

The Dawn

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CONTENTS

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HIGHLIGHTS OF DAWN

Gold, the World's Anxiety Index 2

BIBLE STUDY

One Who Listened 10
Temptations to Betray 12
The Dangers of Expediency 14
The Use of Power 16
Maturing in Faith 18

CHRISTIAN LIFE AND DOCTRINE

The Creator's Grand Design
Part 5-The Great Deception 20
The Communion of Christ 31
In His Steps 47
Weekly Prayer Meeting Texts 30

"FRANK AND ERNEST"

Radio Schedule 34

THE BIBLE ANSWERS

Television Schedule 36

TEST YOUR KNOWLEDGE

59

TALKING THINGS OVER

General Convention Bulletin 61

SPEAKERS' APPOINTMENTS

Great Britain 63
United States 63

CONVENTIONS

64

OBITUARIES

60

Highlights of Dawn

Gold, the World's Anxiety Index

“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.”—Luke 21:25

THE gold market is telling us of increasing world anxiety and instability. Some of the gloomy questions that are influencing the volatile gold prices seem to be: Are Western industrial democracies truly on the doorstep of an inflationary apocalypse that will see the destruction of paper currencies? Will the dwindling oil supplies send a world recession spiraling down into an uncontrollable slump? Are America and the Soviet Union squaring off to fight World War III in the oil-rich sands of the Middle East? (Article by Paul Lewis, New York Times, January 6, 1980)

These are not hypothetical questions. Even now, Russia, with 100,000 men, supported by tanks and other armor, has overrun and annexed Afghanistan. Will Iran or Pakistan be next? The latest round of oil price increases has already condemned the industrial democracies to at least a year of economic stagnation and increased unemployment. Inflation continues to grow in double-digit figures. And the real threat of war has been publicly noted by such prominent leaders as President d'Estaing of France and Pope John Paul II.

Why is gold so sensitive to the conditions that exist in the world today? The answer lies in the nature of money itself. Money might simply be defined as a standard of value for goods received and services rendered. Money is anything that people will accept in exchange for goods and services, in

the belief that they may in turn exchange it later for other goods or services. The standard for this medium of exchange in international trade has for years been the American dollar. Its value has been based on the integrity of the American economy. The economy in the past has been stable and reliable, and therefore the dollar as a standard of value has been reliable. But all of this has changed; inflation has cut the value of the dollar in half, in terms of goods and services. With the huge national debt and declining productivity of the work force, the prospect for improvement is bleak. The American dollar is no longer a totally reliable medium of exchange.

The condition of the American economy is not unique in the family of industrialized nations. Therefore, a substitute for the dollar as a standard of exchange is not very probable. Gold, on the other hand, has a universal appeal. It is by far the most universal substance that has ever been used as money through past centuries. Its value is related to its universal acceptance, its scarcity, and the demand for it. People with assets converted to dollars, or other currencies, prefer to exchange them for gold, with the prospect that gold will retain its value in terms of goods and services, whereas nations could default in redeeming their paper currencies.

The huge gyrations in the price of gold and other precious metals have also been influenced by the enormous amounts of capital in the hands of the OPEC nations, who have been buying gold as a hedge against the generally unstable economy.

The above is admittedly a very simplified explanation of a very complex subject, but the general principle is correct. Mammon, as the symbol of Satan's rule, is losing its credibility, and world conditions do not leave much hope for recovery. The following quotation from the U.S. News and World Report of January 7, 1980, seems to summarize the plight of Satan's rule.

“The Economy: Jitters, Gloom and Concern. For the U.S. and its allies, the world economic scene is more clouded than ever with risks and uncertainties. Behind the jitters are fears of runaway inflation, the threat of oil shortages in the wake of Mideast instability and doubt over the outcome of U.S. presidential elections. If the most pessimistic fears of European analysts are borne out, there could be a sharp recession in the U.S. and the rest of the world, a more dramatic run on the American dollar and a crisis of confidence in financial markets. Carter himself is in for heavy criticism from some Western economic experts for letting inflation get out of hand and for not cracking down hard enough on energy use. Still, many are encouraged by Washington's recent credit squeeze—even as they worry about the impact of a steep recession later in 1980. Others see the cutoff of Iranian oil imports as a way of forcing the U.S. to conserve fuel. But that is not enough to turn gloom to optimism. Turmoil in Iran has shattered hopes that the up-and-down value of the U.S. dollar will be stabilized this year. Instead, signs point to a further weakening of the dollar, especially if pre-election strategy in the U.S. dictates a quick easing of monetary restraint or if frightened holders of dollars shift assets into other currencies or gold, which in the final weeks of 1979 streaked upward in value. The most worrisome jolt ahead is skyrocketing oil prices. Rising petroleum costs could trigger another consumer price explosion, force governments to impose strict credit curbs to chill business activity and plunge poorer nations so deeply into debt they would have to drastically cut imports. Shrinking markets, in turn, could lead to creeping protectionism and more trade conflicts among the Allies.”

The signs seem to point unerringly to a coming climactic collapse of this present evil world. The Prophet Ezekiel spoke of this time: “They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels:

because it is the stumblingblock of their iniquity.”—Ezek. 7:19

This prophecy concerns the intense time of trouble that will come upon the earth just prior to the establishment of Christ's thousand-year kingdom. All the institutions of this present order must be destroyed and thoroughly discredited in the eyes of the people before the new order is established in the kingdom. The clearing away of an old order in preparation for the establishment of a new one has occurred only once before in the history of the world; and this experience, the Apostle Peter tells us, is an illustration of the work that is taking place in the earth today. In II Peter, the 3rd chapter, the apostle prefaces his prophecy concerning our day with an account of what happened in the past. In verses 2 to 6 we read: “That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior; 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? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God 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.”

Our Lord said, in Luke 17:26, “And as it was in the days of Noe, so shall it be also in the days of the Son of man.” In Noah's day the inhabitants of the land scoffed at the idea of a flood, for according to Genesis 2:5,6, it had never rained upon the earth, but the land was watered from a mist from the earth. So the inhabitants did not heed Noah's warning and continued their way of life, “walking after their own lusts,” oblivious of the impending disaster to befall them. The Apostle Peter tells us that this same condition would prevail today, and we can see it all about us. As used in the 4th verse, the Lord's “coming” has to do with the phase of his presence in which he will clear the way and establish his

kingdom. The people of earth now scoff at this warning for they say, "All things are as they were from the beginning of creation."

The point of the apostle is that they really have no excuse, because they are willingly ignorant of what happened before—it is a fact that the "world that then was being overflowed with water perished." The word "world" is a translation of the Greek word **kosmos**, which means the arrangements or institutions of earth. We, of course, know that the literal earth is not meant, because it survived the Flood and was repopulated and was provided with a new order of things.

Then in verses 7 to 10 the apostle prophesied with respect to our present "world," or order of things: "But the heavens and the earth, which are now, **by the same word** are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Keeping in mind that this prophecy of the Apostle Peter was made some 2,000 years ago, we note that he says the arrangement of things that comprise our "world" will be kept in store; that is, from Peter's point of view the destruction of present institutions and arrangements was to take place some time in the far distant future, which has finally culminated in our day. In Bible symbology fire is used as an illustration of destruction, or a purifying agent. (Mal. 3:2) The word "judgment" is a translation of the Greek word **krisis**, which means "a decision." So Peter's thought of verse 7 would

seem to be that the "heavens," or the present spiritual arrangements, such as church systems, etc., and also other institutions of the "earth" are going to be destroyed. The individuals vitally associated with them will also lose their power. We are privileged to witness the beginning phase of the disintegration.

In verses 8 and 9 of his prophecy, the Apostle Peter first warns his listeners at that time, as well as us today, that God does not count time as we do and also that the various features of his plan could be separated by long periods of time. But his children should never become impatient, remembering always that God is "not slack concerning his promises." The Prophet Habakkuk, in chapter 2, verse 3, expresses the thought so very well. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." The Apostle Peter assures us the delay is a demonstration of the mercy and love of God, who desires to give all an opportunity for life in the kingdom. (vs. 9) But this opportunity cannot come about until the fullness of the judgment upon Satan's institutions and operators has come to pass.

In verse 10 the apostle describes in highly symbolic language the final destruction of Satan's ecclesiastical heavens and the systems and institutions of earth, which are under his control. The final eradication of these things is in preparation for the establishing of Christ's kingdom here on earth. The apostle describes this glorious event in these words (vs. 13): **"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."**

The "new heavens" that God has promised mean the spiritual phase of the kingdom, which was described by the Revelator in Revelation 21:1, 2: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of

heaven, prepared as a bride adorned for her husband.” Jerusalem has been the seat of government for the nation of Israel since God has been dealing with them as a people. Therefore, the **city** is used as a symbol of divine government. This government will be composed of Christ and those of his footstep followers during the Gospel Age who were more than overcomers. They will have the great privilege of being the instrument the Lord will use to bring blessings to all the families of the earth.—Matt. 19:28

Then the Revelator, in verses 3 and 4, describes in general terms what the work of this new government will be: “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

In the new heavens and the new earth God will replace mammon, and no longer will man be oppressed by Satan’s spirit of selfishness, greed, and pride. In that day the Lord “shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”—Mic. 4:3,4

The thought of each person sitting under his own vine and fig tree is, of course, a symbolic way of describing complete freedom from oppression, fear, and anxiety. Our prayer is that the Lord may hasten that glorious day.



Content Now, Satisfied Then

THE psalmist wrote, "I shall be satisfied, when I awake, with Thy likeness." (Ps. 17:15) This is understood as a prophecy of the glorious resurrection of Jesus and his faithful followers, the Gospel church. These all, fully committed to the will of God, are content, whatever lot they see. Their contentment is based upon God's assurance that he will supervise all their interests and make all things work together for their highest good. They can trustingly accept their trials, disappointments, heartaches, headaches, and every other unfavorable condition as being subject to God's overruling providence and as contributing, therefore, to their growth in the fruits of the Holy Spirit.—Rom. 8:28

But our contentment with things not happifying, not joyous but grievous, does not imply satisfaction with these things. We are really very much dissatisfied, although content to have them now because they are part of "the cup which our Father hath poured" for Jesus and his followers. Our satisfaction, as God's prophet has declared, is to come in our glorious resurrection, when we shall awake in the likeness of Jesus and of the Father.

Throughout the Bible, the resurrection of the church is pointed to as the goal of her ambition. The Apostle Paul describes her resurrection change in graphic terms: "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body." (Diaglott) Again, he declares, "We shall all be changed," because "flesh and blood cannot inherit the kingdom of God." (I Cor. 15:43-51) Jesus also described this blessed resurrection of the church, which he had already experienced, saying, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6) This is the first resurrection. □

Bible Study

LESSON FOR MARCH 2

One Who Listened

MEMORY SELECTION: "Whosoever believeth in Him should not perish, but have eternal life."—John 3:15

SELECTED SCRIPTURE: John 3:1-10

OUR memory selection holds out the hope for salvation and eternal life for all who come to our Lord Jesus Christ. Few, however, have ever come to appreciate fully the heights and depths and lengths and breadths of the divine plan of salvation for the recovery of the human family from the ravages of sin and death.

Within the context of this passage of scripture lies the divine program. First we recognize man's condition of helplessness and his need to seek the Lord as the only way to salvation. God's love is declared by the gift of his only begotten Son, our Lord and Savior. "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."—vs. 16

In connection with God's love in providing his only begotten

Son, we at once rejoice in the willingness of the Son to carry out the divine program. Furthermore, we learn that the love of God is to be manifested to the whole world. In due time all will be given opportunity to gain everlasting life and walk in the ways of righteousness.

