universe.

The word element, as used by Peter, gives us a clue to what he means. The Apostle Paul uses this same word when, in writing to the Christians in Galatia, he speaks of turning to the "weak and beggarly elements"—referring to the

ordinances of the Law, from the bondage of which Christians are free. The point is that Paul used the word to describe religious forms and customs by which a people had once been governed, and Peter uses the term in the same manner.

Peter's reference to the elements of the heavens and the earth, however, is much more comprehensive, for he is speaking of all the laws, customs, viewpoints, civil and religious, by which the present social order has been governed throughout the ages, and he tells us that in the "day of the Lord" [Jehovah] these are to "melt with fervent heat."

Without realizing it, men of the world who have insight into the significance of what has been occurring refer to these events as a "fire." During the First World War, Woodrow Wilson said, "The world is on fire." When the second global struggle began, another statesman referred to it as a "four-alarm fire." And this symbolism is freely used in the prophecies which foretold the end of the present world.

Incidental to this symbolic melting of the elements there is, of course, much physical destruction. A great many of the cities of Europe, and many in Asia, were reduced to rubble during the second global struggle. But more significant than this in the fulfillment of prophecy was the melting of the elements of social and religious control which for centuries had been so generally recognized and respected by the people. The cities have been rebuilt, but all efforts to restore the former European and Asiatic social orders have failed.

The horrors of the war, and the hardships which followed, left millions disillusioned as to the ability of their former leaders, using what they have come to look upon as outmoded laws, customs and viewpoints to provide the security and abundance which they consider theirs rightfully to enjoy. In Italy, for example, first the people voted out the old and established House of Savoy. They established a republic, and millions even voted against the party that is sympathetic to the religious powers of the nation. Think of

the extent to which the former elements of Italy's social order have already melted!

And when we turn to the pagan nations we find that the same melting process is relentlessly destroying their former world also. In Japan the emperor is no longer a "god" to be worshipped and obeyed. In fact, he now has little to say, even in the civil affairs of the nation. Like the royalty of England, he has been reduced to the status of a mere figurehead, the symbol of a passing era.

Many Elements

This "present evil world," as Paul describes it, is made up of many elements, both civil and religious. They are not all evil. To the extent that the ethical standards of the Bible have been upheld in the religious control of the people, they have benefited thereby—both the rulers and the ruled. When Paul speaks of it as an "evil world" he means that in the overall picture evil predominates.

In this "world" there are the labor element, the capital element, the social element, the political element, the various religious elements—professed Christian and heathen—the business element, and others. It requires no special discernment today to realize that damaging friction exists between these various elements, and that they have to a considerable extent lost their former cohesion for one another which, prior to 1914, held the world together.

Both internationally and nationally, in the communities, and in the homes of the people, there is a trend toward looseness in obedience to former restraints and laws. International law is flouted under the slightest pretext. National governments forget their promises and responsibilities, and this example of infidelity reaches into communities, causing the masses gradually to lose respect for the religious restraints and civil laws which once they gladly obeyed.

There are noble exceptions to this trend. We are merely describing the general developments, and these are follow-

ing essentially the same pattern the world over. In this country and in Europe the churches, both Catholic and Protestant, are making strenuous efforts to hold back the tide of unbelief and godlessness, but on the whole, with meagre results.

“Heavens Shaken”

Among the many “signs” which Jesus gave of the time of his return and the end of the age was that “the powers of heaven shall be shaken.” (Luke 21:24-26) He foretold that as a result of this, fear would fill the hearts of the people. How true this is proving to be! If the people of all nations today believed that the religious elements of society could, through wholesome religious guidance, settle the outstanding problems of the nations, how quickly their fears would be allayed!

But they know that this is not possible. They know, for example, that the communistic world has no respect at all for the religious concepts of the free world. They are a law unto themselves, and heed not the restraints of western religious ethics. As far as they are concerned, the powers of the symbolic heavens have indeed been shaken. To a lesser extent this is true elsewhere in the world.

Outstanding groups of churchmen and women pass resolutions indicating what they think the governments of their respective countries should do in various situations, but the governments pay little or no attention. In the United States a large percentage of the people belong to one or another church, but only eight per cent attend the church services with any degree of regularity. In other countries the situation is equally discouraging from the standpoint of the religious leaders.

We are calling attention to this dark picture not to criticize, nor to condemn the churches for failure; we are merely calling attention to facts which are fulfilling the Bible's prophecies of events which were to occur at the end of the

age, immediately preceding the establishment of the divinely promised "new heavens and new earth."

Concurrently with the development of the atom and hydrogen bombs for the destruction of cities and nations, wonderful strides are being made in the constructive use of modern inventions. In the field of atomic energy, for example, a way has been discovered by which this energy renews itself, thus becoming practically inexhaustible. This might well be in preparation for the blessings God has in store for the people in his new social order.

In the field of medical science phenomenal progress is also being made. This, to some extent, is reflected in the greatly increased average length of human life. In America that average is now seventy-two years, whereas at the turn of the century it was just a little over thirty years. This does not mean that man will, by himself, find a way to live forever. The secret of life is held under divine control, and the blessing of everlasting life will reach the people only through the "new heavens and new earth" which God has promised. But we believe the Lord is permitting man to some extent prepare the way for these blessings.

And how manifold they will be! Peace—universal and everlasting—will be one of them. Jesus, the Ruler supreme in that new social order, died for his subjects in order that he might offer them health and life. Thus he will rule, not over a dying race, but over a race which will be given an opportunity to be restored to perfection, mentally, morally, and physically, and to live forever.

But why, someone may ask, is that new kingdom, that new social order, described in the prophecies as a "new heavens and a new earth"? It is for the same reason that the world before the Flood and this present evil world are thus symbolically described, for God's new world will also have its spiritual and material aspects. Christ, and together with him his church—who are promised that if they suffer with him

they will also reign with him—will be the spiritual rulers, the personnel in the new “heavens”—the source of the religious restraints in that new world.

They will exercise their ruling authority through human representatives. These will be the resurrected ancient prophets, and other worthy ones of those past ages. To begin with, these will be the “new earth,” as it were. But gradually all the willing and obedient of mankind will become associated with these “princes” in a social order of peace and righteousness.—Ps. 45:16

As the psalmist explains, these princes are to be those who formerly were considered the “fathers” in Israel. Concerning their position in God’s new world Jesus said that the people would come from the east, west, north and south, and would “sit down” with Abraham, Isaac, and Jacob, and all the prophets. (Luke 13:28,29) This indicates that these “princes” will be recognized by all mankind as their teachers under Christ.

The spiritual and human phases of the kingdom of Christ—the “new heavens” and the “new earth”—are also symbolically described as “Zion” and “Jerusalem.” The Prophet Isaiah uses this symbolism, saying, “Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”—Isa.2:3

It will be because these righteous laws will be made known to the people, and enforced, that righteousness will predominate in the promised new heavens and new earth. Internationally, this will result in beating “swords” into “plowshares,” and “spears” into “pruninghooks,” for “nation shall not lift up sword against nation, neither shall they learn war any more.”—Isa 2:4

Individually, it will mean that every man will sit under his "vine and fig tree," and "none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." (Micah 4:4) Dwelling under vine and fig tree suggests economic security and prosperity. Now the world is filled with fear of the future, but then none will be afraid, for all will realize that a new social order has been set up in which the divine Christ is the center, the Ruler, the "Everlasting Father," and "The Prince of Peace."—Isa. 9:6,7

In our text, the Apostle Peter refers to God's promise of a "new heavens and a new earth." This promise is recorded by the Prophet Isaiah, and reads: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. . . . There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall make them long enjoy the work of their hands."—Isa. 65:17-22 (Marginal translation in part.)

On the Isle of Patmos the Apostle John, in vision, saw the fulfillment of this promise. While the original promise declares that in the new heavens and new earth there shall be no more "an infant of days," John was given a more comprehensive understanding of this by the assurance that "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. 21:1-4

Let us, then, continue to look for the promised new heavens and new earth. It is this government, this kingdom, alone, that will solve the present perplexing problems of a sin-cursed and dying race. With this hope before us, we will understand the meaning of events which are causing the

elements to melt with fervent heat, and we will not be alarmed over the outcome. Indeed, as Jesus admonished, we will lift up our heads, knowing our “redemption [deliverance] draweth nigh.”—Luke 21:28 □

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”—I John 2:15

IF GOD so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. To love the world as God loves it is not the sentiment against which the apostles warn the church. That is a grand and ennobling love which, without having the least fellowship with the impure, pities the fallen, and longs for the time when they may be rescued from their degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world, the friendship of the world to which the apostle refers, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions, and hopes, and its methods of pursuing them. We are not to love the present order or arrangement, nor the things that are part and parcel of it, identified with it; but rather, we are to love the kingdom of God and its righteousness, for which we pray, “Thy kingdom come; Thy will be done on earth.” We are to love the world only in the sense of having sympathy with it, as our Heavenly Father has, while we are unsympathetic with its arrangements. □

“The grass withereth, the flower fadeth: but the word of our God shall stand forever.”—Isaiah 40:8

Bible Study

LESSON FOR SEPTEMBER 6

God Creates

KEY VERSE: "God saw everything that he had made, and behold, it was very good."—Genesis 1:31

SELECTED SCRIPTURE: Genesis 1:1-3, 6, 14, 15, 20, 26, 27, 31; 2:1-3

THE opening words of Genesis are, "In the beginning God created the heaven and the earth." There is no indication of when the creation of the earth began, but science tells us that our solar system was probably created at the same time as the rest of the universe. Some idea of the immensity of the heavens and the incredible time element involved in creation can be had by considering the fact that light traveling at 186,000 miles per second, and coming from the most distant galaxy now known, takes eight billion years to reach the earth. In addition, scientists tell us that located in that vast area of space are billions of galaxies as large as or larger than our own galaxy—the Milky Way. Then when we consider that our solar system with its sun and planets is only one of several billion such systems in our rather small galaxy, we are simply overwhelmed by the

power and majesty of God, the Creator.

