

The Dawn

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Highlights of Dawn

The Promised New Beginning

“Behold, I make all things new.”—Revelation 21:5

“THE belief in an ever better tomorrow, the conviction that obstacles exist to be overcome, and that the United States has a strong and beneficial role to play in the world—these constitute the American secular religion.” Such are the opening words in Time magazine’s recent special project entitled, “American Renewal.”—2/23/81

Then follows a brief summary of the major problems afflicting this great nation—seemingly ungovernable inflation; unsatisfactory output as measured by our gross national product; bureaucratic interference in virtually every facet of the life of the nation; high unemployment; anxiety about national energy needs; declining military power and world influence of the United States relative to the growing might of the Soviet Union; loss of confidence and respect by our friends in the western nations; Russian expansionism in the Middle East; and the threat of a new and greater war in that sensitive part of the world.

But the writers of this ominous report do not yield to despair. Far from it! America, they say, is basically strong in those things needful to meet the problems. “It has immense resources—physical, intellectual, spiritual—which are not being fully or rightly used. An American renewal is entirely possible,” say the authors.

This national urgency to grapple with present troubling problems and dispose of them; this hunger to be lifted out of disturbing conditions and get a new start, is not unique to our day. Following the financial debacle of the late 1920's and the resulting economic distress of the early 1930's, Franklin D. Roosevelt rode into the office of the presidency on the basis of a "**New Deal**" that promised to give relief to the "forgotten man" and restore prosperity to the nation. It was under Mr. Roosevelt's leadership that the nation embarked on a broad-based social revolution that included passage of the Wages and Hours Law, unemployment insurance, and old age insurance.

Capitalizing on the success of Roosevelt's New Deal theme, Harry S. Truman was carried into office on the promise of a "**Fair Deal.**" Mr. Truman did not succeed in his efforts to promote government sponsored health insurance, but he did achieve limited public housing projects for the poor and elderly, and an increase in the minimum wage. Later, these beginnings of a New Deal and a Fair Deal for the people were enlarged upon by Lyndon B. Johnson when he came into the presidency in 1963. Mr. Johnson called his own broadened social program "**The Great Society,**" and successfully promoted his "War on Poverty" plan, instituted Medicare, and obtained increased federal aid for education.

But in the course of time all these social programs, however one may regard their merit or need, have come to require increasingly greater sums of money to keep them in operation. In the space of sixteen years their annual cost has grown more than tenfold from a relatively modest 30 billions of dollars to a staggering 320 billions, and now constitute more than half of the entire annual budget of the United States Government. Along with the cost of fighting several wars, the gross national debt of the United States has increased from about 16 billions of dollars in 1930 to the almost incomprehensible figure of 960 billions in 1981, over

which period of years the national budget enjoyed a surplus only four times.

Of course, governmental budget deficits, just like personal budgets, must be financed by borrowing. It is this vast borrowing by the United States Government and the consequent expansion of the money supply that is the fundamental cause of the inflation that is now rampant in this nation, and which is generally regarded as being the most serious of all the problems facing the country. There are many who believe that the cost of financing and administering our wide-ranging social programs has been a major factor in bringing the economy of the country to its present worrisome condition.

Indeed, in spite of the good intent, the magnitude, and the cost of all these New Deal programs, the problems they were designed to solve are still with us. Almost every large city in the United States still has its own expanding equivalent of New York City's South Bronx ghetto, where tens of thousands exist in deplorable circumstances. With one of the highest standards of living in the entire world, America has not eliminated hunger from among its people. When the housewife makes her weekly trip to market she finds the price of everything she buys, from apples to zucchini, is rising, as the take-home pay constantly buys less.

Costly new school buildings, student football fields, gymnasiums, swimming pools and school buses, all built with rising taxes, and all built with the highest of motives, exist in company with near-illiteracy in our grade and high school graduates. The crime these vast expenditures was supposed to alleviate is increasing, while the number of those on unemployment insurance and welfare rolls grows steadily larger.