Our lesson begins with a visit to our Lord by Nicodemus. He was a sincere man of considerable faith. He was in sympathy with Jesus and his teachings, as reflected in his opening remarks, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."—vs. 2

The Master, however, evidently recognized something in the character of Nicodemus that impelled him promptly to set forth a teaching of great importance. "Jesus answered and said unto him, Verily, verily I

say unto thee, Except a man be born again, he cannot see the kingdom of God.” (vs. 3) To emphasize the importance of this matter, our Lord again said (vs. 5), “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

As a Jew, Nicodemus had been waiting and watching for an earthly kingdom and an earthly king to lead them. He was stunned by our Lord's reference to a new begetting and a new birth to a new nature that was necessary for anyone ever to enter into or see the kingdom of God.

His perplexity is revealed in the question put to Jesus, when he said, “How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?” —vs. 4

Jesus taught that those who would share in the spiritual kingdom as spirit beings must first be begotten of the Spirit and subsequently be developed by the Spirit. Ultimately they would be born of the Spirit, as spiritual beings, and share with the resurrected Lord the glory, honor, and immortality of the divine nature. Those who would experience such a change in their lives respond to the

invitation during the Gospel Age to present their lives in full consecration to God. They are indeed walking in the footsteps of the great Master teacher.

Jesus then turned Nicodemus's attention to a lesson in the Hebrew Scriptures in which he recalled that “as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” (vs. 14) He reminded him that the Israelites had been bitten by fiery serpents in the wilderness and that God had directed Moses to elevate a copper serpent on a pole. Those who looked in faith upon the impaled serpent would be healed.

There is an antitypical significance in this, in that our Lord Jesus himself was lifted upon a pole and thus made to appear as the sinner. He took the place of the sinner so that in due time the whole world of mankind, who were bitten by sin and were dying as a result, might look unto him in faith and receive the promised healing.

Jesus provided the ransom sacrifice at Calvary. The present age has been set aside for the selection of those who will share with him in his kingdom. When the selection and testing of all will have been completed, the work of restitution for the world will begin. □

Temptations to Betray

MEMORY SELECTION: "Verily, verily, I say unto you, that one of you shall betray Me."—John 13:21

SELECTED SCRIPTURE: John 12:3-6; 13:21-30

OUR Lord's betrayal by his Apostle Judas shows the extent to which the degraded human heart is capable of sin. Indeed, because of his actions toward the Savior, Judas has become the symbol of that which is evil and corrupt. His behavior is a betrayal of the One who had invited him to the inner circle of fellowship in the Early Church. Judas was privileged to share in the life and ministry of the Lord Jesus Christ. Yet his heart was out of harmony with the spirit of the truth and the laws of righteousness.

The selected scriptural reading shows two incidents in the experience of Judas. In the first we find Jesus at the home of Mary and Martha and their brother, Lazarus, whom Jesus had raised from the dead. Martha prepared a meal for Jesus. Judas was also present, with others of the disciples. It was six days before the Passover, the

time when Jesus was to be delivered to his enemies and crucified.

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." (John 12:3) The account tells us that Judas protested such waste of a costly ointment. He said, (vs. 5), "Why was not this ointment sold for three hundred pence, and given to the poor?"

We are told that Judas was greedy for money and really not interested in the welfare of the poor at all. "This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." (vs. 6) As treasurer for the group he was using the money for himself. He probably would not have given the money to the poor anyway.

Jesus quickly recognized the expression of love and devotion manifested by Mary. "Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." (vss. 7,8) Judas had protested Mary's actions because he wanted to keep the money for himself. Later he was willing to betray the Master for money also.

The second incident took place at the Last Supper. Again we find Judas's character manifested. This was the occasion of our Lord's final meal with his disciples before he went to his death. He had just finished washing their feet and had been talking with them about the need for humility and of ministering to others even as he had been ministering to them.

Jesus knew that one of his own number would betray him. He was able to read a man's heart. He also knew the Hebrew Scriptures, which prophesied of his sacrificial death and the redemption to be provided thereby for the sins of the whole human family. He no doubt thought of the passage that concerned him so specifically at that time: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."—Ps. 41:9

This was when he uttered the words of our memory selection, "Verily, verily, I say unto you, that one of you shall betray me." The disciples did not know what to make of the news and were reluctant to ask the Master who the traitor was or how the betrayal would take place.

Peter rose to the occasion and beckoned to John to seek an answer from the Lord. "He [John] then lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give sop [a morsel], when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon."—vss. 23-26

"And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly." (vs. 27) Judas' heart was evidently seized by the power of Satan, who was working through him. The other disciples did not understand what was taking place. "Now no man at the table knew for what intent he spake this unto him." (vs. 28) After receiving the sop, Judas left immediately on his mission of betrayal. Thus was the Son of man betrayed into the hands of those who sought to do him violence, in fulfillment of all that had been written concerning him. □

The Dangers of Expediency

MEMORY SELECTION: (Caiaphas said,) "It is expedient for us, that one man should die for the people, and that the whole nation perish not."—John 11:50

SELECTED SCRIPTURE: John 11:49-53; 18:12-14, 19-24

MANY among the Jews were impressed by the Master's teachings and believed in him. When the chief priests and the Pharisees learned of the popularity and support he was gaining, they called a meeting of the council to discuss the matter. They could not deny the miracles or the wonders Jesus had recently performed. Indeed, the council meeting followed the incident at Bethany where Jesus had raised Lazarus from the dead. However, they did seek counsel together to determine in what way his ministry could be curtailed. "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." (John 11:48) It is evident that our Lord's work had a tremendous impact on the religious rulers and the people of Israel.

Caiaphas was the highest religious authority in the nation

of Israel, and he became involved in the meeting of the council. Although many were reluctant to speak or act against Jesus, Caiaphas was insistent upon action. "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."—vss. 49, 50

The high priest reasoned that it was better for Jesus to die than for the whole nation of Israel to perish. In reality he was seeking to justify, on political grounds, the action he wished to take against Jesus. At the same time he was considering his own advantage and the advantage of the religious element.

But from God's standpoint the just sentence of death passed upon Adam had to be borne by

Jesus in order to free the human family from the bondage of sin and death. From that point of view we understand the need of Jesus' death for the people of Israel and the rest of the world, including those who were yet unborn and all who remain in their graves.

At times God uses the already selfish and depraved hearts of men to carry out his own purposes. This was true in the case of Pharaoh. God did not actually "harden" Pharaoh's heart, but he did allow the disposition of the man to be freely exercised. Similarly, God allowed Caiaphas to carry out his biased and selfish point of view in connection with our Lord's experiences.

In reference to Jesus' dying for the nation of Israel, we read (vss. 51, 52): "And this spake he [Caiaphas] not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." The Scriptures make clear the fact that the high priest spoke much more profoundly than he himself realized. In spite of his selfish motives in the matter, the meaning of our Lord's death is seen in its broader application, although Caiaphas had not

understood it. Jesus died, not only for the nation of Israel, but for the entire human family, who of themselves were powerless to stem the tide of human degradation and misery that leads to the grave.

The decision of the council reflects the unanimous approval of the religious leaders of Israel. "Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples."—vss. 53, 54

The resurrection of Lazarus—an act pictorial of the raising from the grave of all who have succumbed to the ravages of sin and death—was the direct cause of the council's meeting. In restoring life to Lazarus, Jesus began the series of events that led eventually to his own death.

In the other scriptural readings we learn that Jesus was arrested and taken before Annas, the father-in-law of Caiaphas. Annas questioned the Master about his disciples and his teachings. Our Lord responded openly and asked that witnesses be brought in to support the position of Annas. Jesus, in turn, was abused by one of the officers and his end drew near.

□

The Use of Power

MEMORY SELECTION: "There is no power but of God."—Romans 13:1

SELECTED SCRIPTURE: John 19:1-11

IN OUR last lesson we traced the beginning of events that finally led to our Lord's crucifixion. We noted that the depraved characteristics of jealousy and selfishness among the high priests of Israel were a direct factor in Jesus' betrayal. That these religious leaders, especially Caiaphas and Annas, pursued the death of the Messiah is affirmed throughout the Gospels.

The scriptural account for this lesson continues to trace the events as they unfolded. John does not report on what occurred when Jesus appeared before Caiaphas but goes on to tell us what happened when he was taken before Pilate by the Jewish authorities.

"Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands."—John 19:1-3

Those people who were quite willing to demand the death of the Messiah were, on the other hand, unwilling to defile themselves ritually by entering the judgment hall. When Pilate sought an answer concerning the charges against Jesus, their insolent reply was that our Lord must have done something evil, else they would not have brought him there. "Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him."—vs. 4

When Pilate suggested that the Jews judge Jesus themselves, their response was that they did not have the authority to carry out the penalty which they sought—which was, of course, death. "Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate

saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.”
—vss. 5-7

Pilate showed concern about the political implications surrounding Jesus’ ministry. When he had asked the Master about his claim of being a king of the Jews, our Lord had explained that he had no plan to take control of Rome. He stated that his kingdom was not of this world.—John 18:33,36

When Pilate left the judgment hall and told the Jews that he was bringing Jesus out to them, he declared our Lord’s innocence to them. He sought a way to escape the matter of passing sentence of death upon Jesus. He apparently hoped that, by showing the religious leaders the Master had been punished and mocked, he would satisfy their demands. However, they were not satisfied: “But the Jews cried out saying, If thou let this man go, thou art not Caesar’s friend: whosoever maketh himself a king speaketh against Caesar.—19:12

We note that when Pilate insisted that he could find no fault with the Master, the religious leaders shifted their tactics. They reasoned that if Pilate could find no political

crime on which to convict Jesus, then they would charge him with violation of their religious laws. Because Jesus “has made himself the Son of God,” then he must be condemned accordingly. Pilate became fearful, because he did not want to stir up religious trouble among the Jews.

Our Lord knew that the Heavenly Father was in control of all that was to happen to him. Indeed, he was not a helpless victim of the powers of evil but was merely carrying out the will of God for the necessary sacrifice for sin—the giving of his own perfect life as the corresponding price for the perfect life of Adam, thus providing satisfaction for the sin of the whole world of mankind.

Jesus had perfect confidence in the power of the Most High God on his behalf. That faith was severely tested when Pilate once again tried in vain to release the Messiah. He spoke unto the religious leaders of Israel, “Behold your king! But [the Jews] cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.” (vss. 14,15) Our Lord Jesus was therefore handed over to be crucified “because he made himself the Son of God.” □

Maturing in Faith

MEMORY SELECTION: "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."—John 20:29

SELECTED SCRIPTURE: John 11:16; 14:1-7; 20:24-29

THERE was unprecedented excitement surrounding the resurrection of our Lord Jesus Christ, and the news of the great event spread rapidly among the members of the Early Church. The Master first made his appearance to Mary, and it was through her that the hearts and minds of the others were thus prepared.

One of the disciples could not accept what had happened. And because of this circumstance, the name Thomas has become synonymous with the thought of doubting. Indeed, the expression "a doubting Thomas" is commonly used by many people today.