An appreciation of the infinite power of God, and of our own littleness, should make us humble and eager to be instructed by him. Reason tells us that such a great being must have a purpose in all of these works and in the Book of Isaiah, God, through the prophet tells us: "For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord and there is none else." (Isa. 45:18) From this text we learn that it was God's purpose to place his human creation on this planet and that the race, created a little lower than the angels, would, in its perfection, be a glory and honor to him.—Heb. 2:5-8

The psalmist expresses this purpose of God: "What is man,

that thou art mindful of him, and the son of man, that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8:4-9; Gen. 1:26-28) We know from Genesis 3:1-19 that the man Adam did not then inherit the dominion that was created for him. Because of unfaithfulness he lost his special place and was condemned to death. The Apostle Paul tells us, however, that this was not the end as far as God's plan for man was concerned. God in his foreknowledge and wisdom had long before made provision for the recovery and redemption of man from his fallen condition. Speaking of Adam and his race the apostle says: "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:8, 9

In harmony with God's law, it required a perfect man to take Adam's place in death in order that condemnation could be lifted from him and his offspring. Jesus was that perfect man. Jesus himself expresses the matter thus: "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved." (John 3:16, 17) It was not only necessary that Jesus take Adam's place in death, but to really "save" the world, that is reestablish man in his perfection and again endow him with dominion and everlasting life, will require the thousand years of Christ's kingdom. In order that Jesus might accomplish this phase of God's plan for man, God resurrected him from the dead and set him on his own right hand in the heavenlies.—Phil. 2:6-11

Together, Christ and his church will be the instrument used by the Heavenly Father to reestablish man as his perfect human creation. "This is in harmony with God's merciful purpose for the government of the world when the times are ripe for it. . . . In him too we have been made heirs."—Eph. 1:10, 11, Weymouth □

God Cares

KEY VERSE: "The Lord is my shepherd, I shall not want."—Psalm 23:1

SELECTED SCRIPTURE: Psalm 23

THE sentiment of the Prophet David in this psalm is that Jehovah is his shepherd. Our Lord's explanation of the matter is that the Great Shepherd's son has been given full charge of the sheep. In John 10:2,3 we read; "He that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out." The meaning of "porter" is "gate warden" (Strong's Concordance) and the thought seems to be that it is only the Heavenly Father who can bestow such an honor. The Apostle Paul expressed the matter thus: "No man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee."—Heb. 5:4,5; John 6:44

Because the Lord is our shepherd, we shall not want.

Those who are proper sheep will submit their wills to the will of the shepherd and trust wholly to his guidance. The Lord's sheep appreciate the heavenly things more than the earthly, and their wants in this respect are more than supplied when they accept by faith the divine assurances. The Lord's sheep expect to have trials and to be tested, but the shepherd provides restful experiences which result from divine favor. These periods of rest are spoken of elsewhere as "the peace of God which passeth all understanding." (Phil. 4:7) All of the Lord's sheep have found such green pastures of spiritual refreshment in study and private devotions.

The still waters are contrasted with the rushing torrent of the mountain slope. We are told by various expositors on the subject that sheep fear the swift currents because of the danger of being swept away and drowned, but they can drink of

the still waters without fear. In applying this thought to us, we find that the Good Shepherd leads us away from temptation of worldly ambitions, greatness and power and all those things esteemed by men. Rather he leads us to spiritual truths which bring with them a restfulness and refreshment of soul obtainable from no other source. The streams of truth and grace are living, but comparatively quiet waters. As the Prophet David intimates, these streams cannot be found alone, but require the leading of the Spirit.

"He restoreth my soul." The prophet here is not speaking of the restoration of the body or of physical health, but a restoration of being—that is our justification to life by the application of the merit of Christ. The whole human race was condemned to death in Adam, but the sheep of the Gospel Age are granted a complete restoration of being through faith in the shed blood of Christ. The Apostle Paul states: "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 [death] through him." (Rom. 5:8, 9) The whole world is walking in the valley of the shadow of death, except that a

way of escape is provided for the footstep followers of Jesus during the Gospel Age. Is it any wonder that these can walk through the valley of death rejoicing and fearing no evil?

"His rod and his staff, they comfort me." As the shepherd's crook was used to assist the sheep out of difficulties, and to defend them from their enemies, and to chasten them when inattentive, so the true sheep learn to love the providences of the Great Shepherd and are comforted by them. A knowledge of the Lord's providences and provisions for us is pictured in the bountiful table spread with divine truth. Our heads have been anointed with the Holy Spirit and our cup of joy and fulfillment "runneth" over.

Jesus, in John 10:16, broadens the scope of his shepherdship, stating, "Other sheep I have, which are not of this fold. Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." The thought of the text is that after the Gospel Age and after the footstep followers of Jesus have been dealt with, then Christ with his church will bless the world under the terms of the New Covenant. All of the willing and obedient will then become part of the one fold, with one Great Shepherd. □

Our Place in God's World

KEY VERSE: "He hath made everything beautiful in his time."—Ecclesiastes 3:11

SELECTED SCRIPTURE: Ecclesiastes 3:1-15

IT HAS been said that an accurate definition of humility is the ability to realize the true value of worldly wisdom and attainments when compared with the standards and rewards held forth by God. This, we believe, is the essence of the lesson in the Book of Ecclesiastes. The theme of the entire book is that worldly wisdom and earthly possessions become meaningless when the reality of man's transitory existence is realized. The only way that life can really become meaningful is by obedience to God's laws and, by this, earn an opportunity for everlasting life and the great blessings that will result.

Expositors on Ecclesiastes state that the book was written by Solomon near the end of his life and that the thoughts were his reflections concerning his own life. A statement in chapter two seems to verify this. "I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what was good for the sons of men. . . . I made me

great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and planted trees in them of all kind of fruits: I made me pools of water. . . . I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I got me men singers and women singers, and the delights of the sons of man, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

"Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun. . . . Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

Yea, I hated all my labor which I had taken under the sun: because I should leave it unto the man that shall be after me."—vss. 11,17,18 (Also, please see 1 Kings 11:1-11)

The original purpose for man was not fulfilled because Adam was not obedient to God's laws. Because of his failure, Adam was condemned to death and all of his offspring also. God's words were, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19) There is no hope for an afterlife except as provided through the love and mercy of God.

A knowledge of this fact undoubtedly gave rise to the statement found in Ecclesiastes 3:19-21. "For that which befall-eth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" And again, "For the living know that they shall

die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."—Eccles. 9:5

What then is Solomon's answer to this apparently hopeless situation? Evidently, like many of the servants of God in the past, he "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10) This "city" is figurative language for the kingdom which is to be established here on the earth. During the thousand years of this kingdom (the great Day of Judgment), Christ and his church will render righteous judgment in the earth and give all human-kind an opportunity for life and to be reestablished in favor with God as was Adam in the beginning.

Solomon states: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. 12:13,14) The Prophet Isaiah, speaking of this time, states, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." —Isa. 26:9 □

God in the Midst of Change

KEY VERSE: "They that wait upon the Lord shall renew their strength."—Isaiah 40:31

SELECTED SCRIPTURE: Isaiah 40:21-23, 25-31

IN THE previous chapter, the prophet had delivered a very explicit declaration of the impending fall of the king of Israel and of the captivity by the Babylonians of the royal house as well as the people. But because Hezekiah had found favor with the Lord, the punishment was delayed until after his death. The message of the prophet in the fortieth chapter is consolatory in nature. It speaks of the eventual restoration of Israel as a people under the righteous kingdom of the long-promised Messiah. The prophet explains: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare [appointed time] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be

made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."—Isa. 40:5

Then the Lord, mindful of the terrible trials and the discouragements that were ahead for the nation, offers them encouragement and assurances by reminding them of his powers and his ability to keep these commitments. "Behold, the Lord God will come with strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him. . . . Who hath directed the Spirit of the Lord, or being his counselor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? . . . Lift up you eyes on high, and behold who hath created these things, that bringeth out their host by number: he

calleth them [the stars] all by names by the greatness of his might, for that he is strong in power, not one faileth."—Isa. 40:10, 13, 14, 26

The Apostle Paul, in the concluding verses of the eleventh chapter of Romans, as he reviews in his mind God's dealings with the nation of Israel, expresses his great veneration for the Heavenly Father, because in these dealings he sees demonstrated God's incomprehensible wisdom, mercy, foreknowledge and power. In giving expression to his thoughts he quotes in part from Isaiah 40:13. "Oh the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things, to whom be glory forever."—Rom. 11:33-36

In the eleventh chapter of Romans, the apostle briefly reviews the history of Israel and shows how they, as a nation, were cast off as a favored people but that from them a remnant believed and accepted Jesus as their Messiah. These few be-

came part of the promised seed of blessing. The balance of the seed then was to be taken from the Gentiles. The apostle speaks of this, using a simile of wild olive branches being grafted into a tame olive tree. The tame olive tree pictures the Abrahamic Covenant which was made with Abraham and the branches picture his natural seed, the nation of Israel, but when the natural seed was eliminated, it was necessary to graft in wild olive branches which picture the Gentiles.

When a wild branch is normally grafted into a tree, the wild branch brings forth wild fruit; but in this instance, and contrary to nature, the grafted wild branches brought forth good fruit as do the remaining natural branches. (Rom. 11:24) The apostle then states that this does not mean the complete abandonment of the nation, for he says "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer [Christ and his church—the promised seed of blessing], and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins."—Rom. 11:25-27 □

Christian Life and Doctrine

BEHOLD YOUR KING

PART 6

The Sign in Heaven

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn.” —Matthew 24:30

FIVE days before Jesus was crucified he rode into the city of Jerusalem on an ass and was hailed as king by a multitude of his followers, who shouted, “Hosanna to the Son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest.” (Matt. 21:9) Following this triumphal entry into the city, Jesus visited the Temple and exercised his messianic authority by driving out the money changers. Undoubtedly this was a time of high excitement for the disciples; for they would see in these experiences what appeared to be convincing evidence that the one whom they had accepted and followed in the belief that he had come to be king of Israel and of the world was about to begin his reign. This conviction was of vital interest to them because he had promised that if they were faithful to him they would have the privilege of reigning with him.

Jesus remained in the Temple that day and taught the people many important truths concerning his kingdom. He forecast the downfall of Israel's polity and the casting off of the scribes and Pharisees as the mouthpieces of the Lord. While he had just been acclaimed king by many, he knew that the Israelites as a whole, misguided by their hypocritical leaders, were opposed to him and were plotting against his life. Knowing this, he quoted a prophecy of the Old

Testament concerning a stone which the builders rejected but which later became "the head of the corner." This "stone" was Jesus.—Matt. 21:42-44; Ps. 118:22

While the privilege of being associated with Jesus in the kingdom of the Lord was first offered to Israel, this nation had proved unworthy of the honor; so he prophesied that the kingdom would be taken from them and given to a nation "bringing forth the fruits thereof." "Behold, your house is left unto you desolate," he said, in a final word of condemnation, and added, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:38, 39

Revealing words are these! Only a matter of hours before this, many had used this very expression in acclaiming Jesus as their king. While Jesus knew that this was a fulfillment of an Old Testament prophecy (Ps. 118:26), he knew also it did not mean that the nation as a whole had accepted him; hence this general acceptance must wait for a time still future. Now the nation was cast off from being the special channel of divine blessings to the world and would go through much tribulation during the centuries to come. Finally, however, their eyes were to be opened to recognize Jesus as their Messiah and king, and then all Israel would join in saying, "Blessed is he that cometh in the name of the Lord."

