

The Dawn

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Highlights of DAWN

“That Whosoever Believeth”

“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.”—John 3:16

LONG ago Satan recognized a universal truth when he said, “All that a man hath will he give for his life.” (Job 2:4) Jesus, applying a deeper meaning to this same truth, said, “What is a man profited, if he shall gain the whole world, and lose his own soul [life]? or what shall a man give in exchange for his soul [life]?” (Matt. 16:26) One manifestation of this compulsive desire to live that exists in every human heart can be seen in the vast sums expended by man in his efforts to prolong his existence.

Probably the United States has the most elaborate and extensive health-care facilities in the world. Indeed, there are those who believe they are too extensive. “We have too many hospitals, too many admissions, too many tests, too many operations, and as a general rule, patients stay too long in the hospital,” contends Executive Director Harold A. Cohen of the Maryland Health Services Cost Review Commission.—U.S. News & World Report, March 5, 1979

Mr. Cohen may well be right. Nine percent of our Gross National Product is spent on health. Over thirty-seven million residents of this country (one person in six) enter hospitals each year, where the cost of a semi-private room now approaches \$150 per day. One U.S. resident in twelve undergoes surgery each year. Surprisingly, more than three percent of our total labor force is employed in hospitals!

But in spite of the expenditure of great sums of money, in spite of the most modern facilities and scientific research and care, in the United States as elsewhere in this sick and suffering world, people continue to die. In 1977 alone 780,000 Americans died of heart and artery diseases, 390,000 of cancer, 180,00 of stroke, and 550,000 from other causes.

In 1939 Lou Gehrig was forced to retire from baseball in what appeared to be the prime of his life. An insidious disease was destroying him—myotrophic lateral sclerosis, which slowly but inevitably weakens the muscles of the body, until finally death stops the process. Since then, over one million other Americans have met the same hideous fate, for which medical science, though searching diligently, has as yet found no cure.

The elusiveness of victory by man over various forms of disease is sometimes seen in the recurrence of an ailment that was thought to have been eradicated. Tuberculosis is such a case. It is an ancient disease, having been observed in the bones of Egyptian mummies that date back to 1,500 B.C.

Tuberculosis had long been considered most difficult to deal with. "There are no medicines that can cure tuberculosis," says an encyclopedia some four decades old; "the only cure is prolonged rest." But finally, with the development of such drugs as streptomycin and isoniazid in the 1940s and 1950s, "tuberculosis seemed on the way to being vanquished."—Time, April 23, 1979

"Not so," the article continues. "TB still thrives. In the U.S., nearly 3,000 Americans died of the disease in 1977. Each year about 30,000 new cases are reported nationwide; last year 21 states noted a rise in cases. . . . Says one concerned pulmonary specialist, Dr. Lee B. Reichman of the New Jersey Medical School in Newark: 'It's a classic case of what happens when we eradicate a disease but we don't eradicate it. We know everything about it, yet it's still there.'"

Another example of man's perplexity in his struggle to overcome the diseases that afflict humankind relates to the use of antibiotics. For some decades the medical world hailed antibiotics as miracle drugs in treating bacterial infections such as typhoid, and such they seemed to be. Indeed, it was widely believed that such diseases would henceforth be no problem to the human race. What has happened, however, is that the indiscriminate use of these wonder drugs has resulted in the development of drug-resistant bacteria.

As a result, 20,000 people died during the typhoid epidemic in 1972-73 in Mexico, because the typhoid bacteria had developed resistance to the specific antibiotic that had previously been effective against the disease. More discouraging, it is now known that certain bacteria can actually transfer their developed resistance to still other bacteria.

Diabetes is another disease that is frustrating to patients and doctors alike. "Diabetes is among the most discouraging of diseases because it cannot be cured, only controlled, and control demands a punishing degree of self-discipline by its victims." (New York Times, April 15, 1979) Unless the diabetic keeps close to a rigid diet, he risks such complications as blindness, kidney ailments, and cardiovascular disease—and possibly death. Recently researchers succeeded in performing experiments that seemed to offer hope in attacking this difficult disease. But their claims were cautious. "Success of the tests does not mean that a cure for diabetes has been found," stated Dr. Paul E. Lacy, head of the research team. Similar experiments, it was noted, have failed before.

"New Strides in Battle Against Cancer" are being made, according to an article in U.S. News & World Report (April 9, 1979). "Experimental vaccines, better diagnosis, improved use of radiation—put together, such gains point to progress in treatment of a leading killer." Unfortunately, this statement has a familiar ring, for victory over this dread

disease has long proven to be discouragingly unattainable. As one doctor stated concerning a new technique that seems to show promise in shrinking surface tumors, "We have a technique with great potential, but much more work needs to be done."

All too often drugs prescribed to provide relief from one physical problem can cause troublesome side effects or even lead to other serious ailments. Recently U.S. News & World Report (May 14, 1979) reported on the blood-pressure drug risk. It stated, "One million people taking reserpine—a prescription drug used to control mild high blood pressure—should discuss the matter with their doctors," the Food and Drug Administration says. Why? Because "recent studies find that the drug causes cancer in animals and may increase the risk of human breast cancer by 50 to 100 percent."

Inasmuch as some of the old-time scourges against humanity have been virtually eliminated in the United States, it is easy to assume that the entire world is therefore free from them. But this is not true. Today, Americans planning to travel to Asia, Africa, and parts of Latin America are routinely warned to take necessary medical precautions before leaving home, such as inoculations to provide protection against yellow fever, cholera, and typhoid, and pills to prevent malaria.

Other areas of the world in which disease continues rampant are the tropical nations. World Health Organization estimates that 200 million human beings are at this very time afflicted with schistosomiasis, 300 million with river blindness, and 200 million with malaria. "Asked whether we are winning or losing the battle against tropical diseases, some experts, among them Dr. B. H. Kean of Cornell University Medical College, answer promptly that we are losing," reports the New York Times (July 9, 1978).

It is interesting, as well as confusing, to note the diverse opinions often held by medical experts on specific matters of health. The recently (and widely) adopted fad of jogging for

one's physical well-being is a case in point. Under the heading, "Is Jogging Really Good for You?" U.S. News & World Report recently published the results of separate interviews with two health specialists relative to the merits of jogging. Briefly, one expert strongly endorsed jogging for health, while the other, when asked, "Is jogging good for most people?" answered with an emphatic "No!"

Smallpox, however, is one disease that scientists now believe may finally have been eradicated in the general population. The last known case that so occurred was in Somalia, in October of 1977. The only other cases of smallpox that have since occurred have been in connection with scientific laboratories where stockpiles of the virus are maintained. The medical community of the world has been debating whether these stockpiles should not all be destroyed, but some scientists argue for their retention for the present. "Now that smallpox is gone, we're finding other pox viruses that we didn't see before. It is essential to be able to differentiate between these," said Don Berreth, of the Federal Center for Disease Control at Atlanta, Georgia.

In many areas of human health the medical profession has recorded noteworthy and laudable achievements. In the last one hundred years alone tremendous advances have been made in the treatment and relief of man's diverse ailments. As a result of the creation and use of new procedures and new devices, many today can see, hear, eat, walk about, and measurably enjoy life to an extent that was not formerly possible. Pain-killing drugs have made the treatment of serious ailments bearable and life more comfortable. Life expectancy itself in many parts of the world has been dramatically extended—in the United States alone from 47 years in 1900, to 73 years in 1977.

Yes, mortal man can boast some truly remarkable achievements. He can build mighty bridges, breath-taking skyscrapers, and amazing computers that do just about everything but think. He can fly across vast oceans in a

matter of hours. He can send moving pictures around the world by satellite. He can explore the farthest reaches of the universe with his radio telescopes and determine the size and composition of the remotest stars. But he cannot free his fellowman from disease and death! If a relief is found for a specific disease, the people live somewhat longer, perhaps; but eventually all succumb to one ailment or another. The words of Solomon are as true today as when he said them almost three thousand years ago: "The living know that they shall die, but the dead know not anything."—Eccles. 9:5

And man will continue to sicken and die until the condemnation to death that came upon Adam has been set aside. The source of man's suffering and death was in the Garden of Eden, and the cause was the disobedience of God's just and righteous commandments. "Unto Adam he [God] said, Because thou . . . hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it . . . thou [shalt] return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:17, 19) Thus was Adam condemned to death because of sin; and death has been the sorry lot of all his children ever since.

The Apostle Paul confirms this simple truth in simple language. He says: "By one man [Adam] sin entered into the world, and death by sin; and so death passed upon all men, for . . . all have sinned. . . . For the wages of sin is death." (Rom. 5:12; 6:23) Thus it has been from that sad day to this; and in spite of man's best efforts to conquer disease and extend life, thus will it continue to be until the condemnation of the human race has been lifted.

At his first advent, Jesus went about the land of Palestine healing all manner of diseases. In addition to proving that he was the promised Messiah, these healings were to serve as illustrations of God's promised restitution to health and life of the whole world of mankind when Christ's kingdom is established. On one such occasion he clearly showed the direct connection between sin and death on the one hand, and

forgiveness of sins and life on the other hand. A man who was sick of the palsy was brought to Jesus by his friends, hoping that Jesus would repeat one of his healing miracles. On other similar occasions when Jesus had restored the sick to health, he indicated to them in simple words that they were **healed**, and they went joyfully on their way. On this occasion, however, he used different words. He said to the sick man, **"Son, thy sins be forgiven thee."**

The account records that certain of the scribes were sitting nearby who reasoned in their hearts, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" Jesus said to them: "Why reason ye these things in your hearts? . . . Is it easier [for me] to say to the sick of palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."—Mark 2:1-12

Thus will it be in Christ's kingdom! When the merit of Christ's ransom sacrifice is placed in the hands of Justice to redeem man from his sins, then will all the world of mankind be released from the chains of death, raised from their graves; and the times of restitution of mankind to health and everlasting life will begin.

True, Jesus died almost two thousand years ago as man's Redeemer. True, "He is the propitiation for our sins: and not for ours only, but for the sins of the whole world." (1 John 2:2) But during this Gospel Age the merit of that sacrifice has been applied only on behalf of the footstep followers of Jesus. These are justified, or reckoned righteous in God's sight, by their faith; and thus their efforts to serve their Heavenly Father are made acceptable to him. (Rom. 4:3, 22-25; 5:1, 2; 8:1) This present age is the day of salvation for the church.

“For he says, ‘In a season acceptable, I listened to thee, and in a day of salvation I assisted thee.’ Behold! now is a well-accepted season; behold! now is a day of salvation.”—II Cor. 6:2, Diaglott

The Apostle Paul applies this passage to the faithful followers of Jesus of the Gospel Age. Elsewhere he says: “Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for **us**.” “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for **us**.”—Rom. 8:33,34; Heb. 9:24

The day of salvation for the world of mankind is the coming thousand-year kingdom reign of Christ and his risen church. (Rev. 20:4,6) This blessed period of time in the outworking of God’s loving plan of salvation on behalf of the entire human race is also called in the Scriptures the **day of judgment**, the **times of restitution**, and the **new world** [or social arrangement] **wherein dwelleth righteousness**. (II Pet. 3:7,8,13; Acts 3:19-23) All who are in their graves shall be called forth and given an opportunity to gain perfect, everlasting life right here on earth.—John 5:25

As very helpful and welcome and comforting as have been the efforts and accomplishments of the medical world to benefit mankind during “this present evil world,” in Christ’s kingdom there will be no need for hospitals, doctors, nurses, or undertakers. There will be no need for eyeglasses, hearing aids, dentures, crutches, and heart and cornea transplants. Indeed, there will be no more death. All the obedient of that blessed time will attain to perfection of mind and body. For what joy would there be in gaining everlasting life if it merely meant enduring a more or less sick body or sick mind for an eternity of suffering?