Thomas was unable to believe the stories that were circulating among the Lord's people. He had little faith in the message he had heard respecting the angels and the Lord's manifestation to Mary. Perhaps he thought that the others were laboring under some sort of delusion in the

midst of all the excitement. Because of his feelings, Thomas neglected to meet with the others to consider their newly begotten hopes. Having witnessed the crucifixion and the wound in the side of Jesus, he was unable to accept the thought that the Master was not still dead. Jesus, however, had revealed himself to other members of the Early Church in a room that had the doors shut. Thomas was not present at that meeting.—John 20:19-24

Even when the apostles later met with him and told him how Jesus had appeared unto them and had showed them his hands and side, he still disbelieved their story. He told the others that to satisfy his disbelief he would have to see and feel the print of the nails and to thrust his hand into the spear hole in the Lord's side. If he were given that opportunity to experience such undeniable evidence, then would he believe—but not otherwise.—vs. 25

Our Lord, as a resurrected spiritual being, could come and go as the wind. He chose, however, to wait a week before again appearing to any of his people. Thomas remained skeptical but evidently had his interest in the matter aroused, because he wanted to be present at the next meeting with the other disciples. The Master, of course, had the matter under complete control for the best possible lesson to be learned by all.

As on the previous occasion, Jesus came into the midst of the gathering—the doors being shut—and said, “Peace be unto you.” He turned his immediate attention to Thomas, thus indicating his perception of the disciple’s doubts and fears. He quickly invited Thomas to come forward to see firsthand the very evidences that he required. “Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.”—vs. 27

Thomas had been overcautious not to be deceived by the stories he had heard about the resurrection of the Master. His faith was rather shallow in connection with the matter, for he had been given powerful

BIBLE STUDY

proof of what had happened by the most reliable of his brethren. Indeed, he should hardly have doubted the combined evidence of the Lord’s selected followers. Yet, our Lord manifested great patience in dealing with Thomas’s fleshly weaknesses and gave him ample opportunity to see and believe for himself.

As an indication of his heart condition and good intentions, “Thomas answered and said unto him, My Lord and my God.” (vs. 28) The Master, however, desired to teach an important lesson concerning faith. “Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.” (vs. 29) We note that Jesus did not reprove Thomas in any way because of his need to have indisputable proof for what he believed. But he did emphasize the importance of faith as a necessary characteristic to be developed among his footstep followers.

The lesson for all the Lord’s people is that they would do well to cultivate this spiritual sensibility. We have not seen our Lord at any time, yet we see him and are taught by him through the eyes of our faith. We have not heard his voice except with the ear of faith. How precious are the rewards of faith! □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN— PART 5

The Great Deception

“The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—Genesis 2:16, 17

HAVING created our first parents perfect, and in his image, God could rightly expect them to obey his law in order to continue receiving the blessings he had so lavishly provided for them. However, they did not intuitively know what their Creator expected of them. This knowledge had to be communicated to them. Having received it and having been created perfect, Adam and Eve had the moral strength to resist temptation to disobey God's will.

Certain instructions were given to our first parents. They were to multiply and fill the earth. They were also to subdue the earth. God's law provided that they could freely eat of all the trees in Eden with one exception, which was “the tree of the knowledge of good and evil.” The Scriptures do not indicate what sort of tree this was. Perhaps it was not greatly unlike many of the other trees of the garden. It is doubtful that the fruit of this tree contained a mysterious element which, if eaten, would give one understanding that he did not previously possess. It was the act of disobedience in partaking of this tree, and the circumstances to follow, that would lead to a knowledge of good and evil.

The commandment not to partake of this forbidden tree was simple and understandable. Man-made laws are often

complicated and therefore obscure in meaning. Frequently one feels a measure of insecurity as to the intent of certain laws unless a lawyer is consulted, and even these professional interpreters often disagree. Even in the Supreme Court of the United States there are frequently split decisions over the meaning of laws, and this despite the fact that the Supreme Court judges are the most highly trained men in the country in the interpretation of the law.

But Adam and Eve did not need a lawyer to interpret the plainly stated law concerning "the tree of the knowledge of good and evil." They were not to eat of this tree—that was all. There were no obscurely stated circumstances under which they were to have the privilege of deciding whether or not they could properly eat of the forbidden fruit. There were no exceptions of any kind. "Thou shalt not eat of it," was the law, "for in the day that thou eatest thereof thou shalt surely die."

Temptation

This law was originally stated to Adam, but he had communicated it to Eve; and of Eve it is written: "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Gen. 3:6) Eve noted that the forbidden tree was pleasant to the eye and good for food. This was true of the other fruit-bearing trees of the garden. But it was also to be desired, as Eve thought, because it would make one wise. Certainly there is nothing wrong with being wise, if wisdom is used along proper lines. So it is obvious that the Creator did not explain to our first parents why the fruit of this particular tree was forbidden.

It was wrong to partake of this tree simply because God had forbidden it. This was the supreme test of obedience which the Creator placed upon our first parents. It was, in reality, a test of their faith and confidence in him. But more

importantly, it was a proper test. If man were to obey God's laws only when he decided that they were proper, we can see what chaos would result. God does not always arbitrarily withhold information from his people concerning his reasons for his commandments, but he does expect us to obey even when in his wisdom he does not reveal the reason. This was the test which confronted Eve, and later Adam.

A part of the image of God in man was his freedom of choice. God desired man's obedience, but only if man, because of his trust in his Creator, desired to obey. If such an objective could not be attained, man would have to be destroyed—"In the day thou eatest thereof, thou shalt surely die." Eve yielded to the temptation. She offered the fruit of the forbidden tree to Adam, and he too partook.

Deceived

The Apostle Paul wrote, "Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:14) Eve's deception was apparently in believing the "serpent's" assurance that death would not result from disobedience. (Gen. 3:4) Adam was not deceived by this falsehood; nevertheless he joined his wife in the transgression. Now Adam and Eve were to learn that God meant it when he said, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) In the marginal translation of this text God's warning of the death penalty reads, "In the day that thou eatest thereof, dying thou shalt die." This suggests not an instantaneous snuffing out of life, but a gradual process of dying, and that is the way it happened.

Adam and Eve were driven from their garden home and prevented from having access to the trees of life, with the result that they began to die. Adam, starting on the downward course from the top of perfection's scale, lived 930 years before he returned to the dust from which he was taken. When he died, the full penalty for his sin had been exacted. Adam was not deceived as to the nature of the penalty; nor

has there since been any change in the divine penalty for sin. More than four thousand years after the decree was issued, "Dust thou art, and unto dust shalt thou return," (Gen. 3:19) the Apostle Paul wrote, "The wages of sin is death," (Rom. 6:23) and in Ezekiel 18:4 we read, "The soul that sinneth, it shall die."

What is Death?

Webster's Dictionary defines death as "the state of being dead." Webster also uses the word "extinction." These definitions are fully in harmony with the teachings of the Bible. In Ecclesiastes 9:10 we read: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." This is in agreement with Ecclesiastes 9:5,6, which reads: "The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." Clearly, then, death is a state of oblivion.

Satan's Lie

As we have noted, the Scriptures declare that Eve was deceived. Without doubt it was the statement made by the "serpent," "Ye shall not surely die," that deceived her. In Revelation 20:2 we find the expression, "that old serpent, which is the Devil, and Satan." This is a reference to the "serpent" which appeared to and deceived mother Eve. Evidently Satan, who is a powerful although invisible spirit being, spoke through the serpent. Just how he conveyed his message to Eve is not important. For our present purpose we will consider that it was the Devil who deceived Eve, ignoring whatever part the "serpent" may have played in it.

Concerning the Devil, Jesus said: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44) Here

Jesus takes us back to the events in Eden. He states that Satan was actually a murderer, for it was under his influence that our first parents transgressed God's law, and this resulted in their death. Our Lord further identifies Satan's treachery in Eden by saying that he was "a liar, and the father of it."

Yes, it was Satan who fathered the sin of lying, his first lie being his statement to Eve, "Ye shall not surely die." God had made it plain that death would result from disobedience, but Satan denied this. And not only was he successful in deceiving Eve on this point, but he has successfully carried on his campaign of deception ever since, with the result that only a few throughout the ages have believed God on the subject of death. The vast majority unwittingly believe Satan and continue to insist that "there is no death." This work of deception will be allowed to continue until the time in God's plan when Satan will be bound, "that he should deceive the nations no more." He will be bound for a thousand years and then destroyed.—Rev. 20:1-3

It was not difficult for Eve to believe that she would not die as a result of disobedience. After all, she had had no experience with death. She had seen no one die. Doubtless she took Satan's denial of the Lord's statement very literally and believed that despite her disobedience she would continue to live and enjoy all the blessings of Eden and also have the added advantage of being much wiser. How bitterly disappointed she must have been when, debarred from the trees of life in Eden, she realized from year to year that the seeds of death were working in her and that she would become feeble and die. Adam had no illusions on the matter, for he was not deceived. He knew from the beginning that eventually he would die.

The fact that the human race began to die despite Satan's assertion, "Ye shall not surely die," proved that he was a liar, just as Jesus has said. But having foisted this deception upon Eve, Satan did not propose to allow subsequent circum-

stances to prove him wrong; so his next great deception was that death is not what it seems to be but that in reality those whom we call dead are more alive than ever. It is held by Satan, and by those who espouse his great deception, that only the body dies. The claim is made that there is a separate entity within humans which cannot die, and that at death this escapes from the body and lives on in another realm. The great power of this deception is in the fact that no one wants to die. It is pleasant to believe that "there is no death."

In continuing to foster this deception, Satan has introduced into the minds of men almost innumerable theories as to what happens to the "never dying" part of man when the body dies. There are the theories of reincarnation and the transmigration of souls. Reincarnationists believe that every time a child is begotten, or born—they are not sure which—a "departed spirit" enters into it, there finding a home until this newest body dies, when the disembodied spirit is again homeless until it has an opportunity to find refuge in another infant. The theory is that most of us have made many of these excursions and will probably keep on doing so. Just how the reincarnationists explain the constantly increasing population of the earth we have not yet learned; for according to this no-death theory there are more spirits reaching earth each year than are departing. Where do the extra ones come from?

The transmigration of souls theory is somewhat different, and not quite so pleasing. This theory also calls for continuous cycles of the "soul," but the soul does not always succeed in finding refuge in a human body. While, according to this theory, during our present visit to earth we may be human beings, the last time we were here we may have been a dog, or a cat, or an elephant, or a spider; and the next time we come we may find that our soul is flitting through the air in the body of a bird, or hopping around in the body of a croaking frog. The bodily form we will possess each time we come depends upon how well we have conducted ourselves on the previous visit. There is an end to this, for finally the soul

departs for the last time, and after that, in due course, it finds rest in a mythical Nirvana, meaning "extinction of the flame of life," or "loss of all personal consciousness by absorption into the divine."

This satanic method of endeavoring to prove true the lie, "Ye shall not surely die," has been adopted into most heathen religions in one form or another. This is why a Hindu tries to avoid stepping on an insect or killing a fly, lest perhaps he injure the feelings of an ancestor. To many it may seem difficult to understand how anyone could believe such ideas, but really these are no more unreasonable than the no-death theories which have found their way into the professed Christian religions.

The "Wages of Sin"

All the religions of the world attempt, each in its own way, to deal with the problem of sin. Rewards are held out to the righteous, and there are punishments for the wicked. A faithful Hindu might not have to come back to the earth as a dog, and he will reach Nirvana with fewer earth cycles than those less faithful. Also, in the creeds of the churches, account is taken of the fact that there are saints and sinners, believers and unbelievers, faithful and unfaithful; and attempts are made to explain how the righteous will be rewarded and the wicked punished.

In all this theorizing, the simple fact of the Bible that "the wages of sin is death" is ignored. (Rom. 6:23) How could one believe that "the wages of sin is death" and at the same time insist that "there is no death"? Besides, when God's penalty for sin is denied, his reward for righteousness cannot be understood and appreciated. Paul wrote that "the gift of God is eternal life." (Rom. 6:23) How could eternal life be a special gift for believers if it is true that saint and sinner alike must live eternally, whether they want to or not?