Without doubt the disciples heard this prophecy, even as they also heard the words of condemnation against the scribes and Pharisees, who, as Jesus said, were at that time sitting in Moses' seat. Upon leaving the Temple following these hours of truth-revealing discussion, Jesus further prophesied that the Temple itself would be destroyed—that there would not be one stone left upon another.—Matt. 24:2

When he rode triumphantly into the city as king and was acclaimed such by his friends, the disciples may have thought that his kingdom was about to be established; but now they would know differently. They would know that his

real coming as king to Israel and to the world was future, that he was going away and would return, and that not until then would the people as a whole join in the acclamation, "Blessed is he that cometh in the name of the Lord."

While the thought of a further waiting for the kingdom may have been discouraging to the disciples, they were not stumbled by it. Instead they set about to find out, if they could, how long the waiting period would be and how they would know when it was over. So we find them the next day holding a private interview with the Master. The record indicates that they asked him three leading questions: (1) When shall these things be? (2) What shall be the sign of thy coming? and (3) What shall be the sign "of the end of the world?"—Matt. 24:3

The first of these questions, relating to the destruction of Jerusalem and the Temple, was not directly answered by Jesus. But Jesus did answer the two questions concerning the sign of his coming and the end of the world. To get the facts clearly before us, however, it is important to remember that in the Greek text the word **parousia** is used and is mistranslated 'coming.' It means 'presence,' not 'coming.' Similarly, it is necessary to a clear understanding of the text to know that the word translated 'world' is **aion** and means 'age,' not this planet on which we live. What the disciples really asked was, "What shall be the sign of thy **presence** and of the end of the **age**?"

Why did the disciples ask what sign, or signs, would accompany the Master's second visit to earth? It was because only through the signs which accompanied his first visit and ministry had they been convinced that he was truly the Messiah. There was no way of knowing what the Messiah would look like; so the disciples, even as John the Baptist, had to rely on signs. But now Jesus was going away, and there was mystery attached to his going. On one occasion he said to the Jews, "Whither I go, ye cannot come." (John 8:21) Vaguely his disciples may have realized that he was to

be taken away from them through death. He had given them clear indications of this, explaining, "The bread that I will give is my flesh, which I will give for the life of the world," and, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." "And I, if I be lifted up from the earth, will draw all men unto me." (John 6:51; 3:14; 12:32) To them, however, Jesus was the Messiah and King of Israel, and how could he exercise these offices of glory unless he remained alive? To them it was unthinkable that his enemies would be victorious and put him to death. So they were puzzled.

But, despite the things concerning him which they did not understand at that time, there were other points which they did realize. He had just given a clear indication that a time was coming when the nation of Israel would acclaim him as king, as the one who had come in the name of the Lord. To them this meant that he would indeed be away from them for awhile; so they wanted to be sure that when he returned they would know of his presence, even as they had been so highly favored to know of his first presence—a presence which had been revealed by signs. So they asked, "What shall be the sign of thy presence, and of the end of the age?"

A few days after the disciples asked Jesus these questions, he stood before Pilate accused by his fellow Israelites of aspiring to be a king, which, if true and as Pilate would view the matter, would make him guilty of treason against the Roman Empire. Jesus acknowledged that he was destined to be a king: "To this end was I born, and for this cause came I into the world," he affirmed. He explained, however, that his kingdom was not of this world or order (Greek, ***kosmos***). (John 18:36,37) In other words, when the time would come for him to commence his reign, it would presage the beginning of a new order, or age; so the disciples were quite right in associating the Master's return with the end of this present age. In reality, signs which would indicate the ending of one age preparatory to the beginning of another

would also denote the presence of Christ; for, as we shall see from the Scriptures, it is his return that will bring the age of Satan's rule to an end.

Beginning with Pentecost, and as a result of the outpouring of the Holy Spirit of truth at that time, the true followers of the Master have understood more clearly what was involved in his going away and are therefore prepared to understand better the manner of his return and the characteristics of his second presence. In a previous study we learned that Jesus died to redeem the world from death and that in the resurrection he was not restored to life as a man but as a glorious spirit being of the highest order—even that of the divine nature.

Concerning God we read that he is “invisible.” Here, then is a most important reason why we must depend upon signs to indicate the second presence of Christ. It is because, now, being like the Heavenly Father in nature, and no longer a man, he is “invisible” to human eyes. It is, then, an invisible King whose presence in the world to establish a kingdom is revealed by signs. In Jesus' answer to the disciples' question as to what would constitute the evidence of his presence, the Master not only told them what the signs would be but also emphasized the necessity of watching faithfully for those signs so that they might know of his return. He explained that the time of his presence would be as a “thief”; hence, while present, he would be unknown to all except the faithful watchers who detected the signs and were able to read them correctly.—Matt. 24:43; Rev. 3:3

When the disciples asked concerning the evidence of the Lord's return, they used the Greek word **semeion**, which is the singular form of the word and is properly translated by our word “sign,” also in the singular. However, when Jesus answered their question, he made it plain that there would be more than one sign. For example, Luke quotes part of Jesus' reply, saying: “And there shall be signs [plural] in the sun, and in the moon, and in the stars; and upon the earth distress

of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken."—Luke 21:25,26

In addition to these signs, Jesus mentions others; but for our present study we will confine ourselves to this list, as we believe that it is quite sufficient—when we note the marvelous manner in which they are being fulfilled—to establish the fact that we are even now living in the days of the presence of the Son of man, earth's future King. While Luke quotes Jesus as mentioning signs which would appear in the "sun, and in the moon, and in the stars," Matthew's account of this same statement refers to it simply as a sign that would appear in heaven. The thought is the same, however, for the sun, moon, and stars constitute what we speak of as the "heavens."

Matthew's account tells us that when the sign of the Son of man appears in heaven, "all the tribes of the earth mourn," while Luke's report states that, accompanying the signs in the sun and the moon and the stars, there would be "upon the earth distress of nations, with perplexity," and that there would be a roaring of the sea and of the waves. Luke explains that the distress of nations with perplexity is due to the fact that the "powers of heaven" are shaken. The sign in the heavens, therefore, is the fact that their powers over the affairs of the earth are shaken, causing worldwide distress and an almost universal fear of still greater tragedies to come.

What, then, is meant by the statement that "the powers of heaven shall be shaken"? The Apostle Peter was one who heard this great prophecy of the present time directly from the lips of the Master, and later he wrote an epistle concerning the time of the Lord's presence and indicated that one of the evidences thereof would be the fact that "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that

his reference to the roaring of the sea and the waves was his way of illustrating the international distress which would result from the presence of the Lord. This language, translated into present-day usage and experience, is graphically descriptive of the international chaos which has been continuously and relentlessly on the increase in this our day. It is a time of acute distress and perplexity; and in the Greek text the word that is translated "perplexity" really means "no way out." And how true it is that the nations can find no way out of this distress! Every hoped-for remedy, when attempted, results in failure, while the distress continues and increases.

It seems evident, then, that the "earth," with its various elements, symbolizes the civil governments and other arrangements under which the peoples of the world have lived in more or less orderly manner throughout the centuries. Now order is giving way to disorder, as the *kosmos*, or order of things which we have called civilization rapidly deteriorates into chaos. The ingenuity of man, scientific and otherwise, is being utilized chiefly in promoting destructive strife among the nations and, oftentimes, within the nations.

Old standards of law and order are giving way to the anarchistic theory that one person has as much prerogative as another to determine what is right and what is wrong. Hence, adding to other phases of worldwide distress is the rapid spread of moral anarchy. How aptly, indeed, does the restlessness of the sea illustrate this breaking down of a world order! The psalmist, using the same symbolism and referring to the kingdoms of the world as "mountains," tells us that though the mountains "be carried into the midst of the sea," we should not fear.—Ps. 46:2,3

What, then, are the "heavens" which, up to the due time for the presence of the Lord, exercised "power" or control over the symbolic earth? A very definite factor in holding together the civilization which we now see falling apart has been the power of religious restraint. This has been true in

are therein shall be burned up." (II Pet. 3:10) For, what Jesus described as a shaking of the powers of the heavens Peter explained as a passing away of the heavens, their elements melting with fervent heat. And what Jesus referred to as "distress of nations with perplexity," with the "sea and the waves roaring," Peter identified as "the earth also and the works that are therein" being burned up.

All of this is, of course, symbolic language—the literal earth "abideth forever." (Eccles. 1:4) It is well to note in this connection that Peter speaks of heavens and an earth that passed away at the time of the Flood; but the literal sun, moon, and stars, and the literal earth remained as they were. The apostle spoke of the heavens and earth which were before the Flood as making up the "world that then was." (II Pet. 3:5, 6) The Greek word here translated 'world' is **kosmos**, meaning 'order,' or 'arrangement.' It was the order of things, the 'civilization' that existed before the Flood, that came to an end as a result of the Deluge; hence, by following through with this prophetic analogy, we learn that it is the present social order, the present civilization, that comes to an end as a result of Christ's return and presence as the prospective King of the new world of tomorrow.

What, then, is symbolized by the "heavens" and the "earth" which pass away at the presence of the Lord? There are scriptures which give us a clue to the proper answer to this question. For example, Jesus, in speaking of some of the elements of the symbolic earth, said that there would be a roaring of the "sea and the waves." Turning to Isaiah 17: 12, 13, we read: "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 mighty waters! The nations shall rush like the rushing of many waters."

Comparing this with Jesus' statement concerning the "distress of nations with perplexity," it becomes obvious that

practically every part of the earth, in heathendom as well as Christendom. The restraining views and methods have varied in different lands, depending upon the alleged characteristics of the particular god or gods whose laws were made binding upon the people; but practically everywhere, and for centuries, the governments of the earth have controlled the people by making them believe that the laws which they bound upon them had been ordained by a deity or deities whose authority was supreme and whose ability to punish lawbreakers was unlimited.

Now, however, this element of world order is rapidly losing its power to control the people; and one of the great fears of society's doctors, who are trying to keep a dying world alive, is that the onrushing forces of atheism, implemented as they are by powerful antireligious governments, will completely destroy religious influence in the affairs of men.

This, we believe, is what the Master referred to as the shaking of the powers of the heavens. We know that the literal heavens exercise a tremendous power over the literal earth; hence the symbolism in which ecclesiastical authority over the nations is seen as the "heavens" is a very apt one indeed. Through the prophet the Lord said, "For as the heavens are higher than the earth, so are my ways higher than your ways." (Isa. 55:9) Here is the thought behind the symbolism of the heavens—they are higher than the earth, and men have been caused to believe that the edicts of the religious institutions of the earth have been above the ways of men and hence should be obeyed as coming from God.