But whether one's particular complaint is the high cost of gasoline, the shrinking purchasing power of the pay check,

the trauma of being laid off, exasperation with governmental red tape and high taxes, or whatever, there has evidently been frustration aplenty in these difficult days to go around for all—enough, in fact, to propel a new president into the Oval Room of the White House. So now we find Ronald W. Reagan, like so many of his presidential predecessors, hopefully proposing his own new brand of cure for the nation's many ills, the essence of which plan was set forth in his recent speech to a joint session of Congress, and which he labeled, not surprisingly, "**America's New Beginning.**"

Mr. Reagan's proposed plan of attack on the country's problems is bold, and considered in some quarters to be unorthodox. He proposes to reduce taxes, eliminate needless governmental interference in business, reduce certain aspects of the numerous social welfare programs, and strive toward a balanced budget a few years down the road. Thus he hopes to bring inflation under control, reduce unemployment, and stimulate the economy. He also plans materially to strengthen the armed forces of the nation (at great cost, it might be noted) in the hope that this will dissuade the Soviet Union from further attempts to impose its brand of communism on the rest of the world.

In a somewhat similar crisis President Roosevelt, endeavoring to rally the spirits of the nation, uttered his still famous words, "We have nothing to fear, but fear itself." Now we have Mr. Reagan's somewhat less eloquent, but nonetheless hopeful, statement that "there is nothing wrong with America that cannot be fixed."

But the problems facing Mr. Reagan are formidable, and the consequences of failure could be awesome. "Will it [Mr. Reagan's program] succeed?" is the question often heard. We would not presume to know. Nor do we know what effect, if any, the recent attempt to assassinate the president will have on the outcome of his program. We do know, however,

that neither the president's bold plan, nor indeed, will any other plan of imperfect man, delay for one hour the inevitable final phase of the Time of Trouble that is already causing "distress of nations." (Luke 21:25) We confidently state, on the assurance of God's unchanging Word, that when the Time of Trouble has completed its work of destroying this present evil world (Gal. 1:4) with its unjust ways, the Lord God of heaven himself, in his own due time, will inaugurate his own "**New Beginning**"—one that he has promised in his Word by all his holy prophets since the world began (Acts 3:19-21), and which will truly solve all of the world's problems, great and small, bringing joy, justice, and everlasting life to all the obedient of mankind.

In the Scriptures, God's "New Beginning" is called "**a new heavens and a new earth wherein dwelleth righteousness.**" (II Pet. 3:13) The very name of this new, heaven-directed program for the redemption and blessing of humankind plainly tells us that all the man-made plans of the past for the betterment of humankind have failed because they were not rooted in justice and love. The new heavens and new earth, or new world social order, is Christ's millennial kingdom, which will be established when the present world, or social order, is done away with at the conclusion of the Time of Trouble.—II Pet. 3:7,10,13

This thousand-year kingdom will be under the beneficent, loving rule of our glorified Lord Jesus, who will be the King of Kings and Lord of Lords; and associated with him in that righteous reign will be his faithful footstep followers of this Gospel Age, who shall "live and reign with him [Jesus] a thousand years."—Rev. 19:16; 20:4,6

Probably the first work of Jesus and his church in that new kingdom will be the gradual calling forth from the grave the sleeping world of mankind, that they may "come to a knowledge of the truth." (I Tim. 2:3-6) Since the world began

only a few have known of God's abounding love for mankind, and only a few have fully known the incomparable joy of doing good, and of serving the Lord their God and their fellow men. All the rest have been more or less deceived, and more or less motivated by selfishness; but in Christ's kingdom, Satan will be bound, "that he should deceive the nations no more."—Rev. 12:9; 20:3

Then will start another essential phase of God's own plan for a New Beginning—the restitution of mankind to the joyous perfection once possessed by father Adam in the Garden of Eden. Before mankind can hope to come back into full harmony with the Creator of the universe and receive his ultimate blessing, they will have to forsake their iniquitous ways, and turn their hearts toward righteousness. And in this great project God plans to direct and assist the resurrected race of man. Speaking of that glorious future time for the people of Israel, and also for all the world of mankind, God said through the Prophet Ezekiel, "A **new heart** also will I give you, and a **new spirit** will I put within you, . . . and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezek. 36:26-28

The Prophet Jeremiah also foretold this loving arrangement by God for man's recovery from his fallen condition. This new spirit and new heart will be proffered to mankind under the wise and loving provisions of a **new covenant** that God will make with Israel and with the whole world. He wrote:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be

their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”—Jer. 31:31-34

This New Covenant that God will shortly make with the world of mankind in the kingdom, is the antitype of the old Law Covenant that he made with Israel at Mt. Sinai. Both covenants required sacrifices, and both covenants were ordained to give life. The old Law Covenant brought atonement between the nation of Israel and Jehovah God year by year by means of animal sacrifices. But the standard of the old Law Covenant was perfection; and because imperfect men could not live up to the perfect requirements of the Law, they did not gain life.—Lev. 18:3-5