Refusing to accept the reality of death, the creed makers invented their own conceptions of God's punishment for

sinner—the “souls” of sinners, that is. The creeds of the Dark Ages set forth two general views—the Catholic and the Protestant. According to the Catholic view there are two places to which wicked “souls” go when they depart from the bodies in which they lived as humans. One of these is called “hell,” and the other “purgatory.” Hell, it is alleged, is only for willfully wicked sinners, those who defy the church and turn their backs upon all its rules and regulations. Many “heretics,” it is claimed, fall into this category and therefore are doomed to spend the endless ages of eternity in hell. In this hell the wicked are said to be tortured in burning flames many times hotter than any fire ever produced by man.*

From the humane standpoint the teachings of the heathen seem better than the hell dogma. But the Catholic Church does have an alternative. If one wishes, he can avoid being wicked enough to go to hell and go instead to purgatory. Purgatory, it is claimed, is just what its name implies, a place of purgation, or cleansing, from sin and defilement, so that one is eventually made pure enough to enter into the bliss of heaven. The purging methods in purgatory, are, of course, very strenuous. The tortures in purgatory are different from those of hell, mainly in the claim that they are not eternal.

In the Middle Ages various reformers discovered that the doctrine of purgatory is not taught in the Bible, that the word “purgatory” does not even appear in the sacred record; so they protested against this teaching. This, however, created a problem; for by doing away with purgatory, they had no place for the partially wicked “souls” to go except to hell. From the standpoint of mercy, the Protestants really worsened the outlook for sinners, particularly the partially wicked among them.

*NOTE—See the booklet “The Truth About Hell,” in which every text in the Bible containing the word “hell” is examined. Price, 10 cents. Order from The Dawn, East Rutherford, NJ 07073

Not in the Bible

The doctrines of purgatory and eternal torture are not taught in the Bible. Some have reasoned, "If there is a heaven, there must be a hell." There is, indeed, a heaven—that we will discuss in a later article. However, the alternatives set before us in the Bible are not heaven and hell, but life and death. Death is the penalty for sin, and life is the gift of God. This marvelous gift was proffered to our first parents and was available to them on the condition of obedience to God's law. They disobeyed, and the penalty of death came upon them.

Satan's deception has been so great that it has robbed language of its meaning. Ordinarily everyone would know the meaning of the words "die" and "death"; but Satan's lie, "Ye shall not surely die," has been so deceptive that in theological circles these words are twisted to mean "separation from God," and separation from God means torture in a fiery hell. It is man's earnest desire to live that makes him so readily susceptible to Satan's no-death deception. Even under the abnormal conditions of sin, sickness, and war, life is considered by most people a boon, a blessing, and it is hard to believe—millions refuse to believe—that when the heart stops beating there is no more life. Possessing this determination to live, mankind has fallen ready prey to Satan's lie, "Ye shall not surely die." (Gen. 3:4) They are glad to believe that "there is no death."

This human attitude toward life is one of the things that sets man apart from the lower animals. God created man with the intention that he should live, not temporarily, but forever. Death, therefore, was the severest penalty that could have been attached to sin. Little wonder that we shrink from it, and it is not surprising that so many are willing to insist that it is not real, but rather that what we call death is merely a means of escape into another life.

A Future Life

Severe though the death penalty is, the Scriptures emphasize its reality. Nevertheless, the Bible does hold out a hope for a future life, based, not on the illusion that there is no death, but on the promises of God to restore the dead to life in the resurrection. When the Prophet Job had suffered beyond the point of ordinary human endurance, he asked God to let him die. Having thus prayed for death, Job raised the question, "If a man die, shall he live again?" (Job 14:14) Job did not ask, "If a man die, is he really dead?" Job knew that those who die are dead and not suffering the tortures of a supposed fiery hell. It is because he knew this that he asked God to let him die; for this, he believed, was the only way he could be free from suffering.

What concerned Job was whether or not God would restore him to life at a later time. Answering his own question under the inspiration of the Holy Spirit, he said: "All the days of my appointed time [in death] will I wait, till my change come. [Then] Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." (vss. 14, 15)

In the New Testament Jesus confirms this hope of being called forth from death in God's due time, using as an example the death of Lazarus, the brother of Martha and Mary, of Bethany. This account is recorded in the 11th chapter of John. When Jesus heard that Lazarus had died, he said to his disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The disciples did not understand the import of this remark. They thought Jesus referred to the "taking of rest in sleep." Then Jesus said to them plainly, "Lazarus is dead." (vss. 11-14) A very fundamental truth of the Bible is set forth in this conversation between Jesus and his disciples. Actually, as Jesus said, Lazarus was dead; but because he expected to restore him to life, Jesus spoke of death as being merely a sleep. The same thing is true of all mankind—the dead, and those who will yet die. Death as the penalty for sin would have been eternal

oblivion for all of Adam's children, except for the provision of divine love through Christ, who gave himself in death as a substitute for the forfeited life of Adam. Paul wrote, "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22

A little later Jesus awakened Lazarus from the sleep of death as an illustration of the divine purpose for all mankind. When awakened from death, the people will know that God spoke the truth when he said that death would be the penalty for sin, because they will have experienced it. They will know that while dead they were not in a hell of torture, nor a purgatory of pain. They will know that they had not been in a heaven of bliss. The Hindu believer will know that he had not been a butterfly or a tiger while he was dead. All will know that they knew nothing while they were dead and will thank God for the opportunity he has given them through Christ, the Redeemer, to live again!



Weekly Prayer Meeting Texts

MARCH 6—I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound.—Philippians 4:11, 12 (Z. '03-10 Hymn 180)

MARCH 13—As many, therefore, as are perfect, should be of this mind; and if in anything you think differently, God will also reveal this to you; but to what we have attained, let us walk by the same line.—Philippians 3:15-17, Diaglott (Z. '01-10 Hymn 154)

MARCH 20—If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8:31, 32 (Z. '03-61 Hymn 189)

MARCH 27—I pray for them . . . that they all may be one . . . that they may be made perfect in one . . . that the world may know that Thou hast . . . loved them as Thou hast loved Me.—John 17:9, 20-23 (Z. '03-79 Hymn 225)



Christian Life and Doctrine

The Communion of Christ

“The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?”—I Corinthians 10:16

AFTER sundown on March 30th of this year, congregations of the Lord's people will gather together to observe the memorial of our Lord Jesus' death. The time will coincide with a similar event which took place almost two thousand years ago in an upper room in Jerusalem, when Jesus and the twelve apostles sat down to partake of the Passover lamb. The Luke account tells us: “And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”—Luke 22:14-20

For centuries the nation of Israel has faithfully observed the Passover. To them it is a memorial of the ritual instituted by God, which saved their firstborn from the avenging angel that slew the firstborn of Egypt. As a consequence of those

(Continued on page 38)

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Orlando	WGTO 540	7:30 a.m.			
Tampa	WFLA 970	8:30 p.m.	NEW YORK		
GEORGIA			Buffalo-Niagara Falls		
Albany	WALG 1590	7:30 p.m.		WHLD 1270	12:00 noon
IDAHO			Rochester	WEZO	7:00 a.m.
Nampa	KFXD 580	7:30 a.m.	NORTH CAROLINA		
Sandpoint	KSPT 1400	10:15 a.m.	Beaufort	WBMA 1400	9:00 a.m.
ILLINOIS			OHIO		
Elmhurst	WKDC 1530	8:15 a.m.	Columbus	WTVN 610	6:00 a.m.
La Salle	WLPO 1220	9:45 a.m.	Dayton	WAVI	10:45 p.m.
Rockford	WRRR 1330	6:15 a.m.	Toledo	WGOR 1520	9:30 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	Zanesville	WHIZ 1240	6:40 a.m.
INDIANA			OKLAHOMA		
Evansville	WIKY	7:15 a.m.	Norman	KNOR 1400	7:30 a.m.
Gary	WWCA		Pawhuska	KOKN 1500	8:00 a.m.
Hammond	WJOB 1230	8:30 a.m.			
Muncie	WLBC 1340	7:00 a.m.	OREGON		
KENTUCKY			Portland	KYXI 1330	9:30 a.m.
Bowling Green	WLBj 1410	8:00 a.m.	PENNSYLVANIA		
Corbin	WYGO-AM/FM	8:30 a.m.	Allentown	WHOL 1600	9:30 a.m.
Newport	WNOP	8:00 a.m.	Pittsburgh	WYJZ	8:45 a.m.
Winchester	WWKY 1380	10:30 a.m.	Pottstown	WPAZ 1370	12:45 p.m.

Radio Broadcast Schedule

PUERTO RICO				Regina, Sask. CKRM	7:45 a.m.
Aguadilla (Fri.) WABA	8:00 p.m.			Yorkton, Sask. CJGX 940	10:00 a.m.
SOUTH CAROLINA				AUSTRALIA	
Charleston WOKE 1340	7:06 p.m.			Geelong 3GL	10:00 a.m.
Hemingway WKYB 10				BRITISH WEST INDIES	
SOUTH DAKOTA				Grand Cayman	Radio Cayman
Sioux Falls KELO 1320	7:45 a.m.				11:15 a.m.
TENNESSEE				CEYLON	
Knoxville WKVQ 1490	1:00 p.m.			Radio Sri Lanka (Sat.)	9:45 p.m.
Memphis WMQM 1480	1:00 p.m.			NEW ZEALAND	
TEXAS				Dunedin (Sat.) 4XD	6:45 p.m.
Fort Worth KJIM 870	6:45 a.m.			Whakatane IXX	9:00 p.m.
Pleasanton KBOP 1380	7:45 a.m.			NIGERIA	
UTAH				Ondo State (Wed.) OSBC	2245
Salt Lake City KWHO	9:00 a.m.			PANAMA	
VIRGINIA				Panama City HOQ 1250	10:30 a.m.
Alexandria WXRA-FM 105.9	7:35 a.m.			PHILIPPINES	
Richmond WGGM	7:45 a.m.			Manila (Sat.) DWXX	9:15 p.m.
Roanoke (Sat.) WJLM-FM 93.5	1:15 p.m.			SOUTH AFRICA	
WASHINGTON				Joubert Park SWAZI Music Radio	
Clarkston CKLK	10:00 a.m.			(Wed.)	11:30 a.m.
Seattle KMPS 1300	10:00 a.m.			TONGA	
Spokane KICN-FM 99	3:00 a.m.			Nuku 'Alofa (Sat.)	5:30 p.m.
Spokane KUDY 1280	9:45 a.m.			VIRGIN ISLANDS	
Tacoma KMO 1360	9:45 a.m.			St. Croix WSTX 970	9:00 a.m.
Yakima KUTI 980	7:15 a.m.			ENGLAND	
WISCONSIN				Radio Caroline (Wed.)	8:00 p.m.
Milwaukee WZUU	8:00 a.m.				
WYOMING					
Cheyenne KSHY 1370	9:00 a.m.				
Sheridan KWYO 1410	12:00 noon				
CANADA					
Edmonton, Alta. CJOI	12:45 p.m.			SPANISH RADIO BROADCASTS	
Lethbridge, Alta. CJOC	7:15 a.m.			ARIZONA	
Vancouver, B.C. CJJC 800	9:45 a.m.			Nogales XEHF	9:00 a.m.
Winnipeg, Man. CKJS	9:00 a.m.			CALIFORNIA	
Corner Brook, Nfld. CFCB 570	10:30 a.m.			San Jose KAZA 1290	8:45 a.m.
Deer Lake, Nfld. CFDL-FM				FLORIDA	
Port au Choix, Nfld. CFNW 10:30	a.m.			Coral Gables WRHC	8:45 a.m.
Port aux Basques, Nfld. CFGN 910	10:30 a.m.			TEXAS	
St. Andrews, Nfld. CFCV-FM				San Antonio KUKA 1250	8:45 a.m.
St. Anthony, Nfld. CFNN-FM				MEXICO	
Stephenville, Nfld. CFSX				Mazatlan XEACE	9:00 a.m.
Oshawa, Ont. CKLB 1350	7:15 a.m.			Nogales XEHF	9:00 a.m.
St. Thomas, Ont. CHLO 1570	10:45 a.m.			URUGUAY	
Montreal, P.Q. CFMB	5:15 p.m.			Montevideo	Radio El Espectador
Prince Albert, Sask. CKBI 900	9:15 a.m.			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. The agreement with these stations does not require that the day or time for the programs be specified. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

MODERN AND RHR REGULAR TELEVISION BROADCASTS

CALIFORNIA			New Bern	WCTI-A
Los Angeles	KHOF		OHIO	
	KTTV	Channel 11	Cincinnati	WKRC
GEORGIA			Dayton	WCPO-TV
Savannah	WJCL	WTOC	Lima	Channel 9
ILLINOIS				WHIO
Champaign-Decatur-			TEXAS	WLIO
Springfield	WBHW		Austin	KTVV
NEW MEXICO			Houston	KTRK
Roswell	KSWs		Lubbock	KCBD
NORTH CAROLINA			Lufkin	KTRE
Hickory	WHKY		Tyler	KLTV

SATELLITE TRANSMISSION SCHEDULE

Our film has been included in the Modern Cable Network Satellite Transmission for the following dates and times:

	Eastern Time	Central Time	Mountain Time	Pacific Time
Sunday				
March 2	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
March 9	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
March 16	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
March 23	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
March 30	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.