That coming millennial kingdom of love and everlasting life has been the unconscious hope of the world since the sentence of death passed upon man in the Garden of Eden. "For the created universe waits with eager expectation for God's sons [the risen, glorified church, to be associated with Jesus as the blessers and restorers of mankind] to be revealed. . . . Up to the present, we know, the whole created universe groans in all its parts as if in the pangs of childbirth."—Rom. 8:19, 22, NEB; Rev. 20:4, 6

The Scriptures indicate that the due time for the world of mankind to be called forth from the grave and restored to health and life is near. The Prophet Malachi foretells that the Great Physician, "the Sun of righteousness [shall] arise with healing in his wings," and he connects it in time to the day of the Lord, or the day of Jehovah. He says, "Behold, the day [of Jehovah] cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."—Mal. 4:1, 2

Our Lord Jesus tells us that this day of the Lord (Jehovah), or time of trouble, marks the end of the age. (Matt. 24:3, 21) We believe the events of the world clearly show that we are now in this foretold time of trouble and of the end of the age, and therefore that the time for the healing kingdom of Christ to be established in the earth is near. In that wonderful day "the inhabitant **shall not say, I am sick:** for the people that dwell therein **shall be forgiven their iniquity.**"—Isa. 33:24

The glory, beauty, peace, and joy of that wonderful time defy description by the human tongue and comprehension by the human mind. But the Revelator gives us an inkling of the happiness that shall fill the hearts of every human being when Christ's thousand-year reign of righteousness is established in the earth:

“And I saw a new heaven, and a new earth: for the [former] heaven and the [former] earth [this present evil world] 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.

“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.

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”—Rev. 21:1-5

RADIO TOPICS FOR JULY

- | | |
|------------------------------|--------------------|
| 1—The Three Ways | 22—When a Man Dies |
| 8—The Blood of the Atonement | 29—The Holy Spirit |
| 15—The Earth Abideth Forever | |

WEEKLY PRAYER MEETING TEXTS

JULY 5—The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth, . . . and bringing into captivity every thought to the obedience of Christ.—II Corinthians 10:4,5 (Z. '99-11 Hymn 44)

JULY 12—If the Son therefore shall make you free, ye shall be free indeed.—John 8:36 (Z. '99-57 Hymn 156)

JULY 19—The cup which my Father hath given Me, shall I not drink it?—John 18:11 (Z. '99-118; '01-91 Hymn 28)

JULY 26—To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.—Revelation 2:17 (Z. '99-140 Hymn App. A or Hymn 326)

Bible Study

LESSON FOR JULY 1

Living with Our Decisions

MEMORY SELECTION: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction."—Proverbs 1:7

SELECTED SCRIPTURE: I Kings 12:11, 26-30

IN THE consideration of our memory selection we refer the reader to Moffatt's translation, which says, "Reverence for the Eternal is the first thing in knowledge, but the impious scorn sagacity and intelligence." We, as children of our Heavenly Father, do not "fear" him; but we grow to love and "reverence" him as the source of all life and blessing, both in this life and in the perfected life during the age of restitution. Thus reverence for God is the first step in the Christian's walk of faithfulness. Those who have not such an attitude of heart cannot be led by him or learn of his ways of holiness and truth.

The man who ignores God is certainly not wise, and the man who opposes God is indeed a fool. The selected scripture reading for this week's lesson centers around the separation of the ten tribes of Israel from the House of David—the tribes of

Judah and Benjamin. Jeroboam was the leader in this insurrection and indicated a gross error on his part in his desire to be wise and therefore to neglect the providences which had been given him by God.

Jeroboam possessed the rare talent of leadership among men. King Solomon had noted this ability and had put Jeroboam in charge of a group of men who were given the task of building palaces and fortresses for the king. Later he became the leader of a party of discontents, who were unhappy to see the wealth of Israel being gathered at Jerusalem. After all, he no doubt reasoned, all the tribes were being similarly taxed, but the benefits went to the tribe of which the royal family were members. King Solomon quickly suppressed the rebellion, whereupon Jeroboam fled to Egypt. After Solomon's death, however, Jeroboam returned to

become the spokesman of the ten tribes, who then demanded certain things from Rehoboam, who had become the new king, as Solomon's successor.

Under Jeroboam's leadership the ten tribes of Israel revolted against the House of David and established themselves as a new and separate kingdom. Their object was to free themselves from the oppression of the kings. Whatever good intentions may have been in Jeroboam's mind at the time respecting the rights and liberties of the people, he did, nevertheless, manifest a willingness to ignore God and the instructions that had been given to the people.

The divine arrangement for the nation of Israel was that its affairs were all to be under the care of God, with the royal line of David as God's representatives. Under these circumstances the religious interests of the people were centered around the temple at Jerusalem.

Jeroboam, on the other hand, sought to preserve his own power by establishing a new system of religion. Two golden calves were set up, one located in the northern part of the territory, and the other in the southern part. This effort gave the impression that religious worship and sacrifice could be performed at one place as well

as at another. He also established religious festivals at times of the year which were different from those generally known at Jerusalem. The overall plan was to lead the people away from the accepted religion of the Israelites. The fact is that his plan met with a great deal of success, as the people forsook the arrangements that had been given them under divine supervision and, instead, followed Jeroboam and the new religious ceremony.

The rebellion of Jeroboam and the ten tribes of Israel indicates God's willingness to allow certain events to take place as tests upon his people. In due time it will be seen that all of God's purposes will be accomplished and that the word which has gone forth out of his mouth shall not return unto him void but shall accomplish that which he pleases and shall prosper in the thing whereunto he sent it.—Isa. 55:11

Those who would seek their own advantage will ultimately destroy their relationship with God. God's people must trust in the Heavenly Father. This includes a faith in him that he will work out all things for our ultimate good—especially to them who love him and who are called according to his purpose.

□

Choosing Your God

MEMORY SELECTION: "How long halt ye between two opinions? If the Lord be God, follow him."—I Kings 18:21

SELECTED SCRIPTURE: I Kings 16:30-33; 18:17-21, 36-39

MANY sincere people do not have fixed goals in connection with the affairs of their lives. Some have good intentions and good resolutions, but because of indecision they are unable to come to definite conclusions or to establish worthwhile priorities. And this applies especially to their worship of God and their faith in the blessed promises of his Word.

Even those who have been favored by God and have had the eyes of their understanding opened to the glorious promises in connection with the plan of salvation are frequently lax and somewhat indifferent. Some lack the zeal and faith necessary to inspire in them the reality of the hope that has been set before them.

This is due in part because of the halting between two opinions; that is, they hesitate to accept God's Word fully or to walk in the direction that has been set out for them by the

Master. Then, after years of accumulated indecision, they become castaways.

When we consider the entire passage of Scripture cited in our memory selection, we note that it was spoken by Elijah to the children of Israel in connection with making a choice between the worship of Baal or God. Elijah sought to demonstrate to the people of Israel that Jehovah was their true God. He requested of King Ahab that the heads of all the ten tribes should gather together at Mount Carmel, and with them the 450 prophets of Baal. Elijah, in turn, would face this impressive assembly alone, confident that God would manifest his power to the Israelish nation.

Elijah proposed that the god who would answer by fire and consume an offering would be the real and true God of Israel. The prophets of Baal made ready an altar and laid upon it

the sacrifice. Then, after praying as was their custom, they asked that Baal demonstrate his power and send fire from heaven to consume the offering.

As the time of day advanced beyond noon, the prophets of Baal became desperate, crying, "O Baal, hear us! hear us!" Elijah took advantage of the situation by saying that Baal was perhaps on a journey, or asleep, and he suggested that they call still louder upon Baal. This continued until three o'clock in the afternoon, at which time Elijah proposed that he would make his test in the cool of the evening rather than under the scorching midday sun.

The altar that Elijah prepared for his demonstration was indeed an unusual one. He repaired the altar of the Lord that was broken down, and around the entire altar he dug a trench and filled it with water. The whole altar, wood, and the sacrifice were therefore saturated with water. This was to demonstrate even further the remarkable power of God.

Then Elijah prayed to God: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may

know that thou art the Lord God, and that thou hast turned their heart back again."—I Kings 18:36, 37

And God answered the prayer of this obedient servant as "fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."—vs. 38

Our hearts cannot help being touched by the remarkable demonstration of God's power in connection with the affairs of his people. His response to the humble prayer of Elijah was indeed convincing to the Israelites that Jehovah was their true God.

There is much in the way of antitypical significance in this experience of Elijah. The Lord's consecrated people during the present time will note that there are lessons of faithfulness, courage, and trust to be learned by all who take the name of the Lord. We, too, are admonished to be strong in the Lord and in the power of his might. We are to trust him, even where we cannot trace him. And we have the great privilege of speaking forth the Word of Truth plainly for all to hear. Let us learn to take hold upon the affairs of our lives, put our priorities in order, and renew our dedication to follow him. □

Courage to Speak the Truth

MEMORY SELECTION: "As the Lord liveth, what the Lord saith unto me, that will I speak."—I Kings 22:14

SELECTED SCRIPTURE: I Kings 22:5-8, 13-19, 26-28

IT IS a blessing, as well as a responsibility, to speak the Word of Truth whenever and wherever the Lord's people have opportunity. This admonition is as important today as it has been throughout the long centuries of the Gospel Age.

Our best example of courage and faithfulness in proclaiming the message of God is, of course, our Lord Jesus. We are reminded of the prophecy concerning our Lord which reads: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness;

that they may be called trees of righteousness, the planting of the Lord, that he might be glorified."—Isa. 61:1-3

The memory selection and the selected scripture reading for this week's lesson center around a portion of the history of the nation of Israel. Israel had become a kingdom as a result of rebelling against God's arrangement with them, in which they had been governed by judges. With the establishment of a kingdom, however, new problems arose.

The final chapter in I Kings indicates the strengthened alliance that had come about between the separated ten tribes under Ahab, and the tribe of Judah under Jehoshaphat. A cordial relationship is suggested in their conversation. Ahab "said unto Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses." (I Kings 22:4) No doubt this closer affiliation between the

two had come about in part because of the marriage of Ahab's daughter Athaliah and Jehoshaphat's son Jehoram.

The historical setting of the lesson finds Jehoshaphat visiting Ahab in Samaria, at which time Ahab sought his support in a joint effort to retake Ramoth-gilead from the Syrians. Ahab was perhaps already weary at the further prospects of renewed warfare but was evidently moved to action by Jehoshaphat's royal visit.

But Ahab needed assurance that such a venture would be successful. He therefore summoned his entire entourage of prophets for guidance in the matter. There were in all about four hundred false prophets (vs. 6) who were especially called for the occasion. They, having been given the question concerning the feasibility of such a campaign, chorused their assurances of success.

Jehoshaphat, however, was unconvinced by the whole thing and advised that they inquire first for the word of the Lord. Micaiah, a prophet of the Lord, was subsequently called to the scene, although he was much hated by Ahab. It was at this point that Micaiah spoke the words in our memory text, "As the Lord liveth, what the Lord saith unto me, that will I

speak." The prophet would speak the word of God fearlessly as it was to be revealed unto him.