But the Apostle Paul tells us Jesus “is the Mediator of a better [new] covenant, which was established upon better promises,” and made effective “with better sacrifices.” (Heb. 8:6; 9:23) The old Law Covenant was typical of the New Covenant, and the animal sacrifices under the old Law Covenant were also typical of the better sacrifices on behalf of the better New Covenant. Thus we see that this New Covenant that God will make with the world of mankind, made effective with better sacrifices, and under which God will give man a new mind and a new heart, with a new opportunity to gain everlasting life, is an integral and essential part of Jehovah God’s wonderful New Beginning for all people.

In that glorious new world, under the loving guidance of the new and greater Mediator of that New Covenant, there will be no more homeless people, or those living in ghettos. There will be no more hunger, no more need for food stamps, or welfare payments, no more disheartening unemployment —no, not even the remembrance, or mention, of such things!

“Behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind [mentioned, nor come upon the heart—Rotherham]. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”—Isa. 65:17,21-24

There will be no more need for Medicare and Medicaid payments, for in that day “the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.” (Isa. 33:24) And there will be no more wars, or strife of any kind! In that lovely, peaceful, restored paradise on earth even “the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord.”—Isa. 65:25; Mic. 4:1-4

To make sure that every one of these promised blessings shall indeed be made available to the resurrected world, Jehovah God will already have installed his own new world government, the **New Jerusalem**, consisting of Jesus and the overcoming church. These, with close cooperation by the risen Ancient Worthies who shall constitute the earthly phase of that beneficent government, shall administer the righteous laws of that glorious kingdom with equity and justice. All who come to know and to love the Lord their God with all their heart and soul and mind, and their neighbors as themselves, will gain happy, everlasting life on this lovely, renewed earth.—Acts 3:19-21; Matt. 22:36-39; 25:31-46; Rev. 21:1-5

What a matchless New Beginning this will be for the poor, suffering and dying world of man! A new world wherein dwelleth righteousness; a new start for the resurrected peoples of earth toward everlasting, happy life; a new mind, a new heart and a new spirit for each, to enable each one to live up to the righteous laws of the kingdom and thus gain life; a New Covenant, with a new and better Mediator, to guide and encourage and strengthen and bless; and an entirely new and altogether just world government, under the control of the New Jerusalem, composed of our Lord Jesus and his faithful followers of the Gospel Age—what more, one is constrained to ask, could a loving, merciful Heavenly Father bestow upon his so highly favored human creation!

And what an unqualified fulfillment this will be of that all-embracing promise made by Jehovah God himself, which he gave to his son Jesus, to show unto his servants things which must shortly come to pass, and which was duly recorded by John in the twenty-first chapter of the Book of Revelation: “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. 1:1; 21:5

And in that same wonderful time, even the overcoming church will be given something new! Each precious member of the little flock, in addition to gaining immortality and living and reigning with Christ, will have bestowed upon him by his loving Lord and Savior a very special and unique gift that will be known to him, and to him alone—Jesus will give to each a **new name**, that will be “known to none but him that receives it.”—Rev. 2:17, NEB

As we endeavor to take into our finite minds the lengths and breadths and heights and depths of the Heavenly Father’s love, we find it is all too much. We can only humbly say with the psalmist, “O Lord our Lord, how excellent is thy name in all the earth!”—Ps. 8:1

THE DAWN OF HOPE

THE empty tomb, which bore such eloquent testimony that He who died on Calvary had been raised from the dead, symbolizes the dawn of hope for all mankind—a hope of life, an assurance that the dread enemy, Death, is not always to be victorious. (Acts 17:31; I Cor. 15:54-57) We have a saying, “While there is life there is hope,” but the empty tomb from which Jesus had been resurrected tells us that when divine power intervenes there is hope even when life is gone. Here we are reminded that the Creator of all life is able to restore life, and this is what occurred in the early morning of that memorable first day of the week more than nineteen centuries ago. God had raised Jesus from the dead!—Ephesians 1:18-20

“Now is Christ risen from the dead,” wrote Paul, “and become the firstfruits of them that slept.” (I Cor. 15:20) The term “sleep” as applied in the Scriptures to those who have died, is used because it implies the hope of an awakening. The dead are not in heaven, hell, or purgatory, but sleeping restfully until awakened by divine power in the resurrection. The resurrection of Jesus was, as Paul declares, “the firstfruits of them that slept.” The afterfruits of the resurrection will include all mankind.