We suggest that you tune in your local cable station on the date and at the time listed. Your station may be one that carries the program.

ANDALUSIA, AL
BIRMINGHAM, AL
DEMOPOLIS, AL
ENTERPRISE, AL
FLORENCE, AL
HALEYVILLE, AL
HARTSELLE, AL
HUNTSVILLE, AL
MADISON, AL
MOBILE, AL
OPP, AL
PELL CITY, AL
CORDOVA, AK
EIELSON AFB, AK
JUNEAU, AK
KETCHIKAN, AK
SITKA, AK

VALDEZ, AK
BISBEE, AZ
CASA GRANDE, AZ
LAKE HAVASU CITY, AZ
MESA, AZ
MIAMI, AZ
NOGALES, AZ
PAYSON, AZ
PHOENIX, AZ
SIERRA VISTA, AZ
FT. SMITH, AR
LITTLE ROCK, AR
MENA, AR
AZUSA, CA
BORON, CA
CHICO, CA
COALINGA, CA

CORONADO, CA
EAGLE MOUNTAIN, CA
EUREKA, CA
FORTUNA, CA
FOSTER CITY, CA
FRESNO, CA
GILROY, CA
GLENDALE, CA
LOMPOC, CA
LOS BANOS, CA
MERCED, CA
MODESTO, CA
NAPA, CA
OCEANSIDE, CA
PORTERVILLE, CA
REDLANDS, CA
RICHMOND, CA

Television Schedule

SAN BERNARDINO, CA
SAN BRUNO, CA
SAN CARLOS, CA
SAN DIEGO, CA
SAN FRANCISCO, CA
SAN LEANDRO, CA
SIERRA VISTA, CA
SO. LAKE TAHOE, CA
STOCKTON, CA
SUNNYVALE, CA
TAHOE CITY, CA
THE SEA RANCH, CA
THOUSAND OAKS, CA
TUJUNGA, CA
YUCCA VALLEY, CA
CRESTED BUTTE, CO
DURANGO, CO
ENGLEWOOD, CO
HOLYOKE, CO
LAKEWOOD, CO
PUEBLO, CO
STERLING, CO
BRANFORD, CT
CLINTON, CT
MANCHESTER, CT
MIDDLETOWN, CT
PLAINVILLE, CT
TORRINGTON, CT
BONITA SPRINGS, FL
BRADENTON, FL
CAPE CORAL, FL
FERNANDINA BEACH, FL
FT. WALTON BEACH, FL
NAPLES, FL
ORLANDO, FL
PALMETTO, FL
ST. PETERSBURG, FL
VALPARAISO, FL
DOUGLASVILLE, GA
FT. BENNING, GA
MONROE, GA
SNELLVILLE, GA
THOMASVILLE, GA
VALDOSTA, GA
WARNER ROBINS, GA
WEST POINT, GA
HILO, HI
WAILUKU, HI
BOISE, ID
BUREY, ID
COEUR D'ALENE, ID
MOUNTAIN HOME, ID
PINEHURST, ID
TWIN FALLS, ID
ALTON, IL
CARBONDALE, IL
EFFINGHAM, IL
MOLINE, IL
ATTICA, IN
CLINTON, IN
JEFFERSONVILLE, IN
KOKOMO, IN
SEYMOUR, IN
BURLINGTON, IA
CEDAR FALLS, IA
CEDAR RAPIDS, IA
DES MOINES, IA
MARSHALL TOWN, IA
SIOUX CITY, IA
WATERLOO, IA
GARDEN CITY, KS
NEWTON, KS
OVERLAND PARK, KS
PITTSBURG, KS
ULYSSES, KS
NICHOLASVILLE, KY
OWENSBORO, KY
PADUCAH, KY
BATON ROUGE, LA
KENNER, LA
MONROE, LA
SLIDELL, LA
BALTIMORE, MD
MANKATO, MD
PASADENA, MD
ORLEANS, MA
EAST LANSING, MI
ESSEXVILLE, MI
GREENVILLE, MI
MARQUETTE, MI
MUSKEGON, MI
NEGAUNEE, MI
DETROIT LAKES, MN
MARSHALL, MN
MONTEVIDEO, MN
ORTONVILLE, MN
RED WING, MN
STEPHEN, MN
VIRGINIA, MN
WILLMAR, MN
JACKSON, MS
MERIDIAN, MS
NEW ALBANY, MS
INDEPENDENCE, MO
HELENA, MT
LAUREL, MT
ELKO, NV
PORTSMOUTH, NH
BAYVILLE, NJ
PT. PLEASANT BEACH, NJ
WASHINGTON, NJ
WOODBURY, NJ
ALAMOGORDO, NM
ALBUQUERQUE, NM
BAYARD, NM
DEMING, NM
ESPANOLA, NM
FARMINGTON, NM
GALLUP, NM
LAS CRUCES, NM
LOWINGTON, NM
PORTALES, NM
SILVER CITY, NM
SOCORRO, NM
TRUTH CONSEQUENCE, NM
TUCUMCARI, NM
CARSON CITY, NY
PT. JEFFERSON, NY
SYRACUSE, NY
WARWICK, NY
WEST SENECA, NY
GREENSBORO, NC
SUMTER, NC
WILSON, NC
DICKENSON, ND
GRAND FORKS, ND
GRAND FORKS AFB, ND
MOTT, ND
STANLEY, ND
BELLAIRE, OH
COLUMBUS, OH
FOREST PARK, OH
LIMA, OH
MARION, OH
MIDDLETOWN, OH
NILES, OH
PORTSMOUTH, OH
STEUBENVILLE, OH
URBANA, OH
YOUNGSTOWN, OH
ALTUS, OK
CARNEGIE, OK
ENID, OK
MIDWEST CITY, OK
MUSKOGEE, OK
BROOKINGS, OR
MADRAS, OR
PORTLAND, OR
PRINEVILLE, OR
REEDSPORT, OR
SUTHERLIN, OR
MASONTOWN, PA
READING, PA
WILLOW GROVE, PA
COLUMBIA, SC
MYRTLE BEACH, SC
RAPID CITY, SD
COOKEVILLE, TN
JEFFERSON CITY, TN
BELLAIRE, TX
BRENNHAM, TX
CLUTE, TX
CORPUS CHRISTI, TX
EL PASO, TX
FORT BLISS, TX
HOUSTON, TX
LAMESA, TX
LONGVIEW, TX
MARFA, TX
OZONA, TX
PASADENA, TX
ROCKSPRINGS, TX
SAN ANGELO, TX
SAN ANTONIO, TX
SONORA, TX
SWEETWATER, TX
WACO, TX
LOGAN, UT
OGDEN, UT
SALT LAKE CITY, UT
VERNAL, UT
COVINGTON, VA
HAMPTON, VA
NEWPORT NEWS, VA
NORFOLK, VA
RICHMOND, VA
ROANOKE, VA
WINCHESTER, VA
ABERDEEN, WA
ANACORTES, WA
BURLINGTON, WA
EPHRATA, WA
OLYMPIA, WA
PORT ANGELES, WA
PROSSER, WA
QUINCY, WA
SEATTLE, WA
SPOKANE, WA
MILTON, WV
MORGANTOWN, WV
JANESVILLE, WI
ONALASKA, WI
BUFFALO, WY
CODY, WY
DUBOIS, WY
EVANSTON, WY
GILLETTE, WY
GRABLE, WY
JACKSON, WY
LANDER, WY
NEWCASTLE, WY
RIVERTON, WY
ROCK SPRINGS, WY
SHERIDAN, WY
FALL RIVER

events, Israel was freed from Egyptian bondage. However, they have been unaware of God's true purpose in having them observe this ritual (the slaying of the Passover lamb), which was a type—a type fulfilled by the death of Jesus. "For even Christ our Passover is sacrificed for us."—I Cor. 5:7

Jesus, knowing that he would fulfill the type, instituted a memorial of his death, using symbols of unleavened bread and wine to represent his perfect body and life. When Jesus took the unleavened bread and gave it to his disciples, saying, "Take, eat; this is my body" (Matt. 26:26), it was to indicate that the unleavened bread represented his sinless, perfect body, which was sacrificed willingly so that we and all Adam's children might live. Likewise, the cup and the fruit of the vine symbolized our Lord's suffering and death. The fruit of the vine pictured the blood, which is the life. (Deut. 12:23) Our Lord's life, his being, his soul, was poured out unto death in perfect obedience to the Heavenly Father's will.

To comply with our Lord's instruction, "This do in remembrance of me," the various Christian churches throughout the world have established rituals involving these emblems. There are many variations in these rituals, but all refer to them as the "taking of Holy Communion." This expression, no doubt, has its basis in our theme text. (I Cor. 10:16) Webster's dictionary defines "Holy Communion" as "a Christian rite in which bread and wine are consecrated and received as the body and blood of Jesus, or as symbols of them." Webster's dictionary also defines our normal usage of the ordinary word "communion" as: a) the act of sharing, b) possession in common, c) participation. These definitions of communion are exactly what the Apostle Paul had in mind when he wrote the words of our text to the church at Corinth. It is most likely that communion as a word was a condensation of two other words, "common" and "union." The basic thought in communion is a sharing of something by several individuals (having it in common). Furthermore, these

individuals are drawn closer together (in union) because of this sharing. What is this "something" which is shared by several individuals? It is based on the privilege of becoming a part of the family of God because the merit of Christ has justified us. It is because of this that we also have the privilege of walking in the footsteps of Jesus and sharing in his experiences.