Micaiah's initial response when he was asked whether or not it was God's will that Ahab and his forces go against Ramoth-gilead, was an ambiguous one. But then, when pressed for a true answer, he said: "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace."—vs. 17

As Ahab had predicted, the prophet's words indicated disaster. "And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?" (vs. 18) Instead of accepting the prophet's answer, Ahab had him arrested. He then stubbornly went ahead with his plans to attack Ramoth-gilead. During the ensuing battle Ahab took the precaution to disguise himself, but he was ultimately hit by a Syrian archer and later died as a result of his wounds. His body was taken back to Samaria, where he was buried.

Micaiah was courageous to speak the word of God, regardless of the outcome to his personal safety. □

How to Treat Your Enemies

MEMORY SELECTION: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—**Matthew 5:44**

SELECTED SCRIPTURE: II Kings 6:8-10, 15-23

WE ARE impressed by the divine commandment of love, as pointed out in the memory selection. Indeed, who could argue against such instruction as recorded by Matthew? Although we must acknowledge that few have ever practiced this law of love toward their enemies, we believe that in God's due time the whole world of mankind will be given ample opportunity to learn the ways of truth and righteousness under the favorable terms of the millennial kingdom of Christ.

The scripture reading in II Kings concerns the historical account in connection with Syria's attempt to invade Israel. The king evidently believed that there were perhaps traitors amongst his own counselors. "Therefore the heart of the king of Syria was sore troubled for this thing; and he called his

servants, and said unto them, Will ye not show me which of us is for the king of Israel?"—**II Kings 6:11**

Then, turning in answer to the king, "one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." (vs. 12) Thus having volunteered the answer, the king's servant pointed the finger of blame directly at the Prophet Elisha.

Armed with this information, the king advanced plans for a contingent of soldiers to go to Dothan, capture Elisha, and bring him back to the camp of the Syrians. The soldiers traveled under darkness of night and surrounded the small city of Dothan, where Elisha was staying.

The following morning Elisha's servant awoke to find them encircled by the enemy, and he ran in fear to warn his master. Elisha, in turn, seemed to be completely unperturbed by the whole matter. "And he answered, Fear not: for they that be with us are more than they that be with them."—vs. 16

This must indeed have sounded like a strange answer to Elisha's servant. But here we are given an insight into the marvelous working power of God. It was at this point that the prophet of God prayed that the servant's eyes should be opened so that he could see the vision of angels, together with chariots and horses—and with the appearance of fire. "And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."—vs. 17

Elisha and his servant went out to meet the Syrian soldiers, and again Elisha prayed to God. This time, however, the prophet prayed that God would blind the eyes of the soldiers. Again his prayer was answered. Elisha met the guard and told him that

he knew the man they were seeking and that he would lead them to him. The blinded Syrians then followed Elisha and his servant for several miles, right into the capital city of Samaria. Then Elisha prayed that their eyes should again be opened, and they found themselves surrounded by the army of Israel, together with the king at their head. They realized that the prophet of God had tricked them. Israel's king was prepared to kill the Syrians, but Elisha intervened and insisted that the men be treated as guests. A feast was made, and the men were returned to Syria unharmed.

The effect of treating their enemies kindly resulted in there being no further attacks by Syrians into Israel's territory for a long time. Love proved to be the great conquering power.

There is a lesson that all the Lord's people may learn from this. Let us come to appreciate the love of God more and more, and especially as we see that the days are evil. In due time the kingdom of Christ will be established over all the earth, and if we be found faithful we may have the great privilege of assisting mankind back to truth and righteousness. Let us press on toward the mark of that glorious prospect! □

Faith Calls for Moral Action

MEMORY SELECTION: "Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate."—Amos 5:14, 15

SELECTED SCRIPTURE: Amos 1:1; 5:6, 7, 14, 15, 21-24

AMOS was another ancient prophet who was blessed because of his willingness and desire to be used by God. His words, as recorded in our memory selection, ring loud and clear even today, many centuries after they were written. What better admonition can one give than to seek righteousness and truth and to show that those who so do would be blessed by the very God of hosts! Yes, we are to hate evil and love the good.

Amos lived about one hundred years after Elijah the prophet. He was of humble birth and, like David, a tender of sheep. But God poured his Spirit upon this man of little education and learning. He was sent forth to warn of the impending calamities that would surely come upon his people Israel unless they changed their disobedient ways.

Much of what Amos said was directed toward the separated ten-tribe kingdom of Israel. It is interesting to note, however, that he first began speaking about the troubles that were to come upon the various neighboring countries around Israel. First he proclaimed divine retribution against Damascus and then against the Philistines. Next he pointed out the nation of Tyre and then the Edomites. Later he spoke against the Ammonites and also the Moabites. The Israelites no doubt applauded the prophet's message and were interested to learn about the troubles that were to come upon their neighbors, many of whom were indeed their enemies.

Amos then spoke of the afflictions to come upon the tribe of Judah. Perhaps by this time some among the separated

ten tribes realized that his message was directed close to home. When he spoke fearlessly against the ten-tribe kingdom, many rose up in opposition and indignation.

Finally Amos prophesied concerning the fall of the reigning monarchy. Amaziah the prince, in turn, demanded that Amos leave. But Amos would not leave until he had finished the message of divine retribution against the ten-tribe kingdom of Israel—even to the point of proclamations about Amaziah's own household.

The prophet sought to avert the calamities that were sure to come upon the Israelites. And, because their religious institutions were corrupt, they could not expect help from that area either. Although there was much religious activity, it was evil and immoral at the core. There were feasts and burnt offerings and other rituals, but Amos declared that God hated the big noisy show—which was essentially a cover-up for the sins of the people. All would surely go down in the time of trouble predicted. The only avenue of escape from the disaster that would befall them would be to turn to God and to seek his will and counsel.

But during this portion of Israel's history the religious

leaders and the men of wisdom were of the wealthy class. Luxury, ease, and self-gratification had become the order of the day, and these men did not want it to change. In view of this situation, we are impressed by the prophet's determination to warn the Israelites that such a course in life is not pleasing to God.

The Prophet Amos regarded injustice as the basic sin of the nation. Injustice was a kind of root sin from which others had grown. We note his condemnation of injustice when he said, "But let judgment run down as waters, and righteousness as a mighty stream."—vs. 24

He singled out the court system of his day for special condemnation. Judges sat on either side of the gate leading into the city, hearing grievances and making judgments. He called upon them to "establish judgment in the gate." Because the courts were corrupt, the nation's life reflected this injustice. People were sold into slavery for very small debts, and the judges accepted bribes and would not give the poor a hearing.

The Lord's people today are to learn a lesson from Amos' courage and faithfulness as God's mouthpiece. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XXXIV

ACTS 20:1 THROUGH 21:17



Paul's Third Missionary Journey —Part 2

AFTER his approximately three years' work in Ephesus, Paul went to Macedonia. No information is given us concerning this part of his third missionary journey except that after "he had gone over these parts, and had given them much exhortation, he came into Greece." Apparently this part of his journey was devoted particularly to strengthening the brethren in Macedonia. This was always an important and vital part of Paul's ministry.

From Macedonia Paul went to Greece, where he "abode three months." Here also, no doubt, his time was used in strengthening the brethren in Corinth and in other places. All this time Paul's mind and heart were doubtless set on going to Jerusalem and from there to Rome. He had planned to go to Jerusalem by way of Syria, with the thought perhaps of briefly visiting the brethren in Antioch. But hearing that

enemy Jews had learned of his plans and were lying in wait for him, he changed his route and returned through Macedonia.

By now there were several who were traveling with Paul—"Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus: and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas," the historian writes. The use of the pronoun "us" indicates that again the historian Luke had joined the party and that he remained with Paul while the others went on to Troas.

Traveling to Jerusalem by way of Macedonia, Paul and Luke visited the ecclesia in Philippi, there enjoying another season of that "fellowship" which from the "first day" had been so sweet and precious to the apostle. (Phil. 1:3-5) Leaving Philippi by boat, after five days' sail they reached Troas, where the remainder of their party was waiting for them. They remained in Troas "seven days."

The seventh day of this visit in Troas was apparently the first day of the week, and the brethren were to meet together that evening, as was their custom, to "break bread." This breaking of bread was not an ordinance of the church but simply a custom some of the ecclesias in the Early Church followed in commemoration of the resurrection of Jesus on the first day of the week. At Troas this simple service was held in the evening, which might well indicate that the brethren had been occupied in their usual work during the day, hence that the day was not considered to be sacred, or even a day of rest.

The ship in which Paul and his companions were to sail on to the next stop was ready to leave and did leave on the "morrow" of their visit in Troas. (ch. 20:7) But for some reason the apostle felt the importance of remaining in Troas and meeting with the ecclesia that night when the brethren came together to "break bread." His companions sailed on ahead to Assos, Paul having arranged to travel by foot the

next day and meet them at Assos, the ship's next stop.—
ch. 20:13, 14

Just why this final meeting with the brethren at Troas seemed so important we can only conjecture. The apostle must have had a message for them which he considered vital, for it was here that he preached all night. It was here also that the young man sitting in the window fell asleep while Paul was preaching, fell to the ground three stories below, and was thought to be dead. Paul restored the young man, assured the brethren that he would be all right, and then continued with his sermon.

As we said, we can only conjecture as to what the subject of this sermon might have been. We do know that in Corinth, for example, there were some in the congregation who did not believe in the resurrection of the dead. (I Cor. 15:12) It is possible, we think, that this blight of unbelief had reached some of the brethren in Troas and that Paul used this opportunity, when they were assembled to commemorate Jesus' resurrection, to help them out of their doubtings. If this be the case, we need only to read the 15th chapter of 1st Corinthians to know some of the telling points of truth the great apostle presented that night to the Troas ecclesia.

In any case, Paul considered it important to remain that night in Troas to serve the brethren, important enough to justify his walking more than twenty miles the next day over rocky, dusty roads in order to rejoin his companions at Assos. Such was the undaunted spirit of love and devotion which actuated this man of God, this great apostle to the Gentiles. Since he preached all night, he would have had no sleep; so we can imagine the apostle trudging along over those twenty long miles, weary of mind and body, yet rejoicing in heart as he recalled the blessings he enjoyed with those in Troas of like precious faith.

Meeting the Elders of Ephesus

As far as this journey was concerned Paul's ultimate destination was Jerusalem, and he wanted to arrive there by

the day of Pentecost. (ch. 20:16) He knew that this would not be possible if he took time to visit all the ecclesias in Asia Minor, but he did want to see and fellowship once more with the elders of the Ephesus ecclesia. So sailing from Assos, where he rejoined his companions, after a few incidental stops the ship reached Miletus. This was about thirty-six miles south of Ephesus, and from here Paul sent messengers to Ephesus to invite the elders to make the day's journey to Miletus to meet him.