It is true that God's ways are higher than ours and also that they are true and righteous altogether. But we should remember that a false god is the prince of this world, or, as Paul describes him, the "god of this world." (John 12:31; II Cor. 4:4) This is Satan, the Devil, the archenemy of God and man, and the deceiver of all nations. (Rev. 20:1-3) This unseen "prince of the power of the air" (Eph. 2:2) has ruled

the world to a large extent through the false religious systems of the earth.

In the Book of Revelation we are told of a "woman . . . which reigneth over the kings of the earth." (Rev. 17:18) This woman is also described as a "city"—an unholy city. (Rev. 17:5; 18:2-4,10) It is said that this woman is "the mother of harlots" and that the "inhabitants of the earth" were made "drunk with the wine of her fornication." (Rev. 17:2) In contrast to this picture we are told of another woman, a "chaste virgin," who becomes the "bride" of Christ and who, with him, is to reign over the earth for a thousand years. She also is spoken of, together with her Bridegroom, as a "city"—the "holy city, new Jerusalem," which comes "down from God out of heaven." (II Cor. 11:2; Rev. 20:4,6; 21:2,10) It is clear, we think, that the harlot woman who commits fornication with the kings of the earth represents a counterfeit of Christ's kingdom—that counterfeit which men have called "Christendom" but which is described by God as "Babylon."

Perhaps the most marked identification of this harlot woman is contained in the assertion that the nations were made drunk with the wine of her fornication. This is a very apt symbolism of the union of the apostate church with the civil governments of Europe. Christ is the true Head and Bridegroom in the kingdom to be established by him during his second presence. The true church becomes his bride following her exaltation to glory, honor, and immortality in the "first resurrection." (Rev. 19:7; 20:6) Her test of loyalty to her prospective and heavenly Bridegroom has been to wait for his return and meanwhile to suffer the reproaches of the world while she lays down her life in his service, preparing herself to be united with him in the kingdom.

But the church which became apostate was not willing to wait for her Lord to return. Instead, harlot-like, she joined hands with civil governments and then claimed that this

(Continued on page 38)

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Muncie WLBC 1340 7:00 a.m.

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.

Corbin WYGO-AM/FM 8:30 a.m.

Newport WNOP 8:00 a.m.

Winchester WWKY 1380 10:30 a.m.

LOUISIANA

New Orleans WRNO-FM 6:45 a.m.

MAINE

Caribou WDHP 96.9 FM

Portland WDCS 97.9 FM 10:30 a.m.

MASSACHUSETTS

Beverly WBVD 1570 7:45 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.

Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

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

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

MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.

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

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.

Salem WJIC 9:45 a.m.

NEW MEXICO

Albuquerque KABQ 1350 8:15 a.m.

NEW YORK

Buffalo-Niagara Falls

WHLA 1270 12:00 noon

Rochester WEZO 7:00 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Columbus WTVN 610 6:00 a.m.

Dayton WAVI 10:45 p.m.

Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Norman KNOR 1400 7:30 a.m.

Pawhuska KXVQ 1500 8:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.

Pittsburgh WAMO 7:45 a.m.

Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

Hemingway WKYB 10

Radio Broadcast Schedule

SOUTH DAKOTA

Sioux Falls KELO 1320 7:45 a.m.

TENNESSEE

Knoxville WITA 1490 4:00 p.m.

Memphis WMQM 1480 9:45 a.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVVW 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

Roanoke (Sat.) WJLM-FM 93.5 1:15 p.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Seattle KAYO 1150 6:45 a.m.

Spokane KICN-FM 99 3:00 a.m.

Spokane KUDY 1280 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 8:00 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.

Sheridan KWYO 1410 12:00 noon

PUERTO RICO

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

CANADA

Edmonton, Alta. CJOI 12:45 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Corner Brook, Nfld. CFCB 570 10:00 a.m.

Deer Lake, Nfld. CFDL-FM 10:00 a.m.

Port au Choix, Nfld. CFNW 10:00 a.m.

Port aux Basques, Nfld. CFGN 910 10:00 a.m.

St. Andrews, Nfld. CFCV-FM 10:00 a.m.

St. Anthony, Nfld. CFNN-FM 10:00 a.m.

Stephenville, Nfld. CFSX 10:00 a.m.

Hamilton, Ont. CKOC 6:45 a.m.

Oshawa, Ont. CKLB 1350 7:15 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.

CKBI 900 9:15 a.m.

Regina, Sask. CKRM 7:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman

11:15 a.m.

CEYLON

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

NEW ZEALAND

Dunedin (Tues.) 4XD 6:30 p.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

Joubert Park SWAZI Music Radio

(Wed.) 11:30 a.m.

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

CALIFORNIA

San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

Montevideo Radio El Espectador

810 k.c. (Sat.) 1:30 p.m.

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

CALIFORNIA

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

GEORGIA

Savannah WJCL WTOG

ILLINOIS

Champaign-Decatur
Springfield WBHW

NEW MEXICO

Roswell KSWB

NORTH CAROLINA

Hickory WHKY
New Bern WCTI-A

OHIO

Cincinnati WKRC
WCPO-TV Channel 9
Dayton WHIO
Lima WLIO

TEXAS

Austin KTVV
Houston KTRK
Lubbock KCBD
Lufkin KTRK
Tyler KLTU

SATELLITE TRANSMISSION SCHEDULE

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

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

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

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

ARKANSAS 7:30 a.m.
Ft. Smith Channel 10
Fort Smith Cablevision
Smith Two-Way Radio
Joplin
Pittsburg Southern Cablecom
Jonesboro Channel 12
Little Rock Channel 15

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

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

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

DELAWARE 8:30 a.m.
Philadelphia Channel 22

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

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

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

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

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

Television Schedule

ILLINOIS Chicago Channels 8, 14, 19, 21, 33 Cabletronics Channels 12 Channel 23 Southwestern Cable	7:30 a.m.	NEBRASKA Lincoln Hastings- Kearney TV Transmission Co.	7:30 a.m.	Philadelphia Channels 7, 20 Cablevision So. Eastern Cablevision Warner Cable	
INDIANA Chicago Indianapolis	8:30 a.m. 7:30 a.m.	NEVADA Las Vegas Salt Lake City	5:30 a.m. Channel 20 Channel 12	Pittsburgh Wilkes-Barre- Scranton	Channel 10 Blue Ridge Cable TV
IOWA Cedar Rapids- Waterloo Des Moines Lincoln Hastings- Kearney Omaha Sioux City	7:30 a.m. Waterloo Cablevision Channels 4, 5, 10 Channels 4, 10 Channels 4, 10 Channel 23	NEW HAMPSHIRE Boston Hanover	8:30 a.m. Warner Cable of Nashua Channel 10	SOUTH CAROLINA Charleston Columbia Wilmington	8:30 a.m. Channel 12 Soror Communications Channels 4, 19F Channel 12
KANSAS Joplin- Pittsburg Kansas City Wichita Hutchinson	7:30 a.m. Channel 3 Channel 5A Channel 5	NEW JERSEY New York Philadelphia	8:30 a.m. Telco Cable Vision Cable Channel 20 Audubon Electronics Cable Systems, Inc. Comcast Soror Communications of Gloucester	SOUTH DAKOTA Sioux City Sioux Falls	6:30 a.m. Channel 30 Yankton Cable TV
KENTUCKY Bowling Green Charleston Huntington	8:30 a.m. Soror Cablevision Channel 4 Akers Cablevision Channel 2 Channels 3, 31 Channels 21, 30 Greenville Cable	NEW MEXICO Albuquerque El Paso Roswell	6:30 a.m. Channel 12 Cablevision of Lincoln WGN Electronics Channel 3 Sun Cable White Sands Cable Co. Cabletron of Roswell Teleprompter of Lov- ington	TENNESSEE Chattanooga Knoxville	7:30 a.m. Channel 18 TCI
LOUISIANA Baton Rouge Monroe El Dorado Shreveport- Texarkana	7:30 a.m. Channel 8 Channel 2 Channel 2	NEW YORK Albany- Schenectady- Troy Buffalo New York Rochester Syracuse	8:30 a.m. Channels 8, 13, 17, 29 Channels 3, 11 Channels 10, 17, 29 Channel 33 Moravia TV Cable	TEXAS Abilene- Sweetwater Amarillo Austin Corpus Christi Dallas Dallas- Fort Worth El Paso Houston Lubbock Odessa Midland San Angelo San Antonio Wichita Falls	7:30 a.m. Channels 6, 10, 14 Channel 15 Cable TV of San Marcus Channel 7 Channel 21A Arlington Telecable Channels 8, 35 Channel 13 Channels 8, 12, 17, 24, 25 Channel 10 Channels 8, 13 Albino TV Cable Channel 10 Channels 3, 34 Cable TV of Bear TEC of Throckmorton
MARYLAND Baltimore Washington	8:30 a.m. Channel 15 Caltec Cablevision Channel 34	NORTH CAROLINA Charlotte Greenville- New Bern- Wilmington Raleigh Durham	8:30 a.m. Channel 22 Channel 25 Channels 9, 22, 24, 32	VIRGINIA Charlottesville- Harrisonburg Norfolk- Portsmouth Newport News- Hampton Richmond Roanoke Washington	8:30 a.m. Channel 6 Channel 16 Channels 6, 11 Chesterfield Cable TV Danville Cablevision Alexandria Cablevision
MASSACHUSETTS Boston Boston- Worcester	8:30 a.m. Channels 32, 43 Bay Cable Channel 16	OHIO Akron Cincinnati Cleveland Cleveland- Canton Columbus Dayton Lima Youngstown	8:30 a.m. Warner Cablevision Channel 23 Channel 18 Channel 8 Tele Media Channels 5, 12, 19 Warner Amex of Columbus Channel 4 Cable Communications Channels 9, 10	WASHINGTON Seattle- Tacoma Spokane Yakima	5:30 a.m. Channels 10, 17, 19, 30 Channel 19 Quincy Cable Channels 13, 16 Central Washington CV
MICHIGAN Detroit Flint-Saginaw Grand Rapids- Kalamazoo- Battle Creek Traverse City- Cadillac	8:30 a.m. Channels 2, 31 Channel 18 Channels 6, 10 Great Lakes Cable Co.	OKLAHOMA Oklahoma City Tulsa Wichita Falls- Lawton	7:30 a.m. Channels 8, 22 Channels 10, 16, 18, 21 Channel 11	WEST VIRGINIA Charleston- Huntington	8:30 a.m. Channel 10, Durfee's TV Cable
MINNESOTA Minneapolis- St. Paul	7:30 a.m. Channel 7	OREGON Eugene Portland	5:30 a.m. Channel 2 Channels 13, 30, 83 Viacom Cablevision	WISCONSIN Green Bay La Crosse- Eau Claire Madison Milwaukee Wausau- Rhinelander	7:30 a.m. Channel 30 Channel 9 Channel 9 Fitchburg Cable TV Channels 21, 31 RVS Cablevision Channel 6, 12, 23
MISSISSIPPI Jackson Meridian	7:30 a.m. RUBE Cablevision Channel 9	PENNSYLVANIA Allentown Erie Johnston- Altoona	8:30 a.m. Service Electric Channel 8 Tele-Media Channels 5, 8		

union constituted Christ's kingdom on earth. This was the wine, the doctrine, of her fornication, and with it the nations were led into a drunken frenzy of almost continual warfare with one another, all blasphemously in the name of the Lord. One section of Christendom was pitted against another from time to time and in whatever manner it suited the best interests of their unholy mistress, the apostate church.