We note in the several biblical accounts of that last supper, when Jesus instituted the memorial of his death, that he never used the expression "communion" in speaking of the bread and wine. The Apostle Paul alone used the expression "communion" when speaking of these memorial symbols, as in I Corinthians 10:16; and when he did, he was not only speaking of the primary significance of these symbols (the merit of Christ), but he was also presenting the secondary significance of these symbols, which is the privilege extended to the church of sharing in all of the experiences of Jesus, even unto death. God has invited one here and another there to become partakers with his Son in suffering and death. These have been asked to give their lives in sacrifice as Jesus did. As a reward, if faithful, they will live and reign with Him in the kingdom. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us."—II Tim. 2:11, 12

It was God's plan that there should be a group of people called to share in the sufferings and rewards of his Son Jesus. The Apostle Paul—after saying, "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" (I Cor. 10:16, RSV)—continues to emphasize the sharing of these experiences by stating, "For we being many are one bread, and one body: for we are all partakers of that one bread."—I Cor. 10:17

A commentary on I Corinthians 10:16, 17, made years ago, reads as follows:

“It is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit; and thus we see the beauty of the apostle’s statement that the Lord’s people are participants in the one loaf and cup. There is no other way that we can attain the new nature than by accepting the Lord’s invitation to drink of his cup, and to be broken with him as members of the one loaf, and to be buried with him in baptism into his death, and thus to attain with him resurrection glory, honor and immortality.”

When Jesus called his disciples to follow him, he knew that eventually they would have to endure experiences similar to his. In Matthew 20:20 the mother of James and John asked Jesus that her sons be permitted to sit on the right hand and the left of Jesus in his glory. But Jesus knew that this desire was in the heart and mind of James and John and he replied directly to them: “Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.”—Matt. 20:22, 23

When James and John replied to Jesus, “We are able,” did they really know the true significance of the cup and baptism? They could not at that time, for the completion of his baptism was yet future. In Luke 12:50 we read, “But I have a baptism to be baptized with; and how am I straitened till it be accomplished!” Jesus was here speaking of the sufferings and death awaiting him on Calvary’s cross.

When Saul of Tarsus, who became the great Apostle Paul, was intercepted by our glorified Lord on the road to Damascus, he was blinded by a brilliant light. (Acts 9:1;18)

He was brought to Damascus, where he stayed three days in this condition of complete blindness and neither ate nor drank. Then the Lord appeared in a vision to Ananias, a disciple of Christ, and told him to go to Saul. When Ananias demurred because Paul had been persecuting the Christians, the Lord explained to Ananias: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."—vss. 15, 16

It was not long afterward that the Jews sought to kill Paul, but at first he escaped several attempts on his life. Later at Lystra, Jews from Antioch and Iconium came and persuaded the people to stone Paul, and they did, dragging him out of the city, supposing him to be dead. (Acts 14:19, 20) But he revived and continued preaching, telling the brethren that "we must through much tribulation enter into the kingdom of God." The Apostle Paul was a wonderful example of enduring great suffering under very difficult and trying circumstances. Very few of the footstep followers of Jesus in this day are required to endure the same kind of physical violence but rather are tested along more subtle lines. Nevertheless, the attitude of mind must still be, "Though he slay me yet will I trust him."

In order to understand the meaning of "communion" used by the Apostle Paul in I Corinthians 10:16 as it pertains to the sharing in the experiences of Christ, we need to look at the Greek word **koinonia** from which communion is translated. This word basically means "using a thing in common." Yet it has been translated as "communication" once; "communion," four times; "contribution," once; "distribution," once; "fellowship," twelve times; and "to communicate," once. The verb **koinoneo** meaning "to make or use as common" has been translated "to make partaker of" once; "be partaker of," four times; "communicate," twice; and "distribute," once.

A few examples of texts containing **koinonia** are as follows:

“God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.” (I Cor. 1:9) Fellowship in this text is the same word as communion in I Corinthians 10:16.

“And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.” (Gal. 2:9) Fellowship again is the same word, **koinonia**.

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.” (Eph. 3:8,9) Again fellowship is translated from **koinonia**.

These texts show that God had, “from the beginning of the world,” planned the inviting of a group of people to share experiences with his Son; and the right hand of fellowship is really the acknowledgment of those so invited.

Likewise, fellowship in Philippians 1:5 and 2:1 is translated from **koinonia**. Philippians 3:10 says, “That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.” This text states as directly as possible that the Apostle Paul expected to share the experiences of Jesus, which included his suffering and death. Here again, fellowship is translated from **koinonia**. Nor was this teaching exclusively that of the Apostle Paul. The Apostle John, too, spoke of fellowship in this same way. In I John 1:3, 6, and 7, we find fellowship translated from **koinonia**.

In the thirteenth chapter of Hebrews, where allusion is made to the Tabernacle, **koinonia** appears again (verse 16)

but is translated communicate: "But to do good and to communicate forget not: for with such sacrifices God is well pleased." This translation is not as clear as the Revised Standard Version rendering, "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." This appears to be a better translation, but it leaves the impression that God is pleased with the sharing of our possessions (which, of course, he is). However, God is far more pleased with our sharing in the sacrificial work of his Son Jesus. The context of Hebrews 13:16 draws on the lessons from Israel's Tabernacle, saying: "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:11-16) The Apostle's point is that, as Jesus was scorned by the world in his sacrificial life, so also we should expect the same, because we have been asked to share his experiences. Therefore, another translation of Hebrews 13:16 (Rotherham) uses the word fellowship for **koinonia**, and this appears more appropriate, because it has the connotation of sharing in Jesus' experiences.

There are other words with the same root meaning as **koinonia** which have been appropriately translated "companions" and "partners." Indeed, we are companions and partners of Jesus and of each other. "Partaker," also, has been used to translate **koinonia**. The outstanding example is in the well-known text in II Peter 1:4, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." So we note

also that the sharing of Jesus' experiences is not limited to the present life of sacrifice but extends to the glory that follows. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17

The most important phase of the ministry of Jesus was that of laying down his life for his friends and all the world of mankind. This feature is symbolized by the bread and wine at the Memorial observance. Jesus laid down his life willingly, gladly, telling his disciples: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15:13, 14) We, too, must be willing to lay down our lives for our brethren and thus share in the Lord's experiences. "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren."—I John 3:16 (RSV)

Another outstanding feature of our Lord's ministry was his preaching of the kingdom. The beginning of his ministry is described in Luke 4:16-21: "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." From that day forward, wherever Jesus went, he preached that the kingdom of Heaven is at hand. We, too, must be willing to preach the kingdom

message, out of love for it, even as he loved it, and thus share this experience with him.

Then, too, Jesus performed many miracles and many kindnesses. The testimony given by Peter in Acts 10:38 is explicit: "How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

When John the Baptist sent his disciples to ask Jesus, "Art thou He who should come, or do we look for another," Jesus sent back the answer: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matt. 11:3-5) These miracles were samples of the kingdom work to come. Much good was done by them. They were performed by the Early Church on a limited scale to establish the church, and then they ceased. However, doing good continued to be necessary, and the Apostle Paul gave us the admonition: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10) By so doing, we share in the experiences of our Lord.

All these experiences were to develop in Jesus obedience. Jehovah, the great, supreme Creator, desired to give a divine nature to his Son. But before he could do so, it was necessary that Jesus be tested fully. Hence, we read, "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. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." (Heb. 2:9, 10) We must emulate him, that is, have his mind, or disposition, even as admonished by the Apostle Paul: "Let this disposition be in you, which was also in Christ Jesus, who, though being in God's form, yet did not meditate a usurpa-

tion to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross."—Phil. 2:5-8, Diaglott

And we are so glad that Jesus was faithful and that as a consequence "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—Phil. 2:9-11

May we be faithful footstep followers of Jesus so that we may share His glory and reign with him.

RADIO TOPICS FOR MARCH

- | | |
|----------------------------|--------------------------|
| 2—Your Adversary the Devil | 23—Our Lord's Return |
| 9—Creator and Creation | 30—The Bread and the Cup |
| 16—Evolution Only a Theory | |
-

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Christian Life and Doctrine

In His Steps

“These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.—Revelation 14:4

THE “Lamb” is one of the symbolic titles that the Scriptures apply to Jesus. Its first use in the Book of Revelation is in chapter 5, where we read that in the “midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.” (vs. 6) Here is revealed the lesson which is conveyed by the “Lamb” symbolism. It is a “Lamb as it had been slain,” denoting sacrifice, a full and complete sacrifice, even unto death. While this is the first reference to the Lamb in the Book of Revelation, this particular symbol of sacrifice in connection with the outworking of the plan of God is prominent throughout the Bible, being introduced in the Book of Genesis.

God had told our first parents that if they transgressed his law they would die—“In the day that thou eatest thereof thou shalt surely die.” (Gen. 2:17) When they partook of the forbidden fruit they were sentenced to death; but in pronouncing sentence God said that the “seed” of the “woman” would “bruise” the “head” of the “serpent.” (Gen. 3:14, 15) This statement, while veiled with symbolic language, implied that in some way, not then revealed, the results of Satan’s victory over our first parents would be set aside.

A little later, the two sons of Adam and Eve brought sacrifices to the Lord. Cain’s offering consisted of the fruit of the field, while Abel presented a lamb. We read in Hebrews 11:4

that “by faith Abel offered unto God a more excellent sacrifice than Cain.” In order for Abel’s faith to enter into the offering of this “more excellent” sacrifice, it must be that the Lord had revealed to him in some manner that this was the kind of sacrifice that would be acceptable.

It is doubtful that Abel understood why the offering of a lamb would be so pleasing to the Lord; but in the light of the plan of God as it unfolds to us throughout the remainder of the Word of God, we can now understand. Our first parents had sinned and had been sentenced to death. That condemnation was to be passed on to their offspring, because all would be born in sin. But God had made a statement which implied that this sentence of death was to be set aside, that in some way sin was to be remitted. So, by symbol, very early in the unfolding of his plan, God began to reveal that “without shedding of blood is no remission.”—Heb. 9:22

Blessings Promised to All

Some two thousand years later in human experience, the Lamb symbolism is again brought to our attention. This is in connection with God’s dealings with Abraham. God promised this faithful patriarch that through his “seed” all the families of the earth would be blessed. (Gen. 12:3; 22:18) Abraham’s faith was severely tested in waiting for the birth of this promised seed. He did not understand that the seed which God had in mind in making this promise was Christ.—Gal. 3:8, 16

After long years of waiting, Isaac was born to Abraham and Sarah. To their understanding Isaac was the seed of promise. But when this beloved boy had grown to manhood’s estate, God asked Abraham to offer him up as a burnt offering. (Gen. 22:1-19) Abraham had great faith in God and in his promises. He believed that if he gave Isaac up as a sacrifice, God would raise him from the dead, to fulfill his promise that through him all the families of the earth would be blessed. So Abraham proceeded to comply with the Lord’s request.

Consequently, we see Isaac stretched out on an altar to be sacrificed, and Abraham with his knife raised to slay his son. Thus a revealing picture is presented to us. By it we are informed that before all the families of the earth can be blessed through the seed of Abraham, a loving Father must give up his Son in sacrifice. As, through the Scriptures, the plan of God for the salvation of the world unfolds, we learn that the "Father" who actually gives his "Son" in sacrifice is our loving Heavenly Father, who gave his own beloved Son for the redemption and salvation of the world. (John 3:16) A ram, or lamb, was provided as a substitute for Isaac; so the beloved Son of God is the Lamb which God provided, that through his sacrifice all mankind might be blessed.

Deliverance from Egypt

Centuries after Abraham's day, his descendants were held captives in Egypt by Pharaoh, and God sent Moses to deliver them. Pharaoh, who in this situation might well represent Satan the Devil, was not willing to release the Hebrew children from captivity. Various plagues were inflicted upon Pharaoh and his people, the last one being the death of the firstborn. Some of these plagues fell also upon the Hebrew children.