It was necessary for Jesus to die in order to redeem mankind from death. Having died voluntarily and sacrificially on the cross, the Creator manifested his approval by raising the Redeemer from the dead. This, the apostle declares, gives assurance to all men. (Acts 17:31) It is an assurance that all who sleep in death are to be awakened and given an opportunity to live forever. The church of Christ will participate in the “first resurrection,” to live and reign with him a thousand years. (Rev. 20:4,6) And during that thousand years mankind in general will be restored to perfection of life as human beings upon the earth. □

God's Ultimate Word

MEMORY SELECTION: "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." —Hebrews 1:1,2

SELECTED SCRIPTURE: Hebrews 1:1-4; Hebrews 2:1-8

DOWN through the ages, the Heavenly Father spoke to the fathers of the nation of Israel and to the prophets concerning his plans for the redemption and recovery of the Israelites, and with them the world of mankind. He spoke to those servants of old in types and shadows and in prophecies that at the time were not fully understood. Why, we might ask, did not the Heavenly Father speak clearly concerning his plans and purposes? The answer is that God's plan of redemption and reconciliation is developed in stages or ages and dispensations. The extent of revelation during any period of time depended on whether more information was needed to accomplish the work to be done in that particular age.

The Apostle Peter, in speaking of the church, said regarding the prophets, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that

should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Pet. 1:10,11) All this was kept as a mystery because information about the church was not pertinent to the work then being done.

But when Jesus came on the scene it marked the beginning of a new stage or age in the development in God's plans and purposes. It marked the activation of the Sarah feature of the Abrahamic Covenant. It was under this covenant that Abraham's seed was to be developed, which was to be a spiritual seed that would bless all the families of the earth. (Gen. 22:16-18; Gal. 3:16,26-29) In order for Jesus to have the instructions needed to fulfill the Father's purpose, God enlightened his mind and revealed to him hidden secrets that had been

recorded many ages before by the prophets. These things had not been understood until they were revealed to Jesus by God's Holy Spirit.

The account of Jesus being baptized of the Holy Spirit is recorded in Matthew 3:16. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." The thought of "the heavens" being opened to him implies gaining a knowledge of spiritual things. When Jesus came to John the Baptist, he was a perfect man, and with his perfect mind he knew the written Word. But the secrets hidden there were secrets to him also until the Holy Spirit revealed those hidden things to him.

The prophecy concerning Jesus in Isaiah 53:11 states, "By his knowledge shall my righteous servant justify many." The Apostle Paul speaking of Jesus said, "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." (II Tim. 1:10) Jesus was the one to whom the Heavenly Father first revealed his sacred secrets.

Then, starting with Pentecost, these same secrets were revealed to the apostles through the Holy Spirit and thence to all of the spirit-begotten footstep followers of Jesus down through the Gospel Age.

The fathers of the nation of Israel and the prophets knew that there was to be a kingdom here on earth, and God in his wisdom had revealed to them that they were to have a part in that kingdom arrangement. (Heb. 11:9, 10, 26) But they did not know that there was to be a heavenly phase of the same kingdom from which the authority and ruling power would flow to the earthly phase.

It was this heavenly phase of the kingdom that Jesus brought to light through the Gospel. The opportunity to have a part in this heavenly arrangement was made possible to the footstep followers of Jesus down through the Gospel Age because God had designed that the Holy Spirit would reveal this to them and instruct them how to attain it. The Apostle Paul states, "For as many as are led by the Spirit of God, they are the sons of God . . . and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:14, 17 □

The Pioneering Spirit

MEMORY SELECTION: "In that he himself hath suffered being tempted, he is able to succor them that are tempted."