And they came. The fact that they made this effort to see the apostle reveals the great confidence they had in him and their fervent love for him. One reason Paul was anxious to see these brethren is revealed in his statement to them: "Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me," or "wait for me," (margin).—vss. 22, 23

While Paul said that he did not know what awaited him, he seemed sure that whatever it was he would not be able to visit the brethren in Ephesus again, for he said to the elders that they would see his face no more. (vs. 25) It was in the shadow of this uncertainty so far as his human life was concerned that the apostle delivered his farewell message to the Ephesian elders. Under the circumstances, many would have been too agitated to think of anything but their forthcoming troubles, but Paul testified: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God."—vs. 24

Paul had dedicated his life to the service of the Lord and the truth. From the time the great vision of truth had come to him on the Damascus road, he had never tried to spare his strength or save his life when the path of opportunity lay clearly before him. He knew that every time he witnessed to the Jews in their synagogues they would sooner or later rise up against him, but he did not hesitate to continue to witness.

The fact that the service of the Lord would cost Paul suffering and perhaps death was never used by him as an excuse to cease serving his Lord.

So now it was the same! A less ardent and self-sacrificing soul might well have reasoned that since it was the Holy Spirit that was bearing witness to the trouble he would encounter when reaching Jerusalem, the Lord was thereby giving warning not to go to Jerusalem. But Paul did not interpret the Holy Spirit's warning in this way. For reasons which the Scriptures do not reveal, Paul was convinced that it was the Lord's will for him to go to Jerusalem, and in the light of this conviction he interpreted the testimony of the Holy Spirit as a challenge to his faith and loyalty and his willingness to die for the Lord Jesus. So Paul went to Jerusalem.

In his farewell message to the elders of Ephesus he said that he had not shunned to declare unto them "all the counsel of God" and that he had "kept back nothing that was profitable." He had taught them "publicly" and from "house to house," or in their homes. (vss. 27, 20) Paul was not satisfied simply to tell his hearers that through belief in Christ they could be saved. It was at Ephesus, for example, that he found the twelve disciples who had not heard about the Holy Spirit and had not been taught true Christian baptism; so he instructed these brethren more perfectly in the ways of the Lord.—ch. 19:1-7; 18:26

After reminding the elders of Ephesus of his own procedure in declaring to them "all the counsel of God," Paul then admonished, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (vs. 28) This admonition is in two parts: (1) the elders were to take heed to themselves, and (2) they were to oversee and feed the brethren through the power of the Holy Spirit which had made them overseers.

Experience has proved that professed servants in the church who do not take heed unto themselves are not

qualified to watch properly and effectively over the spiritual welfare of others. For elders in the church to take heed unto themselves means, among other things, that they will not think of themselves more highly than they ought to think. Pride of mind and heart distorts spiritual vision and makes ineffective what otherwise could be a blessed ministry of the truth.

Taking heed to one's self also implies careful and prayerful study of the truth. One cannot minister to others what he does not understand himself. Paul had seen a vivid example of this in the ministry of Apollos at Ephesus. Seemingly, Apollos had great ability as a speaker; but regardless of this, until he was more fully instructed, he was not able to impart knowledge to others which he did not himself possess. Yes, to understand the truth is important, as Paul later wrote to Timothy, saying, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2:15

Paul's discernment enabled him to foresee that when his own personal influence was no longer felt among the brethren, the ecclesia would have trouble, and he warned them that "grievous wolves" would enter in among the brethren, "not sparing the flock." To these words he added, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—vss. 29, 30

The church at Ephesus is one of the seven mentioned in the 2nd and 3rd chapters of Revelation. And while these seven churches are undoubtedly symbolic of the entire church in its various stages of development throughout the age, it is reasonable to assume that they were selected for this purpose because of special circumstances associated with them as local congregations. In any event, Paul's prophecy that false leaders, "wolves," would enter the church at Ephesus, seems to be reflected in the Revelator's record, which reads: "I know thy works, and thy labor, and thy patience, and how thou canst not bear them that are evil: and thou hast tried

them which say they are apostles, and are not, and hast found them liars.”—Rev. 2:2

It is apparent from this that the elders at Ephesus took Paul’s admonition to heart and watched faithfully over the flock so that the “wolves” and the false apostles were discovered and exposed. “Watch, and remember,” Paul said to them, “that by the space of three years I ceased not to warn every one night and day with tears.” (vs. 31) Paul had set the elders of Ephesus a good example, and now he wanted them to follow that example, to follow him as he followed Christ.

Paul never lost sight of the fact that the direct responsibility of every true Christian is to the Lord and that all such should look to the Lord, not to any human source, for guidance and help in time of need. “I commend you to God,” he said to these elders, “and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.” (vs. 32) This sentiment is the same as he wrote to the brethren at Philippi, saying, “Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.”—Phil. 1:6

Paul was truly a sacrificing saint, and he took considerable satisfaction in the fact that he did not depend upon the brethren he served in spiritual things to care for his physical necessities. To the Ephesus elders he said, “Ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.” (vs. 34) This is remarkable, for Paul had not only provided for his own physical needs as a “tentmaker” but had cared also for those who were traveling with him.—Acts 18:3

But he was blessed by thus giving all his time and strength. He said: “I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.” (vs. 35) Paul had proved by his own experience that Jesus was right, and so has every disciple of Jesus who has followed faithfully in his steps.

Paul's discourse ended, they joined in a closing prayer, and the elders bade the apostle farewell. It must have been a touching moment for them all, for we read that "they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."—vss. 37, 38

On to Jerusalem

The ship on which Paul and his companions sailed from Miletus went by the way of Coos and Rhodes, "thence unto Patara." There they changed ships, finding one that was "sailing over unto Phenicia." This ship took them to Syria, and they "landed at Tyre: for there the ship was to unlade her burden." (Acts 21:1-3) They found disciples at Tyre, so the party remained seven days.

Little is said about the seven days with the disciples of Tyre except that they warned Paul not to go to Jerusalem. The warning was based on information received "through the Spirit." (vs. 4) Paul did not heed the warning, but instead continued on his way, interpreting the message from the Lord as being intended merely as a test of his faithfulness. They had a farewell prayer meeting with the brethren of Tyre and then moved on.

There was a one-day stop at Ptolemais, where they "saluted the brethren," and then "Paul's company departed, and came unto Caesarea." At Caesarea, Luke reports, "we entered into the house of Philip the evangelist, which was one of the seven; and abode with him." (vs. 8; Acts 6:3-6) Philip had four daughters, apparently all consecrated disciples of the Master.

While they were still "at the house of Philip" there "came down from Judea a certain prophet, named Agabus." Agabus bound his own hands and feet with Paul's girdle, saying: "Thus saith the Holy Spirit, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall

deliver him into the hands of the Gentiles.” Concerning this, Luke reports, “And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.”—vss. 9-12

This placed Paul in a very difficult position. In place after place he had received similar information. Notwithstanding, he was still determined to go to Jerusalem. Now Philip and his household, Agabus, and even his traveling companions, all urged him to heed the information given by the Holy Spirit and thus avoid the difficulties which he would certainly experience if, as they saw it, he insisted upon going to Jerusalem. He must have known that the brethren would consider him quite obstinate if he did not heed their advice.

But he refused to reconsider. His answer was: “What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” (vs. 13) We do not know why Paul was so determined to go to Jerusalem just at this time. We cannot think of him as being a brother who would recklessly expose himself to danger; and yet, he knew that there was danger. We must assume, therefore, that in some manner not revealed in the record, the Lord had made it very plain to him that he should take the risk which, through various ones, the Holy Spirit had pointed out to him.

In taking this course Paul must have been very conscious of the fact that he was following in the footsteps of Jesus in quite a literal manner, for Jesus also was confronted with the same test. Jesus also knew that by going to Jerusalem when he did, it would mean his arrest and death, and he so announced to his disciples. Peter endeavored to dissuade the Master from thus exposing himself to danger. Jesus replied, “Get thee behind me, Satan.”—Mark 8:30-33

And it was the Holy Spirit which testified to Jesus, through the prophets, that he was to suffer and to die. But the Holy Spirit had also revealed that it was the Heavenly Father’s will for his Son to sacrifice his life as the world’s Redeemer. And

to Paul the Holy Spirit had revealed that it was his privilege—and the privilege of all Jesus' disciples—to suffer and die with him. The fact that now the Holy Spirit had revealed that his work of sacrifice might be consummated at Jerusalem was to Paul simply a further test of the genuineness of his consecration to do God's will.

Every truly consecrated child of God has these "Jerusalem" tests. They are tests of whether or not we will actually go where the Lord wants us to go, do what he wants us to do, and be what he wants us to be. In order to test us, as he did Paul, the Lord may let us see what appears to be a less costly manner of serving him. But if we keep in mind the great fundamental truth that we have been invited to suffer and to die with Jesus, and that we have agreed to do so, we will be given strength to meet every test in a manner pleasing to the Lord and redounding to his glory.

When the brethren found that they could not dissuade Paul from carrying through with his plans to go to Jerusalem, they said, "The will of the Lord be done." (vs. 14) Their visit in the house of Philip completed, Paul and his companions continued on their way to Jerusalem. Some of the brethren of Caesarea, together with an "old disciple" of Cyprus, joined them; so it must have been quite a delegation which made the last lap of that journey with Paul to Jerusalem. It speaks well for the devotion of all these, for they must have realized that there was a certain element of danger in being with Paul in Jerusalem and being one of his close friends.

When they reached the city, the brethren of Jerusalem, as Luke reports, "received us gladly." (vs. 17) Thus ended the great apostle's third missionary tour.

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.—
Matthew 11:28-30

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MAINE

Caribou WDHP 96.9 FM
Portland WDCH 97.9 FM 10:30 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.
Grand Haven WGHN 8:30 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 7:45 a.m.

MINNESOTA

Bemidji KBUN 1450 10:45 a.m.
Minneapolis KTCR 9:45 a.m.

MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

MISSOURI

Farmington KREI 800 9:00 a.m.
St. Louis KSTL 690 7:30 a.m.

MONTANA

Baker KFLN 960 8:00 a.m.
Kalispell KGEZ 600 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.
Salem WJIC 1510 9:45 a.m.

NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

NEW YORK

Buffalo-Niagara Falls
WHL 1270 12:00 noon
Mineola (Sat.) WTHE 1520 9:00 a.m.
Rochester WEZO 7:00 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Mt. Airy (Sat.) WPAQ 10:45 a.m.

OHIO

Columbus WTVN 610 6:00 a.m.
Dayton WAVI 10:45 p.m.
Toledo WGOR 1520 9:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

Norman KNOR 1400 7:30 a.m.
Pawhuska KOKN 1500 8:00 a.m.

OREGON

Portland KYXI 1330 9:30 a.m.

PENNSYLVANIA

Allentown WHOL 1600 9:30 a.m.
Pittsburgh WYJZ 8:45 a.m.
Pottstown WPAZ 1370 12:45 p.m.

PUERTO RICO

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

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.
Hemingway WKYB 10

Radio Broadcast Schedule

SOUTH DAKOTA

Sioux Falls KELO 1320 7:45 a.m.

TENNESSEE

Knoxville WKVQ 1490 1:00 p.m.

Memphis WMQM 1480 1:00 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Houston KODA-FM 99.1 9:15 a.m.

Pleasanton KBOP 1380 7:45 a.m.

UTAH

Salt Lake City KWHO 9:00 a.m.

VIRGINIA

Alexandria WXRA-FM 105.9 7:35 a.m.

Richmond WGGM 7:45 a.m.

Roanoke WJLM-FM 93.5 9:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Seattle KMPS 1300 10:00 a.m.

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

Spokane KUDY 1280 9:45 a.m.

Tacoma KMO 1360 9:45 a.m.

Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WZUU 8:00 a.m.