Through Moses God gave instructions as to how the people of Abraham could save their firstborn from death. Each family was to slay a lamb. The blood was to be sprinkled upon the lintels and doorposts of their houses. During the night the lamb was to be eaten. So, under the protection of the "blood," the firstborn of the Hebrew children were saved from death, and the next day the Hebrews were all delivered from their slavery in Egypt. Thus again the symbolism of the slain Lamb is brought very dramatically to our attention.

First the blood of the lamb brought salvation to Israel's firstborn. In Hebrews 12:23 the Apostle Paul speaks of "the church of the firstborn." The Scriptures also reveal that,

following the salvation of the church of the firstborn during the present age, all mankind is to be delivered from the thralldom of sin and death. This is also made possible through the Lamb that is "slain."

To the Slaughter

The prophecies of the Old Testament also refer to the slain Lamb. This is particularly true of the 53rd chapter of Isaiah. In the preceding chapter we read, "The Lord hath made bare his holy Arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (vs. 10) The "Arm" of the Lord is Jesus in his exalted kingly glory, the Seed through whom all the families of the earth are to be blessed. How reassuring that through him "all the ends of the earth shall see the salvation of our God."

But beginning in the next chapter Isaiah asks, "Who hath believed our report? and to whom is the Arm of the Lord revealed?" Instead of this "Arm of the Lord" being revealed "in the eyes of all the nations," as Isaiah had previously seen in prophetic vision, he now sees him as "despised and rejected of men; a man of sorrows, and acquainted with grief." "We hid as it were our faces from him," continues the prophet, "He was despised, and we esteemed him not."—vss. 1,3

Isaiah continues his prophetic description of the disesteem in which Jesus was held by the people, and of the cruel persecutions which were inflicted upon him. In verse 7 we read, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Thus the One who in God's plan of redemption and deliverance is destined to bring salvation to "all the ends of the earth" first becomes the "Lamb which had been slain."

The Lamb Identified

John the Baptist identified Jesus as the Lamb foretold in the Old Testament. To his disciples John said, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) John spoke under the inspiration of the Holy Spirit and may not have understood the full import of his statement. But to us it is as if John said that this is the antitype of the lamb which Abel offered to the Lord in sacrifice. This, also, is the One foreshadowed by the lamb which God provided as a substitute for Isaac on the altar of sacrifice. Here is the One typified by Israel's Passover lamb. This is the One Isaiah foretold would be led as a "lamb to the slaughter." Here is the real Lamb, "the Lamb of God, which taketh away the sin of the world."

Apostles' Testimony

The Apostle Paul referred to Jesus as "Christ our Passover," thus identifying him as the antitype of Israel's Passover lamb. In chapter 1, verses 18 and 19 of his first epistle, Peter wrote, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you."

Thus the Lamb symbolism can be traced through the Old Testament and the New and finds its climax in the Book of Revelation. John sees the "Lamb as it had been slain" as the One found worthy to open the "Book," which was held in the right hand of Him that sat upon the throne. (Rev. 5:1-7) In chapter 14 he sees the Lamb on "mount Sion." (vs. 1) In chapter 19 we read that "the marriage of the Lamb is come, and his wife hath made herself ready." (vs. 7) In chapter 22 we read of a "river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—vs. 1

The Lamb Exalted

Associated with many of the Bible's references to the slain Lamb is another line of prophetic testimony, which is quite different in character. Peter sums up the meaning of this testimony, saying that the Spirit, speaking through the prophets, "testified beforehand the sufferings of Christ, and the glory that should follow." (I Pet. 1:11) So it is that with many of the prophecies pertaining to the sufferings of Christ, foreshown in part by the symbolism of the slain Lamb, there are also wonderful promises of the exaltation and glory of the Lamb which would follow his suffering and death.

A wonderful description of the promised "glory to follow" is presented in Revelation, chapter 5, where we read: "I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."—vss. 11-13

It is in keeping with this that in chapter 14 we find the Lamb standing on Mount Zion. Having been rewarded with "the glory that follows," he is now highly exalted. We are told that in eastern countries where, of course, this symbolic scene is set, when sheep and goats are left to roam as they will, the goats invariably climb to the tops of the hills, while the sheep ordinarily seek the low places, the valleys. So to John it must have seemed very unusual that a lamb should be on Mount Zion.

By this is brought to light a most important truth concerning Jesus, the Lamb of God. He did not attain to his high position on Mount Zion by means of self-exaltation, but because, sheeplike, he had sought the "low places." He

humbled himself, and because of this his Heavenly Father had exalted him. Paul calls this to our attention in the 2nd chapter of Philippians, where we read: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, did not meditate a usurpation [Diaglott translation] to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—vss. 5-11

In the 12th chapter of Hebrews, Paul suggests another example of Jesus' humility in being led as a lamb to the slaughter. Here, also, he admonishes us to look upon Jesus as a guide in our own endeavors to be pleasing to the Heavenly Father. We read: "Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."—vss. 2-4

Contradiction of Sinners

Jesus endured an almost constant "contradiction of sinners" from the beginning of his ministry to the end, when on the cross he cried, "It is finished." This contradiction was in small things as well as in matters of great importance. Even the great essentials of his life were contradicted. He was the Son of God, but this was contradicted. He came to earth to be a king, the greatest King of all time, and this also was contradicted. Indeed, it was the contradiction of these vital facts concerning Jesus that led to his crucifixion.

When Jesus was baptized he heard his Heavenly Father say, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17) Forty days after this, as Jesus came out of the wilderness, he was confronted by Satan, who, in spirit, took him "into the holy city" and sat him "on a pinnacle of the temple" and said to him: "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."—Matt. 4:5,6

Jesus resisted this temptation, replying, "It is written again, Thou shalt not tempt the Lord thy God." (vs. 7) Only forty days previous to this the Heavenly Father had given Jesus full assurance of his sonship. Jesus had complete confidence in the fact that he was the Son of God; so for him to do anything at all in the way of seeking further confirmation of this fact would have been wrong, especially such a foolish thing as to leap from a pinnacle of the temple.

Satan also tempted Jesus in connection with his kingship. Concerning this we read: "The Devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." (vss. 8,9) Jesus knew that in his Father's due time he would take over the rulership of all the kingdoms of this world, and he did not propose to enter into this inheritance on the Devil's terms; so he replied, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—vs. 10

James wrote that if we resist the Devil, he will flee from us. (James 4:7) But there is no guarantee that he will not try again, and he did with Jesus. Actually, these temptations which Satan presented to Jesus laid the groundwork for the "great contradiction of sinners" against the Master, and the Adversary was ever alert to continue the campaign. This was particularly true toward the close of Jesus' ministry.

When the mob came out from Jerusalem to Gethsemane to arrest Jesus, he said to the religious leaders, "When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness." (Luke 22:53) Previously Jesus had said to these religious hypocrites that they were of their father the Devil. (John 8:44) Satan is the prince of darkness; so Jesus' remark, "This is your hour," implied that Satan would now be permitted to do just about as he wanted with Jesus. With this thought in mind, let us note some of the details of what did take place, for in these last hours of Jesus' life, when he was being led as a Lamb to the slaughter, we find the climax of the "contradiction of sinners" against him.

Jesus' Sonship

Jesus was arrested and taken to the high priest's house, where he was humiliated and tortured until morning; and then he was taken before a council consisting of "the elders of the people and the chief priests and the scribes." "Then said they all, Art thou then the Son of God?" (Luke 22:66, 70) To this question Jesus replied, "Ye say that I am." To Jesus' persecutors this meant that he had confessed, and they said, "What need we any further witness? for we ourselves have heard of his own mouth."—vss. 70, 71

The point here is that Jesus was the Son of God, therefore his acknowledgment of the fact was not blasphemy. But his persecutors did not believe this great truth; thus their charge of blasphemy was part of the "contradiction of sinners." The same satanic mastermind, which three and one-half years before this had said to Jesus, "If thou be the Son of God" prove it by casting yourself down from a pinnacle of the temple, was now seemingly having his way. Jesus had not proved that he was the Son of God, so he was now judged worthy of death for blasphemy.

But the religious leaders of Israel did not have the authority to put Jesus to death. Only the Roman government held such

authority; so he was taken before Pilate, where he was charged with claiming to be a king. If this were true, it could be construed as insurrection against Rome. So Pilate asked Jesus, "Art thou a king then?" To this question Jesus replied, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."— John 18:37

Following this, Jesus was scourged, and a crown of thorns was put upon his head, and he was clothed in a purple robe and was hailed "King of the Jews!" (John 19:1-3) Later Pilate "wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth the King of the Jews." (vs. 19) Jesus actually was the King of the Jews and was destined to be King of the whole world, "King of kings, and Lord of lords." But everything that was being said about his kingship by his enemies was only a further manifestation of the "contradiction of sinners." Jesus had refused to bow down and worship Satan in order to become king over the nations, and now he was condemned to death because he claimed to be a king.

Those who watched Jesus being crucified cried out to him, "If Thou be the Son of God, come down from the cross." (Matt. 27:40) This is the identical challenge that had been hurled at Jesus by Satan three and one-half years earlier, when he called upon him to leap from a pinnacle of the temple to prove his claimed sonship. Jesus then refused to tempt his Heavenly Father, but now a final opportunity was given to him. Now, by coming down from the cross, he could prove that he was the Son of God. By not doing this, his claim was construed to be false—another manifestation of the "contradiction of sinners."

The bystanders also shouted: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him." (Matt. 27:42) Again Jesus refused to vindicate himself in the eyes of his enemies but chose rather to endure the "contradiction of sinners." How little his enemies realized that by thus

refusing to save himself he was providing salvation, not only for them, but for "all the families of the earth"!

And it was because Jesus thus permitted himself to be led as "a lamb to the slaughter" and did not open his mouth in self-defense or seek otherwise to justify himself before his enemies that the Heavenly Father, in the resurrection, highly exalted him. He had sought the "low places," and now we find the "Lamb" on symbolic Mount Zion.

Here the narrative becomes of vital interest to us, for the record is that on Mount Zion with the Lamb there are "an hundred forty and four thousand, having his Father's name written in their foreheads." (Rev. 14:1) Our text informs us that these on Mount Zion with the Lamb are "they which follow the Lamb whithersoever he goeth." They walk in all the steps of the Lamb, steps which finally lead to Mount Zion. There is no other way to attain this exalted position on Mount Zion with the Lamb except to follow him there. Following human leadership is not the way to reach Mount Zion. Riding "hobbies" of doctrine or practice will not take us to Mount Zion. There is just one way to reach this exalted position, and that is to "follow the Lamb whithersoever he goeth."

And what is that "way" in which the Lamb so faithfully walked and thereby reached Mount Zion? It was the way of humiliation, suffering, and finally, death. It was a way in which "contradiction of sinners" was hurled against him; yet, "when he was reviled, [he] reviled not again." It was a way in which, while he knew that he was right, he voluntarily allowed others to think that he was wrong, and so wrong that they considered him as an enemy who should be put to death.

Can we walk in such a way as this, and are we doing so? It is unlikely that we will ever be contradicted on such major issues as was Jesus. But the principle is the same, even though the things in which we are contradicted may be relatively insignificant. One of the strongest desires of the human heart and mind is to have the good will and approbation of others. Even in the discussion of a minor point of truth,

we like to prove that we are right. Having the "last word" is usually very important to the flesh.

How do we compare with Jesus along this line? Do we ever feel like doing something "big" and dramatic in order to prove that we are heaven's favorites? Or are we willing to keep right on doing the Lord's will from day to day, unnoticed and unknown by the world, and even by our brethren in Christ? The Lord may use "little things" to test us along this line; so it is well to scrutinize the innermost thoughts of our hearts to make sure that we are humbly submitting to the "contradiction of sinners" in what may apparently be the inconsequential experiences of our walk "in his steps."