—Hebrews 2:18

SELECTED SCRIPTURE: Hebrews 2:10-18

THE Apostle Paul in Hebrews 2:6-8 describes God's purpose in creating Adam. He created him on a life plane a little lower than the angels and crowned him with the highest of glory and honor that could be accorded to him on his plane of life. He was given dominion over all other lower creatures of earth and there was not anything terrestrial that he was not given dominion over. But then the account goes on to say, "But now we see not yet all things put under him." We know that this first objective was not attained because Adam did not keep his covenant with God. He was disobedient, and as a result he suffered the penalty for sin which was death. He not only lost his life but also his dominion.

In verse 9 of our scripture we read, "But we see Jesus, who was made a little lower than the

angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Adam was perfect until he sinned. (Gen. 1:31) God's law required an exact counterpart to take Adam's place in death, in order to lift the sentence that was placed upon him. Jesus, when he came to earth, was an exact corresponding price for Adam. He was, like Adam, made a little lower than the angels. He was, like Adam, crowned with the glory and honor accorded this highest form of life on the earthly plane of existence. All of this was for the purpose, "that he by the grace of God should taste death for every man." It is interesting to note that only Adam was condemned, but Jesus died for "every man." This was possible because Adam's sin was inherited by all his progeny. "Wherefore, as by one man sin entered

into the world, and death by sin; and so death passed upon all men, for that all have sinned.”
—Rom. 5:12

In Hebrews 2:10 the apostle indicates that it was not only God’s purpose that Jesus, by his death, should, in due time, lift adamic condemnation from all men, but also that it was his purpose to bring many sons to glory who would be like Jesus in temperament and character. To do this it was necessary that Jesus, as their Head and Example, be made perfect through sufferings. What does it mean to be made perfect? Surely Jesus who was holy, harmless, and separate from sinners was perfect as a man. The answer is that Jesus as a man went out of existence when he took Adam’s place in death. In order for the Heavenly Father to perpetuate the life of Jesus, his begetting to a new life by the Holy Spirit was necessary. He was begotten to a new nature at Jordan. In order for Jesus to be resurrected from the condition of death and exalted to the very nature that God himself enjoys it was first necessary that Jesus be tested under difficult and trying circumstances. The Apostle Paul states in Hebrews 5:8,9, “Though he were a Son, yet learned he obedience by the things which he suffered; and

being made perfect he became the author [or cause] of eternal salvation unto all them that obey him [his footstep followers down through the Gospel Age].”

It is necessary, also, for his footstep followers to learn the same lessons of obedience by suffering under difficult and trying circumstances. The apostle indicates that the same standard applies to the Lord’s brethren. Hebrews 2:11,12 reads, “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.” The meaning of “sanctify” in our scripture is to make holy or set apart. What the apostle is saying is that God has made the footstep followers of Jesus holy, and set them apart as his sons. Jesus was a son, and his followers all have the same origin. Therefore Jesus is not ashamed to call them brethren.

In Hebrews 6:19,20 the apostle states that those who share the hope of the high calling have it as an anchor both sure and steadfast, based on heavenly promises, and have as an example their forerunner, or pioneer, even Jesus. □

Our Great High Priest

MEMORY SELECTION: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Hebrews 4:16

SELECTED SCRIPTURE: Hebrews 4:14—5:10

ONE of the difficult problems the Apostle Paul faced was to convince his Jewish brethren that the Law Covenant, with its ordinances and priesthood, was no longer effective, but had been replaced by a new and higher order of ordinances and priesthood—a spiritual arrangement. In Hebrews 4:14,15 he states: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted [tested] like as we are, yet without sin."

In Hebrews 5:1-3, the apostle reminds the Jews that even the Levitical priesthood functioned for the purpose of providing the means for their sins to be forgiven and to act as an intermediary between God and them. But there was one great difference. Jesus was the Son of God and was actually perfect even though tested and tried, whereas the Levitical priests

were subject to human frailties. This was shown by the fact that on the Day of Atonement he "ought, as for the people, so also for himself, to offer for sins."—vs. 3

The apostle indicates that this higher order of priesthood is a most exclusive order. In verse 4 we read, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." It is not possible for anyone to hold this office except they be appointed by God. Perhaps the apostle had in mind the words of Jesus, "No man can come to me, except the Father which hath sent me draw him."—John 6:44

There was an incident in the history of the Jewish people when a group attempted to take unto themselves the office of the priesthood but were prevented from doing so by God himself. The account of this incident is recorded in Numbers, chapters 16 and 17. As a result of these efforts, God demonstrated his choice for the high priest. He

instructed Moses to gather the rods from the heads and leaders of the twelve tribes of Israel; Aaron's rod was among them. Moses was to place the rods in the Most Holy of the Tabernacle, which pictured the presence of God himself. The rod that budded was to indicate God's choice for the priesthood. It was only Aaron's rod that budded.