This does not imply that there was nothing good in the laws sanctioned and upheld by the unholy alliance of church and state, for in some respects those laws were taken from the Scriptures. Murder on the part of individuals was prohibited, although legalized murder, called war, was glorified. Theft was forbidden, although in the name of the Lord the people were robbed in many ways by both the civil and religious authorities which held them in virtual slavery. The divine institution of family and home was upheld, and in some respects the laws of the true God were copied. Good or bad—and partly both—the restraining influences of these higher powers, which reached the people by means of the civil authorities of the day, held civilization together.

It was far from an ideal world, but a semblance of order was maintained, even though largely because of the ignorance and superstition of the people, which through the centuries had been fostered by the harlot woman. The people were made to believe that any inclination to disobey “the powers that be” would lead to dire consequences—if not in this life, then surely after death. The fear of eternal torture was held over them as a whip to keep them in slavery to a system under which princes grew fat in luxury and priests grew rich in their exploitation of the people by promising them a quick passage through an imaginary, yet Devil-inspired, purgatory. It mattered not to the rulers if their subjects were ignorant paupers, so long as they obeyed their dictates without question and kept the peace.

Is it a dark picture which we have drawn? Well, it happened in the "Dark Ages"—a period which was made dark by the misrule of a counterfeit kingdom of Christ. But it was not to last forever! The light that foretells the approach of a new day gradually began to dawn. Napoleon, whatever his sins may have been, struck a deathblow to the system that ruled the world during the Dark Ages when he took the pope a prisoner. The discovery of America and the growth of American democracy also helped to break the shackles which had bound Europe. The rapid increase of knowledge along all lines which resulted from the invention of movable type was another contributing factor leading toward liberty.

But, while the almost universal control of the old world by the power which was seated in Rome was broken, the ideology of that wicked system was adopted independently by most of the rulers of Europe. They made state churches out of many of the Protestant systems, uniting with them as they had done formerly with Catholicism. So the "powers of the heavens," though now divided, still ruled, still held the people under restraint. (Matt. 24:29; Luke 21:26) This situation continued without much outward change until the beginning of World War I, in 1914.

With the outbreak of the war, forces came into play which began drastically to shake the powers of the heavens—ecclesiastical control. In that war, as in the past, the "wine" of Babylon's fornication flowed freely. In Germany, and in the countries allied with Germany, the soldiers were told by the clergy that if they died on the field of battle fighting the "enemy" they were sure of a heavenly reward, the reason being that in fighting for their government, they were fighting for God. In all the countries allied against Germany the men were told the same thing. Yes, to the shame of the American clergy, they too joined in pouring this "wine," which had been prepared originally by the apostate church of Rome.

The "wine of fornication" did its work, at least partially, during that First World War, but the aftereffects were not at all what the nations expected. The intermingling of thoughts and viewpoints which was bound to occur when young and thinking men of all parts of the world were brought together—sometimes in the trenches, sometimes in prison camps and in other ways—had an effect. Doubts were raised in the minds of many as to whether their side alone had been fighting for the Lord. That the objectives of the war on both sides were not attained caused a further disillusionment, as, through the trying years that followed, that stark fact became more and more apparent.

With disillusionment came a worldwide turning to pleasure, legitimate and otherwise. The people who, through the distressing years of the war, fought for God, as they had supposed, now, in fulfillment of the Scriptures, became "lovers of pleasure more than lovers of God." (II Tim. 3:1, 4) But even more significant, the people of the world, on the whole, not only forgot God, but became unbelievers. The extent to which this is true is now apparent by the fact that in the two most religious countries of the world, the United States and Great Britain, today only a very small proportion attend church.

But this is not all. Out of that World War came the birth of the first communist government in Russia. From the very start one of the characteristics of that government was its opposition to religion. The Greek Catholic Church, which was the illicit mistress of the czarist government, was ruthlessly banned and her fraudulent practices brought publicly to the attention of the people in many ways. The teaching of atheism was encouraged and sponsored by the government.

Since then, it is true that, for reasons of expedience, Moscow claims to have granted freedom of religion within Russia, but this is largely in name only. While the Greek Catholic Church has been given a "legal" standing, this means only that it is permitted to carry on with its ritual on

behalf of a minority of the older generation which has not accepted Moscow's atheistic teachings, under which the youth of the land are reared.

And now this atheistic government, seizing the opportunity presented by a weakened world, has expanded its influence beyond Russian territory. A large part of Germany is subjected to this government-sponsored ideology of unbelief. The shadow is cast over Poland, Rumania, Hungary, Bulgaria, Czechoslovakia, Yugoslavia, and is threatening other nations. Meanwhile, because such a very small minority of the people in the remaining countries of the earth have any faith in God, they are the more open to the growing influence of an ideology which officially rejects the thought of being subject to laws which are alleged to have come from a higher power.

It is this situation the world over that is contributing to the fear of those who wish to restore the status quo of the pre-1914 civilization. This is one of the great fears in the United States, particularly among those high in the government. One of the evidences of this is the fact that presidents have sent personal representatives to Rome to confer with the pope. The time was when a word from the Vatican would have restored at least an outward semblance of order in Europe. But the powers of the heavens are being shaken, and more and more their ability to hold the old order together is weakening.

This, then, is the sign that is appearing in the symbolic heavens, the sign of the presence of Christ, the prospective King of earth. On one occasion Jesus raised the question as to whether he would find faith on the earth when he came, and now we can see that this question was well justified. (Luke 18:8) And, as Jesus foretold, the people of the nations are mourning, some because of the distress that has come directly to them and to their families, and others because they see that the civilization which gave them prosperity and power over their fellows is falling apart.

A very realistic description of this is given us in Revelation, chapter 18. The opening verse of this chapter depicts the return of our Lord. John describes him as "a mighty angel," whose power caused the earth to be filled with his glory. First he pronounces doom upon the counterfeit of his kingdom and bids those loyal to him to separate themselves therefrom, that they be not partakers of the plagues which destroy it. This message has already gone out to the Lord's people, and thousands have responded. Now the work of destruction is well advanced, and we can see the beginning of the foretold "mourning" of those who prospered so greatly under this system.

"And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning," writes the apostle. John also writes that the supporters of this system will say: "Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour [the hour of her judgment] so great riches is come to nought."—Rev. 18:9, 10, 16, 17

The Scriptures are not limited to the use of only one symbolism to illustrate great truths of the divine plan. We have seen how fitting is the lesson of the powers of the heavens being shaken as one of the signs which betoken the second presence of the Lord. We have seen also that in full harmony with this is the Revelator's description of the waning powers of the ecclesiastical heavens, when he tells of the fall and destruction of mystic Babylon. But it is interesting in this connection to note that in the vision of this destruction of the harlot woman John sees her "utterly burned with fire."—Rev. 18:8

So it is that "fire," as well as "shaking," is one of the symbols used to portray the overthrow of various elements of "this present evil world." (Gal. 1:4) For this reason "fire" is associated with the manifestation of the presence of Christ;

he hath brought them out to slay them in the wilderness.” (Deut. 9:28) As Moses viewed the matter, if God destroyed the Israelites after bringing them out of Egypt, it would reflect against the divine character and name. Thus in this prayer we find an application of the same principle later set forth in the words, “Hallowed be thy name.”

Another interesting example of considering the glory of God in prayer is in Joshua’s plea in connection with the defeat of the Israelites who attempted to capture the city of Ai. Joshua asked God for direction and assistance in order that this defeat might in some way be turned into a victory. The important issue was the glory of God—“What wilt thou do unto thy great name?” (Josh. 7:9) To Joshua, it seemed inevitable that if God permitted the Israelites to be defeated after having brought them miraculously across Jordan into the Promised Land, it would be a serious reflection against the honor of his name—that he would lose prestige not only with the Israelites, but also with the Canaanites. Thus we see that in effect the spirit of Joshua’s whole petition to God on this occasion could well be summed up by the Master’s words, “Hallowed by thy name.”

For Others

After teaching us that the first essential of prayer is the glory of God’s name, Jesus then indicates that the next consideration in our supplications should be, not our own interests, but the welfare and blessing of others. This is set forth comprehensively in the expression, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” (Matt. 6:10) When we pray, “Thy kingdom come,” we are asking God to bless all mankind. The very thought of this expression is calculated to enlarge our hearts, and cause us to be deeply concerned for the welfare of others.

When from the heart we pray, “Thy kingdom come,” we may know for a certainty that our desires, our thoughts, our longings, are in tune with the mind and will of our Heavenly

that is, he is revealed by fire as well as by the shaking of the heavens. On this point the Apostle Paul, writing to the Thessalonian church, says: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."—II Thess. 1:7,8

The "mighty angels" which are to be revealed with Jesus are undoubtedly the members of his glorified church. The word angel means 'messenger,' and these will be messengers with him to dispense the blessings of the new kingdom. But first every vestige of Satan's empire must be destroyed, and all opposition to the laws of God's new world broken. The gathering to himself of those who will reign with him is part of the work of Christ in the first years of his second presence. This is fully accomplished before the old order is completely destroyed; hence Paul's reference to the "flaming fire" which reveals the presence of Christ when his church is with him is a sign which is still future. It is closely associated with the fire which destroys mystic Babylon. We can even now see the beginning of the smoldering flame; but Babylon still lives, although dying. Christians who are faithful to their Lord shall be with him before the final phase of her destruction is accomplished.