Neillsville WCCN 1370 9:05 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.

Sheridan KWYO 1410 12:00 noon

CANADA

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

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

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

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

Corner Brook, Nfld.

CFCB 570 10:30 a.m.

Deer Lake, Nfld. CFDL-FM

Port au Choix, Nfld. CFNW 10:30 a.m.

Port aux Basques, Nfld.

CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFCV-FM

St. Anthony, Nfld. CFNN-FM

Stephenville, Nfld. CFSX

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

St. Thomas, Ont.

CHLO 1570 10:45 a.m.

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

Prince Albert, Sask.

CKBI 900 9:15 a.m.

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

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

AUSTRALIA

Geelong 3GL 10:00 a.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman

11:15 a.m.

CEYLON

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

NEW ZEALAND

Auckland 1X1 10:45 p.m.

Dunedin (Sat.) 4XD 6:45 p.m.

Whakatane 1XX 9:00 p.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

Joubert Park SWAZI Music Radio

(Wed.) 11:30 a.m.

TONGA

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

VIRGIN ISLANDS

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

GERMANY

Radio Luxembourg (Wed.) 2230

(German Language)

SPANISH RADIO BROADCASTS

ARIZONA

Nogales XEHF 9:00 a.m.

CALIFORNIA

Fresno KXEX 1550 10:45 a.m.

Los Angeles XEGM 7:45 a.m.

San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

ILLINOIS

Chicago WOJO 9:45 a.m.

TEXAS

Lubbock KWGO 8:30 a.m.

San Antonio KUKA 1250 8:45 a.m.

MEXICO

Mazatlan XEACE 9:00 a.m.

Nogales XEHF 9:00 a.m.

PORTUGAL

Oporto Radio Miramar

782 k.c. 10:15 p.m.

URUGUAY

Montevideo Radio El Espectador

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

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

ALABAMA			MARYLAND	
Florence	WOWL	CATV 3	Hagerstown	WHAG
Huntsville	CATV		MASSACHUSETTS	
Mobile	KATV		Needham-Boston	WCVB
Montgomery	WKAB		MICHIGAN	
Selma	WSLA		Detroit	WGPR
Tuscaloosa	WCFT		MISSISSIPPI	
ALASKA			Greenwood	WABG
Anchorage	KIMO	KTVA	MISSOURI	
CALIFORNIA			St. Joseph	CATV
Los Angeles	KHOF		NEBRASKA	
	KTTV	Channel 11	Lincoln	CATV
San Jose	KNTV	CATV	NEW JERSEY	
FLORIDA			Pt. Pleasant	CATV
Ft. Myers	WBBH	CATV	NEW MEXICO	
Miami	WKID		Roswell	KSWs
St. Petersburg	WLCY		NEW YORK	
GEORGIA			Binghamton	WICZ
Savannah	WJCL	WTOC	Horsehead	CATV
ILLINOIS			N. Syracuse	CATV
Moline	WQAD		NORTH CAROLINA	
Quincy	KHQA		Hickory	WHKY
INDIANA			New Bern	WCTI-A
Anderson	Cablevision Corp.		OHIO	
Ft. Wayne	WFFT		Cincinnati	WKRC
Terre Haute	WTHI	WTWO		WCPO-TV Channel 9
KANSAS			Dayton	WHIO
Copeland	KUPK		Lancaster	CATV
Ensign	KGLD		Marietta	CATV
Oberlin	KOMC		Pataskala	CATV
KENTUCKY			Zanesville	WHIZ
Madisonville	CATV		OKLAHOMA	
LOUISIANA			Tulsa	KTUL CATV
Alexandria	CATV		PENNSYLVANIA	
Shreveport	KTAL		Ephrata	KATV
W. Monroe	KLAA		Johnstown	CATV
MAINE			Palmerton	Blue Ridge CATV
Portland	WGAN	WMTW	Philadelphia	WPVI

Television Schedule

SOUTH CAROLINA			Tyler	KLTV
Anderson	WAIM-TV	Channel 40	UTAH	
Columbia	WRLK		Salt Lake City	KUTV
Mt. Pleasant	WCIV-TV		WEST VIRGINIA	
N. Charleston	CATV		Charleston	WCHS CATV
SOUTH DAKOTA			Logan	WVCC-TV
Rapid City	KOTA		Morgantown	CATV
TENNESSEE			Parkersburg	WTAP
Chattanooga	WTVC	WDEF	WISCONSIN	
TEXAS			Madisonville	CATV
Austin	KTVV		CANADA	
Houston	KTRK		Sault Ste. Marie, Ont.	CATV
Lubbock	KCBD		Toronto, Ont.	CATV
Lufkin	KTRE		WEST INDIES	
Plainview	CATV		St. Kitts	ZIZ-TV Channel 5

MODERN CABLE NETWORK BROADCASTS

Our film, in videocassettes, will be sent to the cable systems listed below to be shown during the week indicated.

Lanett, AL	Des Moines, IA	30
El Cajon, CA	Spencer, IA	9
Lake Elsinore, CA	Kansas City, KS	9
Oxnard, CA	Overland Park, KS	16
Salinas, CA	Madisonville, KY	23
Walnut Creek, CA	Baton Rouge, LA	23
Colorado Springs, CO	Augusta, ME	16
Danbury, CT	Westbrook, ME	9
Plainville, CT	Cambridge, MD	
Newark, DE	Ellicott City, MD	30
Ft. Myers, FL	Holyoke, MA	
Ft. Walton Beach, FL	Leominster, MA	23
Gainesville, FL	New Bedford, MA	23
Melbourne, FL	Revere, MA	30
Naples, FL	Westfield, MA	
Orlando, FL	Ann Arbor, MI	
Decatur, GA	Grand Rapids, MI	
Rome, GA	Wyoming, MI	30
Decatur, IL	Hibbing, MN	30
Kankakee, IL	Mankato, MN	16
Peoria, IL	New Ulm, MN	
Rantoul, IL	Hattiesburg, MS	16
Romeoville, IL	Joplin, MO	
Springfield, IL	Ste. Genevieve, MO	16
Bloomington, IN	Lincoln, NB	2
Kokomo, IN	Eatontown, NJ	16
Lawrenceburg, IN	Albany, NY	2
Mishawaka, IN	Central Islip, NY	
New Haven, IN	Greenlawn, NY	2

Horsehead, NY	2	Kingsport, TN	2
Johnstown, NY	9	Knoxville, TN	9
New York, NY		El Paso, TX	30
Schenectady, NY		Greenville, TX	30
Garner, NC		Plainview, TX	23
Columbus, OH	2	Lexington, VA	16
Columbus, OH	9	Roanoke, VA	9
Marietta, OH		Bellevue, WA	
Norman, OK		Tacoma, WA	2
Tulsa, OK	2	Buckhannon, WV	
Woodward, OK	23	Charleston, WV	9
Eugene, OR	16	Huntington, WV	
Butler, PA	30	Kenova, WV	
Ephrata, PA	2	Logan, WV	
Grove City, PA	2	Milton, WV	9
Indiana, PA		Pt. Pleasant, WV	9
Meadville, PA	2	St. Albans, WV	
New Kensington, PA	23	Appleton, WI	23
Palmerton, PA		Madison, WI	23
Reading, PA		Racine, WI	

Satellite Transmission Schedule

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

Month of July:

July 7, Sat. 10:00 A.M., Eastern Time

July 21, Sat. 7:00 A.M., Eastern Time

We do not at this time have a listing of the cable systems carrying this program. 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.

As the satellite program gets underway, we will have a listing of participating stations.

When first I heard the tidings how God's beloved Son
 Designs to bless the fallen since Adam's race begun,
 What could I do but praise him—make vault of heaven ring!
 And own him as my choicest—Redeemer, Lord, and King!

Christian Life and Doctrine

The Messiah

FOR centuries the Jewish nation has waited for the Messiah. What prophecies in the Old Testament form the basis for their faith in the Messiah? All Old Testament scriptures cited here are taken from the Leeser translation. Thus the reader can peruse these promises concerning the Messiah as the Jewish nation would read of them.

The Old Testament of the Bible is revered by both Jewish and Christian peoples throughout the world. Moses, the great leader of Israel, has been generally recognized as the one who compiled and wrote the first five books of the Old Testament, known also as the Pentateuch. In recording the experiences of our forefathers, Moses had access to information carefully passed on by those who preceded him.

By virtue of the much longer life spans in those days, there were not as many intermediaries between Adam and Moses as might be supposed. The chances of error were lessened because the intermediaries were fewer. Above all, because Moses worked directly under God's instruction and supervision, we are assured that the information he recorded is accurate.

When Adam and Eve disobeyed God and were condemned to death, the first glimmer of hope for the conquest of evil and death was given by God in their presence when he said to the serpent: "And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt wound his heel." (Gen. 3:15) The meaning of this prophecy was as follows: Some day, born of a woman, would come the One that would crush evil and Satan,

the great adversary of God (represented by the serpent), once and for all, even though Satan would try to impede the development of this Seed by bruising the heel.

During mankind's early experiences there were no signs of such a Seed, nor was there any elaboration on this ray of hope until Noah was born. Of Lamech, his father, it is said: "And he called his name Noach, [Noah] saying, This one shall comfort us concerning our work and the toil of our hands, because of the ground which the Lord hath cursed." (Gen. 5:29) Since the curse was not only on man, but included the earth also, it might appear that Noah could be that promised Seed who would redeem man from the curse. Instead, Noah and his family were the only survivors of the great Deluge and were carried over into the new world (or age) to begin anew the families of earth.

Not too long afterward, Abraham was born. He was descended from one of Noah's sons, Shem. Noah did not see his great-great-grandson, because he died two years before Abraham was born. God elaborated on the promise of a seed to Abraham when he asked him to leave Ur of the Chaldees and go to the land of Canaan, the present land of Palestine. God told Abraham: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless those that bless thee, and him that curseth thee, will I curse; and in thee shall all families of the earth be blessed."—Gen. 12:2,3

Later, when Abraham came to the land of Canaan, God expanded on this promise several times. The final confirmation came when Abraham was about to offer Isaac, his son, in sacrifice, in obedience to God's command. God stayed his hand and provided a ram, which Abraham offered instead. God said: "By myself have I sworn, saith the Lord, since, because thou hast done this thing, and hast not withheld thy son, thy only one: That I will greatly bless thee, and I will exceedingly multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed

shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because that thou hast obeyed my voice.”—Gen. 22:16-18

This promise, which we know as the Abrahamic promise, is seen to include not only Abraham but his seed in particular and foretells the means whereby all the families of the earth would be blessed. After Abraham died, God restated this promise to Isaac. “And I will cause thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth bless themselves.” (Gen. 26:4) It was this promise, or that particular part of the birthright, that was so important to Jacob, who received it from his brother Esau, and which was confirmed to Jacob by God. “And, behold, the Lord stood above it, and said, I am the Lord, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north and to the south; and in thee and thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done what I have spoken to thee of.”—Gen. 28:13-15

And yet there was no sign of this Seed. However, a part of the promise appeared to be taking form as Jacob’s family prospered and multiplied greatly—so much so that in Egypt, where they had been forced to go because of a great famine, they appeared to be a threat to the Egyptians. This fear caused the Egyptian pharaoh to make slaves of them. And so it was that Moses came on the scene and eventually delivered Israel from bondage in Egypt and led them back to the promised land, the land of Canaan.