We believe that there was much significance in this picture. The rods, since they had the names of the individuals on them, represented the particular individuals. Aaron's rod represented Aaron. His rod not only budded but it brought forth blossoms and yielded almonds, indicating the abundance of the Lord's grace upon Aaron. And in addition, Aaron's rod was kept in the Ark of the Testimony which pictured a spiritual arrangement which found its fulfillment in Jesus when, as the antitypical High Priest, he was resurrected and exalted to the divine nature. It is from this vantage point that he will be the Mediator of the New Covenant in the kingdom. In Acts 17:31, the Apostle Paul expresses the matter thus: "Because he [God] hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus] whom he hath ordained;

whereof he hath given assurance unto all men, in that he hath raised him from the dead."

The apostle continues in Hebrews 5:5 to give two proof texts showing Jesus has been resurrected and given a special position of power in God's arrangements. The first proof text Paul quotes from the second psalm. "So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee." The complete text in Psalm 2:6-8 reads as follows: "**Yet have I set my King upon my holy hill of Zion.** I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten [brought to birth by his resurrection] thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

The second proof text the apostle gives in Hebrews 5:6 is a quotation from Psalm 110:4. The first verse is important to the meaning of the fourth verse as a proof text. Both verses read as follows, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. . . . The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." □

Between You and God

MEMORY SELECTION: "And for this cause he is the mediator of the New Testament [Covenant], that by means of death, for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of eternal inheritance."—Hebrews 9:15

SELECTED SCRIPTURE: Hebrews 9:11-15, 24-28

IN THE ninth chapter of Hebrews, the Apostle Paul has shown how the Day of Atonement sacrifices, carried out under the Law Covenant arrangement, were a picture of the reality, or the real, efficacious sacrifices, that were to be offered for sin during the Gospel Age. In the type, there were two principal sacrifices on that day; the first was a bullock, which was without spot or blemish. It was slain and a censer of its blood was taken by the high priest into the Most Holy and sprinkled upon the propitiatory for the sins of Aaron and his house.—Lev. 16:11-14

The second sacrifice of the day was the Lord's goat which was slain and a censer of its blood was likewise taken into the Most Holy of the Tabernacle by the

high priest. This blood was also sprinkled upon the propitiatory as an atonement for the sins of the people. (Lev. 16:15, 16) And so the apostle explains in Hebrews 9:7, "But into the second [the Most Holy] went the high priest alone once every year [the Day of Atonement] not without blood, which he offered for himself and the errors of the people."

In Hebrews 9:8, 9, the apostle tells us that as long as the typical arrangement was functioning as a part of God's arrangement, the fulfillment of the type could not take place. And as a typical arrangement, the sacrifices offered could never actually take away sins.

But in the 11th and 12th verses he tells us that Christ was the reality and that his

sacrifice provided sufficient merit for the atonement of all sin. The text reads: "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption."

There are some interesting points made in this text. The apostle tells us that Christ is the antitypical High Priest, and that he is a priest in a more perfect tabernacle that is not made with hands—it is a spiritual arrangement. Instead of sacrificing bulls and goats he sacrificed himself, and it was his blood that provided eternal redemption.

Then in verse 13 the apostle reminds the Hebrew brethren that under the Law arrangement anyone contaminated by touching the dead had to be purified and this was accomplished by sprinkling the ashes of a heifer with water and hyssop upon the flesh of the contaminated one. (Num. 19:11-22) This is an obvious allusion to the condition of the whole world of mankind who have been contaminated by sin and death. But the apostle continues his thought in verse

14 by saying that if the typical arrangement cleansed the people under those circumstances, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

In verse 15 the apostle states that the great cause or purpose of His death was to become the Mediator of the New Covenant and that it is through this arrangement that the forgiveness of sins is going to be accomplished. The death of Jesus also provided the means—justification—whereby the Lord could call and deal with those who have heard the glad tidings and have the hope of an eternal inheritance.