Now let us observe that it is by both the shaking of the heavens and the flaming fire that the presence of Christ is revealed. Matthew's account of the Lord's prophecy on this point says that when the sign of the Son of man appears in heaven—that is, the shaking of the powers of the heavens, rendering them incapable of adequately controlling the restless masses as they had once done—then all the tribes of the earth would mourn. Following this, "they" see the Son of man coming in the heavens. The text indicates that the mourning of the people commences before they see the real cause of their distress; but to the Lord's own people, the faithful watchers, both the shaking of the symbolic heavens

and the distress of the nations in the greatest time of trouble the world has ever known are signs of his presence and of the end of the age. It is important thus to distinguish between **our** reading of the signs and the more complete development of them by which the eyes of **all** mankind will be opened to discern that it is the return of Christ, the "King of kings, and Lord of lords" in preparing to establish his kingdom that has brought about the destruction of the old order which men call civilization.—Rev. 19:16

In this connection it is well to understand the manner in which the people of all nations will "see" the Lord. We have already noted the scriptures which emphasize that the resurrected Christ, as a personality, cannot be seen literally by human eyes, that both he and the Heavenly Father dwell "in the light which no man can approach unto, whom no man hath seen, nor can see." (I Tim. 6:16) But just as the heavens in which the sign of the Son of man appears are symbolic, so also is the sight with which his presence is discerned. The use of the eye as a symbol of discernment is quite common in the Scriptures. Speaking of the ability of his disciples to comprehend certain truths concerning the divine plan which were hidden to others, Jesus said, "Blessed are your eyes, for they see: and your ears, for they hear."—Matt. 13:16

Later the Apostle Paul, describing the knowledge of the Early Church concerning the first presence of Jesus, when he came as a man to redeem men, said, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." (Heb. 2:9) The Prophet Isaiah, writing of Christ and describing him as the "Arm of the Lord," informs us that the Arm of the Lord will be revealed "in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52:10; 53:1) Job, expressing his confidence in the Creator, said, "Though after my skin worms destroy this body, yet in my flesh shall I see God"—but the Scriptures tell us that actually

no man can see God, in a literal sense, and live.—Job 19:26; Exod. 33:20

These are but samples of the many passages of scripture in which the words see and sight, as well as the eye itself, are used to symbolize discernment. And it is in this sense that every eye will eventually see Jesus in the clouds of heaven. It means that they will discern the fact of his presence by virtue of the sign in the heavens; that is, that the former powers of ecclesiastical control over the masses have been broken, resulting in world chaos.

But even so, it is well to remember that in our study of the development of the plan of God we are not dealing with minutes or hours or days, but with years and ages. What requires but a few words of scripture to describe and a few seconds to read, may and usually does refer to that which takes years in development. So it is with the sign of the Son of man which appears in the symbolic heavens. It has already appeared, and, as watchers, we discern it and understand its meaning. The world sees also, and fear fills their hearts because of it; but as yet they do not discern its real meaning; they do not see that it means the presence of a new King of earth, a new spiritual ruling power, the foretoken of "new heavens" which, in association with a new symbolic earth, will be the new world of tomorrow.

Later, as the sequence of world-changing events continues to emphasize to the people the utter futility of all human efforts to bring order out of chaos, and peace and prosperity out of war and starvation, in the Lord's own way they will be made to realize the true meaning of what is occurring—that Jesus has come, and as the Arm of Jehovah his first work is to set aside the old order of things which is based upon selfishness, that the people might the more fully realize their need of Christ's coming kingdom. (Ps. 110:1-6) Then they will realize that what they first thought to be a dire calamity concerning which they said, "Alas, alas," was but evidence that the King of a new world order had come and was preparing to establish his righteous kingdom in the earth. □

Christian Life and Doctrine

Teach Us to Pray

“Lord, teach us to pray.”—Luke 11:1

THE servants of God in every age have been men of prayer. This was particularly true of Jesus, who was in the habit of communing often and long with his Heavenly Father. The Old Testament record discloses that the prophets and other outstanding servants of God during past ages had also learned the value and necessity of prayer. Jesus' disciples seemed to be greatly impressed with the prayer life of their Master. They probably noted to some extent the strength and encouragement which he received through prayer, and for this reason felt that they too would benefit if they were able to follow his example. Hence the request, “Lord, teach us to pray.”

It was in response to this request that Jesus gave that well-known and much repeated petition which is so familiarly known as “The Lord’s Prayer.” We are not to suppose that he expected his followers always to use the exact words of this prayer. It is, rather, a compilation of the essential elements of acceptable Christian prayer. It deals with fundamentals which should be taken to the throne of heavenly grace, and presents them in the order of their importance.

On another occasion Jesus said to his disciples that those who abide in him and in whom his words abide, may ask what they will of the Father, and it shall be granted to them. (John 15:7) It is reasonable to believe that his words include this outline of prayer, which means that only if our petitions are in keeping with the fundamentals of prayer suggested by him may we expect them to be answered favorably.

“Our Father”

The opening salutation of the prayer expresses a thought which was new to the disciples. It addresses God as Father—“Our Father which art in heaven.” To the natural house of Israel the Creator was the great Jehovah God, the “I Am” of the universe, and they were merely his servants. Christians also are servants, but in addition to this they have received the spirit of sonship, and are privileged to address the Creator as “Abba, Father.”—Rom. 8:15

Truly this is an intimate relationship, and when in prayer we come to God as “our Father,” it conjures up before our minds assuring thoughts of God’s tender love and genuine interest in us as children—members of the divine family. But we are not to presume upon the dignity of God simply because we have been invited to become members of his family. His name is to be cherished and revered at all times, especially in prayer. We are reminded of this in the Lord’s prayer by the further words of salutation, “Hallowed be thy name.”

The glory of God’s name should be the uppermost thought in connection with all of our petitions. Whether in prayer, or in word, or in deed, the Christian’s first consideration always should be the glory of God. If in our prayers we are seeking chiefly our own interests rather than the glory of God, there is little likelihood that our praying will receive serious consideration in heaven.

We find examples of prayer in the Old Testament in which the glory of God was made the point of chief consideration. In one of Moses’ appeals on behalf of Israel—a prayer in which he pleaded with God not to blot this rebellious people out of existence, but to preserve them—his chief consideration was not so much the salvation of Israel as it was the glory of God. His words were, “Lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them,

Father. God has promised his kingdom of blessing not only once or twice, but by the mouth of all his holy prophets, by Jesus, and by the apostles. His kingdom and the blessings of life and joy it will bring to all mankind is the theme song of the Word of God. Hence, when we pray, "Thy kingdom come," we are praying for that which is close to the heart of God, that which he has planned and promised to do, that which is the center of his interest in connection with his human creation.

When we pray, "Thy kingdom come," we are not only asking God to bestow the restitution blessings of his kingdom upon a benighted and dying world, but we are also petitioning him to vouchsafe to the heirs of the kingdom—those who are to reign with Christ—the necessary spiritual guidance and strength which will enable them to make their calling and election sure. In short, the request, "Thy kingdom come," should be an expression of our acquiescence in the whole plan of God, and an evidence of our interest in that plan and our desire to cooperate in it. It means, also, that in praying for his kingdom to come and his will to be done on earth, we are endeavoring now to have his will done in our own hearts and lives.

"Our Daily Bread"

Only after having first ascribed glory to God, and then evinced our interest in the blessing of others, both the church and the world, may we properly think of prayer from the standpoint of seeking blessings for ourselves. And even in this respect our petitions should not be for more than the necessities of life—our "daily bread." The request, "Give us this day our daily bread," suggests a childlike dependence upon the Heavenly Father for the needs of each day. (Matt. 6:11) It does not ask for the building up of reserves that will make us independent of God tomorrow, or the day after tomorrow. It is an expression of faith in God's ability and willingness to care for us today and in all the days as they come.

The question may be raised as to whether "our daily bread" of this prayer refers to material or spiritual food. There seems to be no scriptural reason why it should not include both. As long as we, as new creatures, tabernacle in the flesh, all matters pertaining to the body are related to our spiritual interests, and should have a place in our prayers; but, of course, our spiritual "daily bread" is vastly more important than material food.

The expression, "daily bread," might properly be thought of as including not only things we eat, but all of our needs, the daily portion which God allots to us, including our experiences of joy and sorrow, ease and pain, blessings and trials. All of these are in the "cup" which the Father pours for us, and it is well to have them all in mind when we pray, "Give us this day our daily bread."

When we take this broader view of our daily needs we should have no difficulty in discerning that God always answers our prayers. Remembering that we have entered into a covenant of sacrifice which calls for the death of our humanity, we have no right to expect that God will necessarily preserve our health, or supply all the material food that may be essential for maintaining our bodies in a healthy, robust condition. The Apostle Paul tells us that he had learned how to "suffer need," and if God, in his wisdom, permitted such a faithful one thus to "suffer," we have no right to expect that he will deal differently with us.—Phil. 4:12

"Bread and water" for the faithful of Israel under the Law Covenant was sure. (Isa. 33:16) In fact, God promised to bless them abundantly in basket and in store. (Deut. 28:5) But Christians are not under that covenant. We are under a covenant which calls for the **sacrifice** of earthly interests and material blessings, so if God deems it to be for our highest spiritual interests to accept our sacrifice by means of malnutrition due to faulty digestion or meager food

allowance, we can rejoice to know that this is our "need" which he is supplying.

Spiritual Food

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Deut. 8:3; Matt. 4:4) This great truth was first given to natural Israel. Jesus used it when declining Satan's suggestion to turn stones into bread. It was true concerning Israel under the Law Covenant, and it will be true of mankind under the New Covenant in the next age. Material food could not be plentiful enough and wholesome enough to provide everlasting life apart from obedience to the will of God, to "every word" of God.

And it is especially true of new creatures in Christ Jesus. The new creature's food is the Word of God. This is his manna from heaven. By feeding upon it he grows in stature and strength, from a spiritual babe to a full-grown man in Christ. Hence when we pray, "Give us this day our daily bread," we are asking for that upon which our very existence depends. Furthermore, we are asking for that which God promised to furnish. Jesus went on record to assure us that God would give the Holy Spirit of truth to Christians who asked him for it.—Luke 11:13

The Spirit or mind of God reaches us through his Word. When we pray for it our prayers imply that we are willing to give up our own plans, our own desires, our own thoughts, and be filled with and controlled by the plan and will of God. If our lives are in harmony with our prayers, we may confidently expect that our "daily bread" will be supplied; that God's table will be laden with rich spiritual food of which it will be our happy privilege to partake.