The leadership of Moses was so outstanding that Israel must have thought the promised Seed of Abraham had come. This was not so. But the promised Seed would have the

leadership qualities of a Moses, who himself said: "A prophet from the midst of thee, of thy brethren, like unto me, will the Lord thy God raise up unto thee; unto him shall ye hearken: according to all that thou didst desire of the Lord thy God at Horeb on the day of the assembly, saying, I wish no more to hear the voice of the Lord my God, and this great fire I wish not to see again, that I die not. And the Lord said unto me, They have done well in what they have spoken. A prophet will I raise up unto them from among their brethren, like unto thee; and I will put my words in his mouth; and he shall speak unto them all that I may command him. And it shall come to pass, that if there be a man who will not hearken unto my words which he shall speak in my name, I myself will require it of him." (Deut. 18:15-19) Though Moses was a great prophet in his own right, the greatest Israel had seen, yet a greater Prophet was to come.

It is interesting to note how throughout the Scriptures information is given that enables us to know more and more about this wonderful promised Seed. These are some of the salient points:

This Seed would be born of woman.

This Seed would crush all evil, and particularly Satan.

This Seed would be descended from Abraham, Isaac, and Jacob.

This Seed would bless all the nations of the world.

This Seed would be a great leader and prophet, as was Moses.

This Seed would receive instructions from God (as did Moses) and instruct the people; and as a consequence, all would be required to listen and obey.

But where did the concept of the Messiah come from, and how is the Messiah related to this promised Seed? In the King James translation of the Old Testament, the word Messiah occurs twice: "Know therefore and understand, that from the going forth of the commandment to restore and to

build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."—Dan. 9:25, 26

These verses read as follows in the Leeser translation: "Know therefore and comprehend, that from the going forth of the word to restore and to build Jerusalem unto the anointed the prince will be seven weeks: and during sixty and two weeks will it be again built with streets and ditches (around it), even in the pressure of the times. And after the sixty and two weeks will an anointed one be cut off without a successor to follow him: and the city and the sanctuary will the people of the prince that is coming destroy; but his end will come in a violent overthrow; but until the end of the war devastations are decreed (against it)."

In these two instances from Daniel, Messiah is a translation of the Hebrew word **mashiach**, which means "anointed," as used by Leeser. In the early experiences of Israel, the only anointing that was done was of Aaron and his sons, the high priest and priests of Israel. In setting up the tabernacle arrangement, God gave Moses very specific instructions about its design and construction and the procedure for installing the priests in office. Moses poured the anointing oil (made of very special ingredients) over the head of the high priest, who was clothed in his glory robes. (See Exod. 28:41; 29:4-7; Lev. 8:6-12; Exod. 40:12-15.)

Was the Messiah therefore to be from the tribe of Levi and of the high priests of Israel? Would a high priest bring blessings to Israel and the whole world? It might appear that way if this was all that we knew of the matter. However, when we go back to Jacob, who inherited the promise from Abraham, we see that in Jacob's last days he prophesied

concerning his sons. It was not told to Levi that from him would come the blessed Seed. Rather, Jacob told Simeon and Levi that their anger and wrath was to be cursed. Because of their violence (having slain Shechem in anger) they would be divided and scattered. It was Judah whom Jacob (as spokesman for God) favored and honored. His brethren would praise him, and from him would come a King who would unite all the people. "Judah, thou art the one thy brothers shall praise, thy hand shall be on the neck of thy enemies; thy father's children shall bow down unto thee. Like a lion's whelp, O Judah, from the prey, my son, thou risest: he stoopeth down, he croucheth as a lion, and as a lioness, who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet; until Shiloh come, and unto him shall the gathering of the people be. He bindeth unto the vine his foal, and to the vine-branch his ass's colt; he washeth his garments in wine, and in the blood of grapes his clothes; his eyes shall be red from wine, and his teeth white from milk."—Gen. 49:8-12

This is a remarkable prophecy, and Israel eventually realized that God intended that this blessed Seed was to come through Judah. But at first they did not seem to realize that this was God's choice. During the period of the judges, God raised judges (leaders) to deliver his people. These came from almost every tribe in Israel. The last of the judges came from Levi in the persons of Eli, high priest, descended from Ithamar, a son of Aaron, and Samuel, descended from Kohath. Did Israel associate the anointed One with the office of priest? If they did, it was not for very long, because when Samuel was judge in Israel the people wanted a king. And yet they were not aware of the prophecy which indicated that the King would come from Judah. God, too, told Samuel to choose Saul, a Benjamite (for the purpose of dramatizing features in his plan) to be the first king. But Saul went contrary to the Lord's commands so often that the Lord repented at having made him a king.

Then God commanded Samuel to go to the house of Jesse (who was descended from Judah) and there anoint a lad, David, Jesse's youngest son, to be king over Israel. It was many years before David would become king in reality; but finally Saul died, his house was subdued, and David became king over all Israel.

The official selection of the king was shown to the people by anointing him. Both Saul and David were anointed by Samuel. "And Samuel took a flask of oil, and poured it upon his [David's] head, and kissed him, and said, Behold, it is because the Lord hath anointed thee over his inheritance as chief." (I Sam. 10:1) "Then Samuel took the horn of oil, and anointed him from among his brothers; and the Spirit of the Lord came suddenly upon David from that day and forward. And Samuel then rose up, and went to Ramah." (I Sam. 16:13) Later David (when Saul had died) was anointed king again, first over Judah (II Sam. 2:4-7) and then over all of Israel (II Sam. 5:3) It now became clear that the great Savior and King of Israel, the promised Seed, would be a King, "the Anointed One," descended not only from Judah, but from David. Thus it was that prophecies concerning the Anointed (Messiah) were associated with David as king and with the glory that this wonderful King would bring. One of the most impressive prophecies concerning this great King was spoken by David himself in the 110th Psalm: "The Eternal saith unto my lord, Sit thou at my right hand, until I place thy enemies as a stool for thy feet. The staff of thy strength will the Eternal stretch forth out of Zion: rule thou in the midst of thy enemies. Thy people will bring freewill gifts on the day of thy power, in the ornaments of holiness: as out of the bosom of the morningdawn, so is thine the dew of thy youth. The Lord hath sworn, and will not repent of it. Thou shalt be a priest forever after the order of Malki-zedek. The Lord at thy right hand crusheth kings on the day of his wrath. He will judge among the nations—there shall be a fullness of corpses—he crusheth heads on a widespread land. From the brook will he drink on the way: therefore will he lift up the head."

Several points in this psalm are noteworthy. Although "the Anointed" was not mentioned, Melchizedek, who was both a priest and a king, is mentioned. And as we have noted, there was an anointing required for both offices. The position and power of David's Lord is highlighted: being seated on the right hand of Jehovah, all enemies being subdued, all kings being crushed, and all nations being judged.

A companion prophetic psalm which does mention the Lord's anointed is the second one: "Wherefore do nations rage, and people meditate a vain thing? The kings of the earth raise themselves up, and rulers take counsel together, against the Lord, and against his anointed: 'Let us break asunder their bands, and cast away from us their cords.' He who dwelleth in the heavens will laugh: the Lord will hold them in derision. Then will he speak unto them in his anger, and in his displeasure will he terrify them. (Saying,) Yet have I appointed my king upon Zion my holy mount. I will announce the decree, the Lord hath said unto me, 'My son art thou: I have indeed this day begotten thee. Ask it of me, and I will give thee nations for an inheritance, and for thy possession the uttermost ends of the earth. Thou shalt break them with a rod of iron; like a potter's vessel shalt thou dash them in pieces.' And now, O ye kings, be wise: take warning, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Do homage to the son, lest he be angry, and ye be lost on the way; for his wrath is so speedily kindled. Happy are all they that put their trust in him."

Although there are remarkable similarities between these two psalms, which make a worthy study, we want to note in particular the eighth verse in the second psalm, where God tells the Messiah, "Ask of me and I will give thee the nations for an inheritance, and for thy possession the uttermost ends of the earth." This verse links the Messiah with the Abrahamic promise, wherein the promised Seed will bless all the families of the earth. A first requirement is that he must possess the nations as his own, and then he can bless them.

Another requirement of the Messiah was—as originally told to Adam and Eve, concerning “the Seed of the woman”—that he would be born of woman and would then crush evil. In Isaiah 9:6,7 we read of this wonderful Child being born, and how he would sit on the throne of David; but, more importantly, his government would be with justice and righteousness and would never end: “For (promoting) the increase of the government, and for peace without end, upon the throne of David and upon his kingdom, to establish it and to support it through justice and righteousness, from henceforth and unto eternity: the zeal of the Lord of hosts will do this. A word hath the Lord sent against Jacob, and it hath alighted upon Israel.”

There are many prophecies of a similar nature which could be mentioned. One such combines the Seed of Abraham and David’s descendants, and is found in Jeremiah 33:23-26: “And the word of the Lord came to Jeremiah, saying, Hast thou not observed what this people have spoken, saying, The two families which the Lord hath made choice of, even these hath he rejected: and they (thus) have despised my people, that they should be no more a nation before them. Thus hath said the Lord, If my covenant be not with day and night, if I have not appointed the ordinances of heaven and earth: then also will I reject the seed of Jacob, and David my servant, so as not to take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them.”

The Lord is saying in this prophecy that if it is true that the sun and moon should not function as ordained, so it would be true that the seed of Jacob and David would not come to be rulers over the descendants of Abraham, Isaac, and Jacob. Just prior to this pronouncement in that same chapter (verses 14 and 15), Jeremiah quotes God as saying that he will raise up a righteous Branch from David, and He will execute justice and righteousness in the land: “Behold, days are coming, saith the Lord, when I will fulfill that good word

which I have spoken concerning the house of Israel and respecting the house of Judah. In those days, and at that time, will I cause to grow up unto David the sprout of righteousness: and he shall execute justice and righteousness in the land."

We should not think that Solomon or any of the other kings of Judah fulfilled these prophecies. Rather, at the time that Jeremiah was saying this, some of Israel had been taken captive to Babylon, and the remainder of the nation was under threat of suffering in the same way. Zedekiah (Josiah's son) was made a vassal king under Nebuchadnezzar, and it is generally believed that Ezekiel's prophecy (Ezek. 21:30-32) is referring to Zedekiah as that wicked prince who was told by God to take off the crown and diadem, which would not belong to anyone until He came whose right it is, and the Lord would give it to Him. Since Zedekiah was the last of the kings of Judah, no longer would any king be on the throne to rule his people until "the Anointed One" (Messiah) would come to be King. And so it has been. The nations of Judah and Israel came under the dominion of Gentile world empires henceforth. First it was Babylon, then the Medes and Persians, then came the Grecian Empire, and finally Rome. During the Persian dominion, Israel was permitted to go back to Palestine and be a vassal state. But during Roman dominion they were scattered abroad in all the world, not to return again until the end of the Gospel Age.