In the subsequent verses, 16-18, the apostle shows that, in order to fulfill the type, it was necessary for Jesus to die to provide the means for sealing the New Covenant. The text reads as follows from the Diaglott Translation: "For where a covenant exists, the death of that which has ratified it is necessary to be produced; because a covenant is firm over dead victims, since it is never valid when that which ratifies it is alive. Hence not even the first has been instituted without blood." □

Perfecter of Our Faith

MEMORY SELECTION: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."—Hebrews 12:1,2

SELECTED SCRIPTURE: Hebrews 12:1-13

THE Apostle Paul, in reviewing in his mind the wonderful examples of faith recounted in the eleventh chapter of Hebrews, begins the discussion of our development in faith and character by reminding us of those faithful ones in the past. "Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us." (Heb. 12:1, RSV) The thought of the great cloud of witnesses is that of examples of faith in witnessing. The Apostle James expresses the thought, "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." (James 5:10) The Greek word translated witness means to testify.

God, in his dealings with the nation of Israel, found it necessary from time to time to communicate with them. He

therefore raised up prophets and servants and gave them the message which was to be conveyed to the people. Very often this was an unpopular pronouncement and, as a result, the messengers were persecuted and afflicted. Regardless of this, they were faithful.

Jesus, after he was spirit-begotten at the river Jordan, was also given a message to proclaim—the message of the Gospel as outlined in Isaiah 61:1,2. "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 brokenhearted, 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." This message from the Lord was also opposed by the leaders of the people, and as a result, Jesus was persecuted and afflicted and eventually put to death on Calvary's cross.

In advising the footstep followers of Jesus to look to Him as their example, as they too are required to suffer because of witnessing to the Gospel, the apostle states: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction [opposition] of sinners against himself, lest ye be wearied and faint in your minds." (Heb. 12:2,3) The joy set before Jesus was the prospect of being the instrument the Heavenly Father would use to bring to fruition the glorious promises of the Gospel message. This same joy is the proper motivating force of the footstep followers of Jesus, and just as the prospect of bringing blessings to all the families of the earth was a sustaining force to Jesus, so should it be for us.

As the footstep followers of Jesus are confronted with the opposition of sinners when they proclaim the Gospel they are to consider Jesus and his victory over the forces of evil—Jesus was victorious even to death on the cross—and so must all of those who would walk in this narrow way be faithful unto death. Jesus, when he sent his

disciples out to preach the Gospel of the kingdom, warned them that they would face opposition. He said, "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?"—Matt. 10:24,25

It is not an easy matter to be faithful under trials and testings, but those who would walk in this narrow way of sacrifice must remember that it is the Heavenly Father's way of developing and testing and proving his children. The apostle states: "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." But the result of these experiences is set forth by the apostle as follows: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." —Heb. 12:5,6,11 □

Christian Life and Doctrine

BEHOLD YOUR KING

PART 2

“Lower than the Angels”

“For Thou hast made Him a little lower than the angels, and hast crowned Him with glory and honor.”—Psalm 8:5

WHAT is the world coming to? Had the chaotic and distressing conditions of today prevailed a generation ago, many would have concluded that the second coming of Christ was near and that the world would soon come to an end. But a generation of modernist teachings in our institutions of learning, plus global wars and the ever-increasing worldliness and atheism of our day, have well-nigh erased all religious viewpoints from the minds of the general public. Hence, while millions today fear that the human race may ultimately be destroyed by nuclear holocaust or by pollution, they do not as a rule associate their fears with the troublous days foretold in the Bible.

True, many know the Bible teaches that Jesus would come again to this earth, but because of the distorted understanding of this teaching that has been handed down to us from the Dark Ages, it is now considered to be largely a superstitious notion, unworthy of the attention of the serious-minded and enlightened people of our day. It is because sincere but obviously misguided souls in the past donned white robes, mounted housetops, and looked for Jesus to drop out of the sky to take them away into the clouds, leaving the earth enveloped in a mass of flames, that the thinking public of today has concluded that the second coming of Christ is not to be considered seriously as offering a solution to the world's problems.

No one is to be blamed for turning away in unbelief from a grotesque theory of this kind. On the other hand, human wisdom offers no hope of escape from the dilemma into which man's selfishness and foolishness have plunged the unhappy human race. The question therefore naturally arises, Is no solution to be found? The answer to that question is, Yes, the Bible itself, when viewed in the light of its own reasonable teachings, reveals that in this hour of darkness and great need the Creator of the universe intervenes by sending a divine representative to the earth to straighten out the tangled affairs of the people; and this One is Jesus.