As We Forgive

The next point in our Lord's prayer has to do with our relationship to God in connection with our transgressions; making his forgiveness of us dependent upon our forgiveness of others—"Forgive us our trespasses, as we forgive those

who trespass against us.” (Matt. 6:12, 14, 15) Here again we are asking for that which God has promised to do. We are invited to come boldly to the throne of grace to obtain mercy. (Heb. 4:16) We are assured that God is faithful and just to forgive our sins, and to cleanse us from all unrighteousness. (1 John 1:9) He has promised to remove our transgressions as far from us as the east is from the west.

But we cannot expect God to forgive us if we are harboring resentment and bitterness in our hearts toward others. Inadvertently we may attach a wrong meaning to this part of the Master's model prayer. We may think of the trespasses as being merely misunderstandings. Some incident occurs which we decide is a trespass against us, but upon investigation we find that we were misinformed, or that the supposed trespasser did not intend the matter as we thought he had. On account of this we are glad to forgive.

But in such a case there is no need for forgiveness, for there has been no trespass. Our trespasses against God are not just misunderstandings. Daily we come short of glorifying his name as we should, in thought, word, and deed we offend him. And it is, likewise, genuine trespasses which we need to forgive in others. However, God does not forgive willful trespasses. If we are willfully opposing him and misrepresenting his character, we will have no desire to ask forgiveness.

So the key to this point is found in the word “as.” God will forgive us “as,” or upon the same conditions to the same degree, and in the same manner, as we forgive others. This means that if others ask our forgiveness, as we ask for God's forgiveness, we will forgive. It means, nevertheless, that we will have the spirit of forgiveness in our hearts even before they ask. We are not justified in harboring bitterness in our hearts, even against our worst enemies. We are not to malign them, nor do them harm. We are to be ready and anxious at all times to extend forgiveness to them as soon as they ask,

for this is God's attitude toward us. God wants us to be like him.

God Tempteth No Man

The next request in the Lord's Prayer is, "Lead us not into temptation, but deliver us from evil." (Matt. 6:13; Luke 11:4) The Emphatic Diaglott arranged translation of this request reads, "Abandon us not to trial." But the interlinear, word-for-word translation and the Revised Version give the word 'bring,' and Prof. Strong defines the meaning of the Greek, 'to carry inward.' The same Greek word, **eisphero**, is sometimes translated 'bring' in the King James Version. It would seem, therefore, that our Common Version translation, "Lead us not into temptation," is essentially correct.

Our first reaction to this thought is that surely God would not **lead** his people into temptation, so why should we imply such a possibility in our prayer? But God will not **abandon** us in temptation, either! We can be sure that God will neither lead us into temptation, nor abandon us in temptation. The principle involved in this part of the prayer is easily understood when we remember that the entire petition is an expression of what God has promised to do and promised not to do; and in offering it from our hearts we are but claiming God's promises.

We do not pray, "Thy kingdom come," with the thought that there is any possibility it won't come; nor are we in this asking God to do something he has not already planned and promised to do. Prayer is not for this purpose. If we pray with the thought that we will thereby induce God to change his plans, either for us or for the world, we do not have the proper conception of what constitutes acceptable prayer. If our supplications are to be heard and answered, it will be because we are abiding in Christ and his words are abiding in us to direct our prayers in harmony with the will and plan of God.

So we pray, "Thy kingdom come," and we know that it will come because God has promised it. We pray, "Give us this day our daily bread," and we know that all our needs will be supplied because this is what God has promised us he will do. We pray, "Forgive us our trespasses as we forgive those who trespass against us," and we know that God will forgive us in the same proportion that we forgive others, because he has promised to do so.

These are the blessings God has promised to bestow upon us as new creatures; but there are also things which he has promised not to do. He has promised not to permit us to be tempted above that which we are able to bear. (I Cor. 10:13) We are assured by his Word that God "tempteth no man," meaning that he does not lead his people into temptations. (James 1:13) It is therefore just as proper for us to claim these promises in our prayers as it is to claim the promises of God concerning the kingdom, our daily bread, and his forgiveness.

Prayer, in other words, is an expression to God of our interest in the fulfillment of his promises. God knows all that we have need of before we ask him, but he wants us to ask just the same. He is ready to forgive us before we ask, but he wants us to appreciate his forgiveness the more by asking for it. We know that he will not lead us into temptation, but he wants us to be the more keenly aware of it by including the thought in our prayers, for this will help us to realize that when we are tempted it is because we have permitted ourselves to be drawn away by our own lusts, or have yielded to the influences of Satan.—James 1:14

Thine Is the Kingdom

The concluding sentence of the prayer is not in the original manuscripts. It reads, "For thine is the kingdom, and the power, and the glory, forever. Amen." (Matt. 6:13) These words are quoted from I Chronicles 29:11, and evidently, on this account, whoever it was that added them to the Lord's

prayer felt justified in so doing. However, when David said, "Thine is the kingdom," he was referring to the Lord's kingdom then operating in Israel. David was the king of Israel, but he sat upon "the throne of the Lord," hence in this expression of praise to God he acknowledged that he was not the real ruler of Israel in his own right, but merely as a representative of God—that the kingdom was the Lord's.

This typical kingdom of the Lord came to an end in 606 B.C., when it was overthrown by the king of Babylon. At that time the prophetic declaration was, "It shall be no more, until he come whose right it is; and I will give it to him." (Ezek. 21:27) Jesus is the rightful King, and while he came more than nineteen centuries ago, it was not as a reigning king. He came then in his humiliation. The exercise of his kingly power was not due until his second advent. Even then, until his kingdom is set up and manifested to the world, we should continue to pray, "Thy kingdom come."

And as long as we pray, "Thy kingdom come," it would be inconsistent to say, "Thine is the kingdom." True, God is the Supreme Ruler of the whole universe, and if we think of the expression, "Thine is the kingdom, and the power, and the glory" from this standpoint, there is nothing particularly out of place with the expression. Nevertheless, these words are an interpolation. They are words which originally referred to a kingdom which perished before the first advent of Jesus, so we think it more fitting for Christians not to use them in prayer today. Moreover, they are omitted in Luke's Gospel.

Briefly, then, the model prayer which Jesus gave to his church in response to the request, "Teach us to pray," embodies the recognition of God as "our Father"; ascribes glory to his name; petitions him to fulfill his promises to bless all the families of the earth; asks that he care for our daily material and spiritual needs; requests that he forgive our sins; and asks him not to lead us into nor to abandon us in temptation. It can be truthfully said that there is nothing which a Christian can properly make a matter of prayer which

does not fall within these general principles. If we are guided by them it should not be true of us that we "ask, and receive not, because we ask amiss."—James 4:3 □

Weekly Prayer Meeting Texts

SEPTEMBER 3—I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.—Hosea 6:6 (Z. '03-220 Hymn 154)

SEPTEMBER 10—Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.—Ephesians 4:29 (Z. '99-70 Hymn 260)

SEPTEMBER 17—Christ in you, the hope of glory.—Colossians 1:27 (Z. '03-375 Hymn 58)

SEPTEMBER 24—I keep my body under, and bring it into subjection, lest . . . I myself should be a castaway.—I Corinthians 9:27 (Z. '03-425 Hymn 8)

HE IS ALTOGETHER LOVELY

Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.

He saw men plunged in deep distress
And flew to their relief;
For us he bore the shameful cross,
And carried all our grief.

God's promises, exceeding great,
He makes to us secure;
Yea, on this Rock our faith may rest,
Immovable, and sure.

O, the rich depths of love divine,
Of grace a boundless store!
Dear Savior, since I'm owned as thine,
I cannot wish for more.

Your Questions

Satan Bruised

Romans 16:20 reads, "The God of peace shall bruise Satan under your feet shortly." What does this mean?

THIS statement was addressed to those whom the Apostle Paul identifies in the opening of this epistle as "the beloved of God, called to be saints." (Rom. 1:7) In Romans 6:3, Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" In Galatians 3:27 we read, "As many of you as have been baptized into Christ have put on Christ," and to this Paul adds, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." —vs. 29

God's promise to Abraham was that his "seed" would bless "all the families of the earth." (Gen. 12:3; 22:16-18) This "seed" of blessing was first mentioned in the Garden of Eden at the time man was sentenced to death. Here it is referred to as the "seed" of the woman, and the statement is made that this "seed" would "bruise" the "serpent's" head, the reference being to Satan.

Putting these several texts of scripture together, the thought becomes clear that those "called to be saints" during the present age and who faithfully lay down their lives following in the footsteps of Jesus, are a part of "The Christ," the "seed" of promise, that "seed" which, when completed, will bruise the "serpent's" head. Thus, when Paul wrote to these, saying that the God of peace would bruise Satan under their feet, he was simply saying that they were to have a share in fulfilling that original promise of God which was made in the Garden of Eden.

"Sorrows" of Hell

In II Samuel 22:6 we read, "The sorrows of hell compassed me about." How do you harmonize this statement with your claim that there is no sorrow or pain in hell?

THESE are the words of King David, and, obviously, descriptive of a situation which he experienced before he died. What did David mean by the "sorrows" of hell? The marginal translation indicates that the Hebrew word here translated "sorrows" would be more prop-

erly translated "cords." Using this better translation the entire text reads, "The cords of hell compassed me about; the snares of death prevented [Old English for preceded] me." The Hebrew word here translated "hell" is **sheol**, which simply means the condition of death. Thus it is apparent that David is describing a situation in which he was threatened with death.

It is highly figurative language. Those who are actually bound by the "cords" of death, or of hell, are helpless except as the Lord will exercise his mighty power to restore them to life. And these "cords," David indicates, were already reaching out as though to drag him down to death. Properly understood, the text does not even remotely suggest that those in **sheol**, the Bible hell, are conscious and being tortured in the flames of burning brimstone.

Godlikeness

In his Sermon on the Mount, Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) Does this refer to perfection in the flesh? If not, how are we to understand Jesus' admonition?

IT IS not possible for any member of the sin-cursed and

dying race to attain perfection in the flesh. Even the great Apostle Paul wrote, "I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do."—Rom. 7:18, 19

The meaning of Jesus' admonition is clear when we take the context into consideration. We quote this context, beginning with verse 43: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

The word "therefore" is very important in this exhortation by

Jesus—"Be ye therefore perfect, even as your Father which is in heaven is perfect." Jesus had explained the manner in which the Heavenly Father was "perfect"—"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." The force of this statement is more apparent when we take into consideration the literal meaning of the Greek word here translated "perfect." According to Prof. Strong, it means "complete," or "completeness," not partial or in any part. As Jesus explained, the Heavenly Father is all-comprehensive in the bestowing of his blessings, showering them upon the evil as well as upon the good.

So we are to do the same. We should not be guided by the tradition that one should love his neighbor and hate his enemy. Instead, we are to love our enemies, and do good to them that hate us—"That ye may be the children of your Father which is in heaven."