Peter gave us the correct thought when he wrote: "What glory is it, if, when ye are buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—I Pet. 2:20-23

Are we humbling ourselves under the mighty hand of God and thus following the Lamb in the way of sacrifice and death, which led to Mount Zion? If we are, and if we continue to endure the "contradiction of sinners" patiently and victoriously unto death, the Heavenly Father will exalt us in due time; and we will be with the Lamb on Mount Zion, a part of that "hundred forty and four thousand" "sons" of God who have the Heavenly Father's name in their foreheads. We will be with the Lamb on Mount Zion as "saviors" who, when "the kingdom shall be the Lord's," will rule with the Lamb in righteousness for the blessing of all mankind. (Obad. 21) Or, to use the symbol of Revelation 22:1, we will be a part of that "throne of God and of the Lamb" from which will flow the "river of water of life." What a glorious prospect! □

Test Your Knowledge

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1. What great event in the history of the Jewish people does the "Feast of the Passover" commemorate?
2. How long is the Feast of the Passover, and when is it held?
3. What instructions were given to the Israelites which, if followed, would result in their firstborn escaping death by the last plague?
4. What body of water did the children of Israel pass through when the Egyptians released them from the oppression of forced servitude?
5. Should we as Christians have a deep interest in those things which occurred centuries ago to the children of Israel?
6. Is there any text in the New Testament which specifically states that the Passover lamb typified Jesus Christ? Can you quote it?
7. What reference did John the Baptist make concerning Christ being represented by the Passover lamb?
8. The people of Israel could never have delivered themselves from Egyptian slavery under Pharaoh without divine intervention. What is represented by this in the antitype?
9. How did the firstborn of Israel represent the true church?
10. The firstborn of Israel were delivered from death before the nation as a whole was delivered from bondage. Is there any typical significance in this fact? If so, what?
11. Why do Christians not keep the Passover as did their perfect Pattern, Jesus?
12. What is the Memorial Supper, and what emblems are used to celebrate it?
13. What is the primary significance of (a) the breaking of the bread, (b) the cup of wine?
14. Is there a secondary significance in which the church is pictured as sharing with the Lord in the broken bread and in the cup?

15. Does our Lord's Supper take the place of the Feast of the Passover?

16. Which is more important: (a) to partake of the Lord's Supper at the proper time each

year, or (b) to partake of it in the proper condition of heart?

17. What day in 1980 is the anniversary of Christ's death?

(Answers on Page 62)

The Memorial Tape

For isolated brethren and small groups without leaders, we can supply a tape recording of a complete Memorial Service, including a discourse on its significance. If you have a tape recorder, either cassette or reel-to-reel type, and would like one of these recordings, on loan, there is no charge. Address your request to The Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Please state whether you have a cassette or reel-to-reel recorder.

Obituaries

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

Sister Grace King, Ranier, OR—September 10. Age, 62.

Sister Lena Little, Boise, ID—December 22. Age, 93.

Brother Carl Rawson, Detroit, MI—January 5. Age, 84.

Sister Edith L. Parter, New Hampshire—January 6. Age, 103.

Sister Mary Mikolitis, La Salle, IL Ecclesia—January 7. Age, 91.

Brother Albert Rusin, Covert, MI Polish Ecclesia—January 9. Age, 95.

Sister Irene Hawkins, Aldergrove, B.C.—January 10. Age, 74.

Brother Ernest Crouch, Toowoomba, Australia—January 12. Age, 94.

Brother Charles A. Chandler, Hutchinson, KS—January 14. Age, 92.

Sister Elsie Thompson, York, PA—January 15. Age, 76.

Brother Byron VanHorn, Pottstown, PA—January 17. Age, 83.

Brother Frank Zavist, Chicago, IL—January 28. Age, 90.

Talking Things Over



General Convention Bulletin

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.”—1 Thess. 5:5

THE General Convention Committee will be meeting in Detroit on March 21 to finalize the convention program and complete arrangements involving the many other details of the convention.

One of the features of the program that has already been decided upon is the arrangements for the young people. The events will in general be patterned after previous years, but with some interesting added features. There will also be the very popular extracurricular activities such as swimming, canoeing, tennis and rap sessions.

Make your plans now to attend the Bible Students General Convention, Albion College, Albion, Michigan, August 2-7, 1980.

ANSWERS TO QUESTIONS ON PAGE 59

1. It commemorates the "passing over," or sparing alive, of the firstborn of the Israelites during the last plague on the Egyptians.

2. Orthodox Jews keep it for eight days, beginning on the 14th day of their first month, Nisan. (See Diaglott, footnote, page 107.)

3. Every family was to slay a lamb "without blemish, a male of the first year," and "take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it."—Exodus, Chapter 12

4. The Red Sea.—Exod. 13:18; 14:21-31

5. Yes.—1 Cor. 10:11

6. Yes, 1 Corinthians 5:7—"For even Christ our Passover is sacrificed for us."

7. In John 1:29 his words are recorded thus: "Behold the Lamb of God, which taketh away the sin of the world."

8. We were all under slavery to sin and death, the antitypical Pharaoh, Satan, holding us in bondage. Without divine help through Christ we cannot be delivered. But Christ, the Christian's Passover, has been provided in order that we may escape this condemnation.

9. Each firstborn son of the Israelites was the heir of his father's house. The members of the true church are called the "church of the firstborn" (Heb. 12:23) because they are "the children of God . . . heirs of God, and **joint-heirs with Christ,**" who is the **firstborn** of many brethren" (Rom. 8:17, 29), "the **firstborn** of every creature . . . the **firstborn** from the dead."—Col. 1:15, 18

10. This event corroborates the great truth of the kingdom—that there are two phases to the kingdom of God. After the spiritual seed, the church of the firstborn, are delivered and given their reward, the world of mankind, pictured by the nation of Israel, will be delivered from its bondage to sin and death.

11. Jesus was born "under the Law" and kept its provisions. Christians are not under the Law.

12. It is the supper instituted by Jesus when he broke the unleavened bread left over from the Passover meal and blessed it, and took the cup of "the fruit of the vine" and blessed it, and gave both to his disciples to partake with him.—Matt. 26:26-30; 1 Cor. 11:23-26

13. (a) The bread represents our Lord's body, sacrificed for us that we might have life. (John 6:51) (b) The cup represents our Lord's blood shed "for the remission of sins."—Matt. 26:26-28

14. Yes, partaking of the bread pictures our receiving the benefits of his ransom sacrifice. Drinking the wine (which pictures his blood, or poured out life) pictures our willingness to be baptized into his death.—1 Cor. 10:16,17; Rom. 6:3-5

15. Our Lord was the antitypical Passover Lamb. The Lord's Supper supplants the Jewish Passover and takes its place in the Christian's life, being a memorial of our Lord's death.

16. Sincerity of heart is most essential.—1 Cor. 5:8

17. March 30, after sundown, will correspond to the time when Jesus instituted the first Memorial in the upper room. 3 o'clock of the next afternoon will correspond to the time of his crucifixion.

Speakers' Appointments

<p style="text-align: center;">S. ALLEN</p> <p>Baltimore, MD March 9</p>	<p style="text-align: center;">G. PASSIOS</p> <p>Pottstown, PA March 2</p>
<p style="text-align: center;">P. HATGIS</p> <p>Detroit, MI March 22, 23</p> <p>Buffalo, NY 30</p>	<p style="text-align: center;">L. POST</p> <p>Sayville, NY March 2</p> <p>Detroit, MI 22, 23</p>
<p style="text-align: center;">G. JEUCK</p> <p>New Haven, CT March 9</p> <p>Detroit, MI 22, 23</p>	<p style="text-align: center;">R. SURACI</p> <p>New York, NY March 16</p>
<p style="text-align: center;">K. NAIL</p> <p>St. Petersburg, FL March 1-3</p> <p>Warm Mineral Springs, FL 4</p> <p>Tallahassee, FL 5</p> <p>Louisville, AL 6</p> <p>Washington, D.C. 9</p> <p>Detroit, MI 22, 23</p>	<p style="text-align: center;">J. TATE</p> <p>Philadelphia, PA March 16</p>
<p>BRITISH</p> <p>SPEAKERS' APPOINTMENTS</p>	
<p style="text-align: center;">R. ROBINSON</p>	
<p>Ipswich March 8</p> <p>Detroit, MI 22, 23</p>	<p>Warrington 22</p>

1980 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Sunday, March 30.

Conventions

ST. PETERSBURG, FL, March 1-3
—Florida General Convention. Ramada Inn South, 3600 34 St., South (U.S. 19) Phone (813) 867-8671. Lloyd A. Hagensick, 518 81 Ave. N., St. Petersburg, FL 33702 Phone: (813) 577-7106

COVINA, CA, March 2—Azusa Pacific College, Alosta Ave. (Hwy and Citrus Ave., Azusa. Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

SLIDELL, LA, March 15, 16—Pass Christian and New Orleans Joint convention. Ramada Inn, 1-10 and Gause Rd., Slidell. Mrs. Samuel Heron, 4513 St. Anthony Ave., New Orleans, LA 70122 (504) 288-1553. Mrs. W. C. Buel, 214 Magnolia Dr., Pass Christian, MS 39571 Phone: (601) 452-4351

CINCINNATI, OH, March 16—2850 Dunaway. Mrs. Wm. Bertsche, 2850 Dunaway, Cincinnati, OH 45211

ALBUQUERQUE, NM, March 21-23
—University of Albuquerque, St. Joseph's Place, N.W., Mrs. S. Thomassen, 402 Bryn Mawr Dr., S.E., Albuquerque, NM 87106 Phone: (505) 268-8170

FRESNO, CA, March 22, 23—Pre-Memorial Convention. Knights of Columbus Hall, 2540 E. Floradora St., Fresno. Mrs. F. W. Becker, 1030 E. Hedges Ave., Fresno, CA 93728 Phone: (209) 233-2303

WILMINGTON, DE, March 22, 23—Wilmington/Chesapeake Pre-Memorial Convention. Delaware Law School, Widener College, North Wilmington area. Gladys MacDonald, 135 W. Rutherford Dr., Newark, DE 19713

DETROIT, MI, March 22, 23—Pre-Memorial Convention. Armenian Cultural Bldg., 22011 Northwestern Hwy., Southfield. Mr. Frank Niemczak, 18937 Murray Hill, Detroit, MI 48235

CHICAGO, IL, March 23—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. James Marten, 621 N. Hamlin Ave., Park Ridge, IL 60068

BUFFALO, NY, March 30—Unity Temple, 1940 Niagara St., Buffalo. Mr. Bruce Clark, 37 S. Grove St., E. Aurora, NY 14052 Phone: (716) 652-2619

GARY AREA, IN, April 6—Annual Easter Convention. Hobart YMCA, 601 W. 40 Pl., Hobart. Mr. John Ulicni, 6703 Tyler St., Merrillville, IN 46410

NEW YORK, NY, April 13—United Nations Church Center, First Ave. at 44th St. Mrs. Ann-Truth Lange, 76 Longview Ave, White Plains, NY 10605

PATERSON, NJ, April 20—American Legion #147, Legion Place, Elmwood Park, NJ. Mrs. Celia Mitchka, 56 Fencsak Ave., Elmwood Park, NJ 07407 Phone: (201) 791-0368

PITTSBURGH, PA, April 27—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. James Passios, 144 Creekside Lane, Pittsburgh, PA 15237

HARTFORD, CT, May 4—The Center School, 50 Chapman St., East Hartford, CT. Mrs. John Coccia, 10 Light St., Enfield, CT 06082 Phone: (203) 749-8763