When Zedekiah was taken prisoner to Babylon, a bright young Hebrew by the name of Daniel was already in the court of Nebuchadnezzar, along with other Hebrews who were being trained for special tasks. Daniel rose to prominence in Babylon and also in Medo-Persia, when they conquered Babylon. He was well educated in the science and arts of that day. But he never ceased to study the Law and the prophets with an unfaltering faith in the promises of God. He knew of Jeremiah's prophecy that Jerusalem was to be in desolation for seventy years. Therefore, when the seventy years were

either about to end or had already come to an end, Daniel prayed to God for fulfillment of his promises. God not only answered his prayer but sent Gabriel with information about the coming of Messiah. A period of seventy weeks was involved: "Seventy weeks are determined upon thy people and upon thy holy city, to close up the transgression, and to make an end of sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy thing. Know therefore and comprehend, that from the going forth of the word to restore and to build Jerusalem unto the anointed the prince will be seven weeks: and during sixty and two weeks will it be again built with streets and ditches (around it), even in the pressure of the times. And after the sixty and two weeks will an anointed one be cut off without a successor to follow him: and the city and the sanctuary will the people of the prince that is coming destroy; but his end will come in a violent overthrow; but until the end of the war devastations are decreed (against it). And he will make a strong covenant with the many for one week; and in the half of the week will he cause the sacrifice and the oblation to cease, and this because of the prevalence of the abominations which bringeth devastation, and until destruction and what is decreed shall be poured out upon the waster." (Dan. 9:24-27) This seventy weeks represented a day for each year. "And when thou hast made an end of them, thou shalt lie on thy right side, the second time, and thou shalt bear the iniquity of the house of Judah forty days: a day each for a year, a day for a year do I lay it on thee." (Ezek. 4:6) But at that time Gabriel's message concerning Messiah was very strange. In the middle of the last seven years, Messiah would be "cut off." What could this mean?

When we look at this time prophecy, we find that it brings us to the year A.D. 29. The people of Israel were expecting a fulfillment of Daniel's prophecy, and there was great excitement in the land. It was then that John the Baptist and

Jesus of Nazareth came on the scene. At that time the last week (seven years) of Daniel's prophecy of favor began. Why did some in Israel believe that Jesus was the Messiah? Jesus was perfect. "Never man spake like this man." (John 7:46) But above all, Jesus fulfilled Old Testament prophecies. The scribes and the Pharisees were familiar with these prophecies. As an example, they knew that the Messiah was to be born in Bethlehem, as prophesied in Micah 5:1 (see Matt. 2:4-6). But they failed to associate with Messiah the many prophecies that foretold of Messiah's suffering and death.

Probably the most outstanding of the Old Testament prophecies that revealed how the Messiah would suffer and die is found in Isaiah 53:1-5: "Who would have believed our report? and the arm of the Lord—over whom hath it been revealed? Yea, he grew up like a small shoot before him, and as a root out of a dry land: he had no form nor comeliness, so that we should look at him; and no countenance, so that we should desire him. He was despised and shunned by men; a man of pains, and acquainted with disease; and as one who hid his face from us was he despised, and we esteemed him not. But only our diseases did he bear himself, and our pains he carried: while we indeed esteemed him stricken, smitten of God, and afflicted. Yet he was wounded for our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him; and through his bruises was healing granted to us."

This marvelous prophecy, which was fulfilled by Jesus, shows that Messiah had to die—as Jesus explained to the two disciples walking to Emmaus after he had been resurrected: "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26) Other scriptures prophesy of the sufferings of Messiah:

"My God, my God, why hast thou forsaken me? why art thou so far from saving me, and from the words of my loud complaint?"—Ps. 22:2

“All those who see me laugh me to scorn: they draw open their lips, they shake their head, (saying,) ‘Let him throw himself on the Lord, that he may deliver him: he will save him, for he delighteth in him.’”—Ps. 22:8,9

“I may number all my bones: (while) they stare and look upon me. They divide my clothes among themselves, and for my garment do they cast lots.”—Ps. 22:18,19

“And they put into my food gall; and in my thirst they give me vinegar to drink.”—Ps. 69:22

Not many in Israel understood these prophecies or that the Messiah's primary work was to provide a ransom (a corresponding price for father Adam). Isaiah 53:12 tells of the need for Messiah to bear the sin of many (all of Adam's family): “Therefore will I divide him (a portion) with the many, and with the strong shall he divide the spoil; because he poured out his soul unto death, and with transgressors was he numbered: while one bore the sin of many, and for the transgressors he let (evil) befall him.” We also see in this prophecy how the Messiah would “divide the spoil” with the strong. He would invite those called of God to share in his sufferings and glory. The Apostle John would write later of this invitation: “He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” (John 1:11,12) Those who were invited recognized the Lamb of God and became his disciples and followed him: “Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon

Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ."—John 1:35-41

These disciples eventually learned why the Messiah had to be cut off (put to death) as prophesied by Gabriel to Daniel (Dan. 9:26,27), the event happening in the middle of the week (in the middle of the seven years beginning with A.D. 29). They not only accepted Jesus as their Messiah but also learned of the privilege extended to them of following in his steps. It is also our privilege to accept Jesus as the Messiah and to follow him.

The nation of Israel could not see many of the important prophecies of the Old Testament, even though in their own preferred translation of these scriptures the prophecies are recorded with clarity. We know that their eyes will be opened and that they will one day (not far off) be glad to receive their true Messiah, our Lord Jesus. They unwittingly rejected him, and in turn he had to reject them, even as recorded in Matthew 23:37-39: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		SUBSCRIPTIONS and LITERATURE
Latchford	Aug. 4	—70, Station Road, Gidea Park, Romford, Essex RM2 6DA
E. T. NADAL		CASSETTES and TAPES ON LOAN
Newport	July 6	—FOR USE IN THE BRITISH ISLES
Dewsbury	Aug. 4	ONLY—15, Southwood Gardens, Gants Hill, Ilford, Essex IG2 6YF
R. E. ROBINSON		
Reigate	July 15	

The Christian's Firm Foundation

CHRISTIANS have often been laughed at as credulous because, by God's arrangement, they must now walk by faith, not by sight. "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9) Yet nearly all thinking people have certain notions as to the future—nearly all expecting a future life. Some speculate that the dying one really becomes more alive and merely seems to die. Others speculate along evolutionary lines and tell us that their hope for the future is not for themselves but for their posterity, who may reach such a state of development as will permit them to live forever.

All these speculators must admit that they have nothing more for their belief than mere conjecture—no revelation from God, no proof. The Christian's position is a much better and more reasonable one. He trusts not to his own speculations, nor to the speculations of others, realizing that these are of little value. He accepts the Bible as the Word of God. He is there informed that God has provided for the recovery of the entire race from the sentence of death and that eventually all the willing and obedient may attain everlasting life, through the merit of Christ's sacrifice on Calvary.—Rom. 14:9

The Bible does not set before the mind of the Christian the absurdity that the dead are more alive than before they died. The Bible declares that the dead are dead, or, figuratively, asleep, and would have no further knowledge or interest in anything under the sun except through the divine arrangement—the resurrection of the dead. "Since by man [Adam] came death, by man [Jesus] came also the

resurrection of the dead," says Paul. The Bible tells us when this resurrection will take place, namely, at the second coming of Jesus, when he will establish his glorious millennial kingdom, promised through Moses and all the prophets, and through Christ and the apostles.—I Cor. 15:21-23 (Compare Diaglott.)

Does not the Christian have a firm foundation? He not only has God's Word for his faith, but he has a reasonable faith, confirmed by everything known on the subject. We know that we all die and that the dead apparently know nothing. We know that they could suffer neither joy nor sorrow while asleep in death. The only hope for any, then, is through a resurrection. And this is exactly what the Bible tells. The believer has strong consolation, strong confirmation, strong reasons for believing God's message and for disregarding not only his own imaginations but also the untrustworthy imaginations of others.

Encouraging Letters

Blessed by Ministry

Dear "Frank and Ernest": Greetings to you in the wonderful name of our Savior Jesus Christ! I pray that God will bless you and your entire staff for the good works you are doing. I do receive spiritual blessing through the means of your ministry over WIRR. My wife and I have just accepted the Lord, and we need your spiritual help to allow us to grow stronger in the Lord. Could you send me the booklet "Our Lord's Return"

and any other booklet you may have to help us. Thank you! May the Lord be with you all. Yours in Christ.—Virgin Islands

"Just Wonderful"

The Bible Answers: I'm 77 years old. Every Sunday at 9 a.m. I listen to your program. It is just wonderful. My income is small, and I cannot send money to your wonderful organization. My sister sent me, over a period of time, several of your booklets. She is 84. Please may I have two

copies of "Paradise Without Pollution"—one for me, that I may use with other folk, and one for my sister. Have had to request that my name be taken from some mailing lists of programs on radio. Thank you, and God bless you all!—ME

Young Minister Inspired

Greetings in the name of the Lord! I listened to your broadcast yesterday and was greatly inspired by your questions and answers. I am a young man in the ministry. Christ has blessed my life, and he is my all in all. It is so good to hear and see people, in times like these, who aren't afraid to get the good news out to the world. Please send me a copy of your booklet on the atonement, and if you have any other literature which you feel would be helpful to me, please send it. Yours in Christ. —VA

Booklet Helped in Loss

Gentlemen: Thank you very much for my booklet on "Hope." It helped me so much to accept the loss of my dear son a little better. At one time I thought I would never be able to cope with it. Thank you! Now I am asking you to send a "Hope" booklet to my sister, please, at the address I enclose. And I am asking you to send me the booklet, "God

and Reason." Thank you very much.—DC

In Need of Understanding

Dear Sirs: I've watched many of your programs, and they are very moving. You send out many booklets to help those in need of understanding more about life and the Bible, and there is one that I am very interested in—"Hope Beyond the Grave." So if it is still possible, I'd like a copy. Thank you! Very truly yours.—OH

"Sharing" Christ

Dear Sirs: I watched part of your program today and found it very interesting. I feel that your booklet "Archeology Proves the Bible" would help me in talking to my friends. I like the type of teaching you are doing—teaching about the Bible in a sharing way, instead of in an argumentative way. I would like this booklet. It will help me to share Christ in a more precise way. Thank you. Continue to strive for the mark! Through Christ Jesus, love to all.—NC

Confusion Ended!

Dear Sirs: Thank you for the booklet "Reincarnation." It has helped me a great deal. I am not confused on this subject any more. I know now that re-

incarnation does not exist. Would you please send the following books: "The Book of Books," "Behold Your King," and "The Creator's Grand Design." Thank you.—KY

"Such a Blessing"

To the "Frank and Ernest" program: Will you kindly send me the free booklet, "God and Reason," and if you will, please send me information about your Dawn magazine. I listen to your program on Sunday mornings when I can and do get such a blessing from your questions and answers. God bless you!—IL

Faith Revived

Dear Sirs: I try to watch your program every week. I enjoy it very much because it answers my questions about God and the Bible. Those questions were making me doubt the Bible and therefore doubt Jesus' existence. Since I began to watch your program, I have again started my nightly prayers, and once again I believe in God. Thank you for that reassurance. Last week you mentioned a pamphlet called "God Has a Plan," and this week one called "Archeology Proves the Bible." Please send them to me. I believe they will help my faith

even more. Thank you, and may God bless you.—NC

Pleased with Teachings

Dear Sirs: Enclosed you will find my renewal to your magazine, "The Dawn." I am very pleased with your teachings, especially with the prospect of God's kingdom. It is very obvious, in these times, how many people have a deaf ear to the truth, yet they are good people. Surely God has a **plan** for everyone to learn of the truth under ideal conditions. Your writings have given me new inspiration. My husband still believes most religions are hypocritical. My children, however, are very receptive to the truth and love the Bible, which is a valuable asset. Sincerely yours.—MN

"We Need More"

To whom it may concern: Yours was an outstanding program this morning, which was aired on our local TV station. I would very much like a copy of the material which was presented and offered to the listening audience. Also, any additional booklets you have. Continued success! We need more such inspiring programs. Sincerely.—UT

Your Questions

Wants to Serve

I have been forced to retire, but I am in reasonably good health and would like to use my time in serving the Lord. Could I distribute literature? What would you suggest?