Thus, while every follower of the Master should strive to overcome the weaknesses of his flesh, and thus attain the highest degree possible of moral perfection, this admonition by Jesus seems to refer to completeness in the application of the great

principle of Christian love. We might paraphrase the text to read, "Be ye all-comprehensive in the bestowing of your blessings, even as your Father which is in heaven is all-comprehensive in the bestowing of his blessings." This, we believe, is possible for every true Christian.

Always Obedient

The Apostle Paul wrote concerning Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered." (Heb. 5:8) Does this imply that there was ever a time when Jesus was not fully obedient to his Heavenly Father?

NOT at all! Jesus had always been obedient. But prior to being "made flesh" Jesus was never called upon to suffer as a result of his obedience. It was a new experience for him when he experienced the opposition of the world, particularly the religious world of his day. His name was cast out as evil. He was accused of being a blasphemer. He was finally arrested and put to death on the cross. But through all this he learned what it meant to be obedient to his Father at the cost of mental and physical suffering. Jesus not only learned this lesson, but he applied it, being obedient even unto death.

Encouraging Letters

Enthusiastic Young Reader

Dear friends of The Dawn: I am sending in for four copies of "The Book of Books." I think it is the best; it is like a Bible in itself. I have two copies for myself, and I now want these four to give to friends. Things in this old world are not getting any better. I can't see how things can hang on too much longer. I do enjoy The Dawn magazine very much. There is so much truth in it. I leave some of your booklets at almost every office or place I go to, and so does my daddy. He carries a pocket full of them, and every time we take him to the doctor he leaves some in the doctor's office. Thanks for everything. —MO

Some Important Insights

Dear Sirs: I watch your program on Channel 11, WTOG every time it is aired from 5:30 a.m. to 6:00 a.m. You really have some important insights into the Word of God. You offered two booklets on recent programs that I would like to have: "Science and Creation" and "God and Reason." Please send them to me. Sincerely.—CA

"Hours of Joy"

Dear Dawn: Please accept this small contribution for the continuing expression of God's Word. This small token cannot compare with the hours of joy I have spent reading and studying The Dawn. It is a joy to read the words of God in truth and understanding. Please keep up the good work. Sincerely.—PA

Wants More

Dear Sirs: I found a booklet in our Laundromat, entitled "Hope for a Fear-filled World." I am very interested in getting more of these. Will you please also send me "What Can a Man Believe?," "Why God Permits Evil," and "The Book of Books." Thanking you, I am. —CA

Family Likes It

Dear Sirs: I watch your program each Sunday, and would like to tell you how much I enjoy it. I would also like very much to receive your booklet, "Hope Beyond the Grave." Again, I would like to say how much my family and I like your program. We make every effort not to miss it. Sincerely.—MS

Message from a Greek Friend

Dear Brother Hatgis: Grace and peace from our Heavenly Father through Christ Jesus, our Lord and Master! I have returned to Athens from Germany, where I stayed two months. I had a blessed time with the dear friends there. I went to Freiberg, where the German Dawn is printed and sent out. I was called by Sister Fischer, who does the German work. Since her husband passed away she does the work alone.

The convention took place on September 2 and 3 in a restaurant room. There were about sixty brethren from all over Germany, some from France and Switzerland, and one American sister from Texas. Many brethren spoke, and all in all, the convention and fellowship was a blessed time. These German friends believe as we believe, having as a basis the volumes and present truth as expounded by that faithful and wise servant, Brother Russell. Give my Christian love to all the friends. Your brother.—Greece

An Encouraging Word

Dear Brothers of The Dawn: Greetings in our dear Redeemer's name! The articles in The Dawn magazine are, without exception, month after

month, most enlightening, most informative, and what is even more important, hewing to the doctrines and the truth fully based on the Scriptures. May the Lord continue to watch over you and instruct you, sending ample wisdom from above. You all have our daily prayers.—IL

"Facilitates" Understanding

The Dawn: Enclosed is my check for renewal of my Dawn for a year, and use the remainder to send The Dawn magazine to others. I understand from some folks to whom I have previously had this magazine sent that they are renewing the subscriptions. I'm happy to know that! My husband and I feel it is the best magazine to facilitate understanding of the Bible. We anxiously await every issue. God bless all of those in the service of the Lord. Respectfully.—NB

Saw Part of Program

Dear "The Bible Answers": I have just finished watching your program about the girl who lost both her mother and father. I myself have not lost my parents, and I am very thankful. I came in late in the program, but what I saw I really enjoyed. I would really like you to send me your booklet called "Hope Beyond the Grave." Sincerely.—TX

"A Very Low Price"

Sirs: I find your books to be of great interest and learning to those who do not understand the Bible too well. They are indeed a guide to the Bible. I would now like the following books from your catalog: "The Creator's Grand Design" and "The Divine Plan of the Ages." Also please send me your miniature library of ten reference booklets. God bless you for all that you are doing for the common

working person to read at a very low price!—NY

Our Lord's Return Interests Her

Dear friends in the Lord: I was listening to your program on radio station WWDJ and I was much interested in your comments concerning the Lord's second coming and I would like to get the publication you are offering on the subject. Thank you very much, and may God bless you. Yours in his service.—NY

RADIO TOPICS FOR SEPTEMBER

6—The Rich Man and Lazarus
13—The True and Living God

20—Our Bible Translated
27—Sifting Superstition from Religion

"OUR BIBLE TRANSLATED"

To be discussed by

'FRANK and ERNEST'

WHIZ—1240—6:40 a.m.
SUNDAY, SEPTEMBER 20

Tune in this discussion, and send for a free copy of "Archaeology Proves the Bible." Write to:

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For Your Newspaper

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

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

Speakers' Appointments

E. HERRSCHER		K. NAIL	
Calgary, Alta.	September 14	Philadelphia, PA	September 13
Ft. McMurray, Alta.	15, 16		
Lethbridge, Alta.	19, 20	G. PASSIOS	
Pincher Creek, Alta.	21	Middletown, NY	13
Havre, MT	22, 23	E. PENROSE	
Kalispell, MT	25-28	Seattle, WA	September 5-7
G. JEUCK		Victoria, B.C.	9
New Haven, CT	September 20	Vancouver, B.C.	10
E. LANKFORD		Wenatchee, WA	11
Tacoma, WA	September 10	Portland, OR	13
Vernon, B.C.	12, 13	Tacoma, WA	14
Calgary, Alta.	14	Seattle, WA	15
Ft. McMurray, Alta.	15, 16	L. POST	
Lethbridge, Alta.	19, 20	Pottstown, PA	September 27
Pincher Creek, Alta.	21	J. TATE	
Havre, MT	22, 23	Allentown, PA	September 27
Kalispell, MT	25-28		

Obituaries

Brother Joseph Buza, Perryopolis, PA—June 25. Age, 87.
 Brother James L. Kesterson, Breckenridge, TX—June 27. Age, 76.
 Brother John F. Kaziak, Sanborn, NY—June 29. Age, 85.
 Brother Chester Culver, Palm Desert, CA—July 2. Age, 72.
 Sister Vallie Saunders Armour, Hannibal, MO—July 2. Age, 79.
 Brother Nick Karoukis, Toledo, OH—July 2. Age, 86.
 Brother Alex Lakin, Duquesne, PA—July 4. Age, 81.
 Sister Jennie Bartley, Fermanagh, N. Ireland—July 6. Age, 75.
 Sister Margaret Smith, Los Angeles, CA—July 10. Age, 64.
 Sister Norma G. Mitchell, New York, NY—August 9. Age, 81.

NOTICE

The Dawn has a number of unused recordings of booklets made to be used by the blind. These are twelve-inch discs, recorded at 33 1/3 RPM. They will play on most record players. The titles are, "Life After Death," "Armageddon—Then World Peace," and "How God Answers Prayer." The price: \$3.00 each to cover postage and handling.

Conventions

BUFFALO, NY, August 30—Unity Temple Masonic Lodge, 1940 Niagara St., Buffalo. Mr. Eugene Buczkowski, 85 Rogers Drive, Cheektowaga 14225
Phone: (716) 634-2163

JACKSON, MI, September 5-7—Coolidge Lodge, 355 Napoleon Rd., Michigan Center. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson 49203

SAN DIEGO, CA, September 5-7—Mr. Daniel Rice, 10360 Kerrigan St., Santee 92071
Phone: (714) 562-2167

SEATTLE, WA, September 5-7—St. Thomas Center, Kenmore. Mrs. David Bruce, 6222 102 Place, N.E., Kirkland 98033
Phone: (206) 822-4607

MINNEAPOLIS, MN, September 6—Northwest YMCA, 23rd Ave. and Jackson St. N.E. Mrs. Wilma Newham, 1722 5th St. N.E. 55413
Phone: (612) 789-3944

NEW YORK, NY, September 6—Church Center for the United Nations, 777 United Nations Plaza, 1st Ave. at 44th St., New York. Mr. Leo Post, 24 Lexington Rd., New City 10956

WEST NEWTON, PA, September 19, 20—Pittsburgh Area Convention, Sewickley Grange, Rt. 136E, West Newton. Mr. Charles Martig, 730 Dunster St., Pittsburgh 15226
Phone: (412) 563-6110

GROTON/NEW LONDON, CT, September 20—Mohegan Community College, Mahan Drive, Norwich.

Mrs. Phyllis Goulis, 155 West Thames St., Norwich 06360

GRAND RAPIDS, MI, September 26, 27—Walker Junior High School, 4252 Three Mile Rd. N.W. Mrs. Harriet Fuerst, 804 Conger N.E. 49504
Phone: (616) 361-8150

CHICAGO, IL, September 27—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Leonard Szczesny, 125 N. Charles Ave., Villa Park 60181

DETROIT, MI, September 27—Redford YWCA, 25940 Grand River, Detroit. Mr. Robert Gorecki, 1585 Martinique, Troy 48084

CAPE COD CONVENTION, October 2-4—Outrigger Inn, Hyannis, MA. Mrs. Anna May Suraci, 171 Johnson Rd., Hamden, CT 06518

MILWAUKEE, WI, October 3, 4—Aurora Lodge, 734 N. 26 St. Mrs. Violet Pazucha, 4454 S. 14 St., Apt. 3, 53221

RICHMOND, VA, October 9-11—Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave. 23225

CINCINNATI, OH, October 24, 25—Masonic Temple, (Social Rm. 3), 317 East 5th St. Mrs. William Bertsche, 2850 Dunaway 45211
Phone: (513) 661-2540

PHOENIXVILLE, PA, October 25—Ursinus College, Rt. 422, Collegeville, PA. Mrs. David Hauke, 46 Heather Rd., Newark, DE 19702