THE distribution of truth literature is one of the most effective ways of bearing witness to the Gospel of the kingdom. We are sure that the Lord's name would be glorified by your participation in this work. We would like to cooperate by furnishing cards and tracts free—as many as you can use. This appeals to us as a way in which many retired brethren could serve the Lord.

On Baptism

I was baptized when I joined the church. Now that I have received a knowledge of the truth, I realize that I did not then really understand what I was doing. Should I be baptized again?

IF YOU did not understand the significance of water baptism at the time you were baptized, then we would advise that you be immersed again when a suitable opportunity affords. There is no efficacy in water immersion itself, nor does the

one who administers it give it any merit. Its value is based upon the understanding of the one who is baptized.

The Ransom

Would the world of mankind have been redeemed by Jesus had he died of old age instead of shedding his blood?

CERTAINLY not! Had Jesus died of old age it would have proved that he was not a perfect man, that he was tainted by the sin of the fallen, dying, human race. This means that Jesus would have died as a sinner, condemned to death, rather than as a perfect man, free from sin and condemnation, and taking the sinner's place in death.

We speak of people dying a "natural" death. Actually, as far as humanity is concerned, there is no such thing as "natural" death. Death of humans is most unnatural. It is the result of sin and because the "wages of sin is death." (Rom. 6:23) Adam was created to live, not to die. Death came only because he disobeyed divine law. Some live longer than others. Some grow "old" before others, but apart from sin there would be no "old age."

In I Timothy 2:3-6 Paul speaks of Jesus' giving himself "a ransom for all." Here the word "ransom" means a corresponding price. That corresponding price is for Adam and his race, which, when he sinned, was yet unborn. It was a perfect man that sinned, not a man decrepit with old age. So it required a perfect man to provide the ransom, or corresponding price. It was for this reason that Jesus was "made flesh" and by divine overruling was "holy, harmless, undefiled, separate from sinners."—John 1:14; Heb. 7:26

New Birth in Resurrection

Are Christians now "born again"?

JESUS said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." (John 3:3) In the marginal translation the words "from above" are suggested instead of "again," which is a better translation of the Greek text. In verse 8 of this chapter, Jesus explains that those born of the spirit can come and go as the wind, invisible to human eyes, yet exercising tremendous power.

Obviously, no one still in the flesh can do this and therefore could not be said to be "born" of the Spirit. However, in natural birth there is first a

begetting and then growth of the fetus. We believe this is also true with respect to those who qualify for Spirit birth. In other words, those who respond in full consecration to the Lord's call are, while still in the flesh, "begotten" of the Spirit. Then they are nourished by the Word of God and are thus prepared for birth in "the first resurrection."

Probably some of the difficulty in understanding this simple truth is due to the fact that in the Greek language there is but the one word for both "beget" and "born." It is the word **gennao**, which, according to Prof. Strong, literally means to procreate. The father's function in procreation is to beget, while the mother gives birth. Since this one Greek word is translated both begotten and born in the New Testament, it has to be determined from the context which aspect of procreation is, symbolically, being used.

I John 5:18 reads, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Here, in the one text, the Greek word **gennao** is translated both "born" and "begotten." It would have been better had the translators used the word "begotten" in both instances. □



General Convention Bulletin

“Great peace have they which love thy law: and nothing shall offend them.”—Psalm 119:165

THE time for the convention has finally arrived. Many of your brethren have completed their plans to be there. We do not expect that gasoline will be a severe enough problem to prevent you from coming. But those who are less venture-some will find public transportation entirely adequate. Your efforts will be richly repaid.

Important Sunday School Notices:

Notebooks for the 8- to 12-year-old Sunday School will be available for mailing about the middle of June. We encourage all those planning to attend to send in early for a notebook to:

Wade Austin
21207 Wilder Ave.
Lakewood, CA 90715

We are looking forward to many convention blessings from the Lord this year, as in the past, and encourage everyone who can to attend.

Young Adults (ages 13-15, 16 and older):

Send us your request for a notebook before July 9. Write to:

Ginger Bruce
1621 Fourth Ave., West
Seattle, WA 98119

Be sure to include **your** name, address, and age! See you very soon.

Finalize your plans now to meet with your brethren at the Bible Students General Convention which will be held at Albion College in Albion, Michigan, July 28-August 2, 1979.



**"THE EARTH
ABIDETH FOREVER"**

To be discussed by

'FRANK and ERNEST'

KSHY—1370—9:00 a.m.

SUNDAY, JULY 15

Tune in this discussion, and send for a free copy of "God and Reason." Write to:

"FRANK and ERNEST"

Box 60, Dept. N. General Post Office
New York, N.Y. 10001

FOR YOUR NEWSPAPER

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

JULY SPECIAL: On Sunday, July 15, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION

Albion College
Albion, Michigan
July 28–August 2, 1979

Put an X in each square
for which you will require accommodations:

JULY 27	JULY 28	JULY 29	JULY 30	JULY 31	AUG. 1	AUG. 2
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Dinner will be served Friday, July 27, 1979, between 6:30 and 8:00 P.M., for \$3.50 (cash), and breakfast on Friday, August 3, 1979, between 7:30 and 8:30 A.M., for \$1.75 (cash).

Children 5 years and under are free for lodging and meals.

Name: _____

Address: _____

City, State, and Zip code: _____

Names of all other persons included in this reservation:
(Give age if 6 through 17 years of age.)

Total number of persons for which reservations are being made ____.

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

It is important to register and, if possible, to pay in advance in order to more accurately estimate food requirements. Your cooperation in this matter will also greatly facilitate the checking-in process. Please make payment before July 1, 1979.

Checks should be made to: ALBION COLLEGE
and mailed to: **Mr. Morley Fraser**
Albion College
Albion, Mich. 49224

The weekly rate for food and room is \$87.75 per person, two to a room, which includes registration. (Food, 6 days, \$46.50; room, Friday-Thursday, \$40.25; registration, \$1.00)

The daily rate for meals is \$7.75 and room \$5.75 per person.

SPECIAL DISCOUNT FOR CHILDREN

The convention will pay half (50%) of the above listed rate for children 6 through 17 years of age.

On making reservations, pay full rate to the college for the children 6 through 17 years. Convention Treasurer (Bro. Stephen Roskiewicz) will refund the 50% discount at the convention.

To qualify for young people's rates, attendance at a minimum number of sessions is required.

REGISTRATION

Registration will start Friday morning at 9:00 a.m. and will continue Saturday until midnight. Thereafter registration will be from 9:00 a.m. until 10:00 p.m. Registration will be in the upper lobby of Baldwin Hall.

TRANSPORTATION

Transportation will be available from airports, bus and railroad stations to the college at a nominal charge. **Indicate with your registration the time and place of arrival. Please be specific on name of airline, bus, etc.** Albion College limousine service pick-up will be made in the luggage area.

FIGURE YOUR ADVANCE PAYMENT HERE

Adults and children 6 through 17 years.

Rate _____ X no. of days _____ X no. of people _____ \$ _____

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

S. ALLEN		L. POST	
Pottstown, PA	July 8	Albion, MI	July 28-Aug. 2
P. HATGIS		R. SURACI	
Greece	July	Albion, MI	July 28-Aug. 2
G. JEUCK		S. SURACI	
Sayville, NY	July 8	Albion, MI	July 28-Aug. 2
Albion, MI	July 28-Aug. 2		
A. KRUMPOLT		J. TATE	
Albion, MI	July 28-Aug. 2	Albion, MI	July 28-Aug. 2
K. NAIL		F. WASSMANN	
Philadelphia, PA	July 15	Albion, MI	July 28-Aug. 2
Albion, MI	July 28-Aug. 2		
J. PANUCCI			
Albion, MI	July 28-Aug. 2	Albion, MI	July 28-Aug. 2



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 Katherine Koszka Borowiec, Buffalo, NY (Polish Ecclesia)—
May 12. Age, 82

Sister Bessie Smith, Bellingham, WA, Ecclesia—May 18.

Sister Helen Abrahamsen, Los Angeles, CA, Ecclesia—May 22.

Brother Ignatz Kalinski, South Haven, MI—June. Age, 84

Conventions

LOS ANGELES, CA, June 29-July 1
—Masonic Temple, 933 S. Hoover
St. Mr. A. W. Abrahamsen, 710
S. Hobart Blvd., #207, Los Angeles,
CA 90005.

**NEW BRUNSWICK, NJ, June 30-
July 1**—Douglass College, Loree
Auditorium, Lipman Dr. Mrs. Daniel
Larson, 57 Wayside Dr., Cliffwood
Beach, NJ 07735.
Phone: (201) 566-2752.

VERNON, B.C., July 7,8—Silver
Star Elementary School, 1404 - 35th
Ave., Vernon. Mrs. Arthur Phillips,
386 Clifton Rd., Kelowna, B.C.
V1V 1A5.

CINCINNATI, OH, July 15—2850
Dunaway. Mrs. William Bertsche,
2850 Dunaway, Cincinnati, OH
45211.

CHICAGO, IL, July 22—Elmhurst
Masonic Temple, York Rd. & Arthur
St. Mr. John Trzyna, 4614 N.
Potawatomie Ave., Chicago, IL
60656.

ALBION, MI, July 28-Aug. 2—
General Convention, Albion College.

JACKSON, MI, Sept. 1-3—Coolidge
Lodge, 355 Napoleon Rd., Michigan
Center. Mrs. Ray Lumley, 2531
Ashton Rd., Jackson, MI 49203.
Phone: (517) 782-7252.

SEATTLE, WA, Sept. 1-3—Norway
Center, 300 Third Ave., W. Mrs.

David Bruce, 1006 - 103 Ave., S.E.,
Bellevue, WA 98004.
Phone: (206) 454-9018.

NEW YORK, NY, Sept. 2—Church
Center for the United Nations, First
Ave. at 44 St., New York City. Mrs.
Ann-Truth Lange, 76 Longview
Ave., White Plains, NY 10605.
Phone: (914) 948-5428.

AGRIGENTO, ITALY, Sept. 8,9

ATHENS, GREECE, Sept. 9—Hotel
Plaka. For information write: He
Haravgi, Odos K. Eslin. 4
Ampelokipoi T. T. 602, Athens,
Greece.

**GROTON/NEW LONDON, CT, Sept.
16**—Mohegan Community College,
Mahan Dr., Norwich. Mrs. Lori
Duhaime, 14 W. Town St., Norwich,
CT 06360.

PITTSBURGH, PA, Sept. 22,23

GRAND RAPIDS, MI, Sept. 29,30—
Walker Junior High School, 4252
3-Mile Rd., N.W. Mrs. Bernard
Fuerst, 804 Conger, N.E., Grand
Rapids, MI 49505.
Phone: (616) 361-8150.

SAN LUIS OBISPO, CA, Oct. 13,14
—Odd Fellows Hall, 520 Dana St.
Mrs. J. E. Dunn, 3078 Johnson
Ave., San Luis Obispo, CA 93401.
Phone: (805) 543-3426.