In the light of the marvelous scientific achievements of our day, the visit to earth of One who ordinarily dwells in another part of the universe is not unthinkable, or even farfetched. Our space scientists have already sent men to the moon. When we contemplate this, we should remember that the Creator placed the moon where it is, controls its every movement by his unerring laws, and likewise has created and controls the countless other heavenly bodies, which are millions of light years farther removed from us than the moon. And how reasonable it is to believe that if man, with his very limited knowledge and powers, can visit not only the moon but possibly Mars and Venus as well, then surely the Creator, who made the universe, can easily send a representative to visit us if he purposes to do so!

We should have no difficulty in recognizing that the Creator of the universe is able to send someone to visit this planet; but the question properly arises, Are we justified in supposing that he gives that much consideration to such an infinitesimally small part of this universe as we know this planet Earth to be? This question was raised in the minds of many of the world's wisest philosophers of the past. David, "the sweet singer of Israel," pondered over it and found the answer. He wrote: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast

ordained; what is man, that thou art mindful of him; and the son of man, that thou visitest him?"—Ps. 8:3,4

David, even without the aid of a telescope, discerned how insignificant this earth must be in comparison with the creative works of God, which were spread out before him night after night in all their glory and grandeur. And as for the human race which dwells on the earth, the Prophet Isaiah described the nations as mere "dust of the balance." (Isa. 40:15) No wonder David raised the question as to why God, through the prophets, had indicated his interest in human beings, an interest so deep and genuine that he had promised to send one to deliver the people from sin and death, one who would become a great King, to rule over and bless all nations.

But David gives us the answer to his own query, saying of man that God had created him only a little lower than the angels and had crowned him with glory and honor and had made him to have dominion over the earth and all things upon it. Ah yes, the Creator had constituted man a king, to have dominion and rule over this part of his universe. And now that this king of earth had disobeyed his law and been dethroned, God proposed to take steps to reestablish him as the ruler of the earth and restore to him all the glorious privileges of his lost dominion.

Man was made "a little lower than the angels." We do not know much about angels, except that the Bible assures us that they exist and that they are much more intelligent and powerful than man and in almost every way superior to him. Many are unable to believe in the existence of angels because, as they say, we cannot have faith in that which we do not see. What angels really are, what they look like, what their habits of life may be, and what useful part they play in the Creator's scheme of things, are points of minor importance with respect to our present discussion. It is important, however, to realize that such creatures do exist because the fact of their existence and the nature of their ac-

tivities are closely related to God's interest in the human race and his purpose in sending a royal representative of heaven to visit us.

Is it, then reasonable to suppose that man is not the highest order of being in all the Creator's vast universe? Even the asking of such a question seems foolish to those human minds which are not too overburdened with the weight of their own importance. Imagine, if you can, a human being—even a scientist—peering through a telescope into the vast universe of worlds which its powerful lenses bring within his mystified view, saying to himself, I am the most intelligent, the most powerful, and the most important of all beings that exist!

How unreasonable it would be for one to take such a view of things when he does not even know how the universe came into existence or fully understand the laws which govern the countless millions of heavenly bodies he can see through his telescope, laws which prevent their crashing into one another! He has no idea how far the universe extends beyond the range of his puny instruments. All he knows is that he was able to compound some of the elements of which the earth is made and put them together to form a telescope and then, by its use, to see a great deal more of the universe than is visible to the naked eye. Oh yes, he has discovered that every world in the universe moves at such a fixed rate of speed that he can calculate where it will be hundreds of years in advance, but he does not know why that speed never changes.

The scientist has learned that all matter is made up of atoms. He can even "split the atom." But he cannot make one. It is something like the nursery rhyme of the broken egg, which states that "all the king's horses and all the king's men couldn't put Humpty Dumpty together again." But in spite of the fact that, stretched out before him, are millions of created things which he could not create and that there are forces and laws which he cannot fully explain, the

unbelieving scientist and nonscientist alike continue to insist that they cannot believe in that which they do not see, maintaining that they themselves are of the highest order of all living things in the universe. Such a state of mind is really baseless when we ponder it, yet how few realize this.

The fact that so many things exist of which we have little or no understanding—either as to how they were created or the laws which govern them—should be ample proof that somewhere in this universe there exists intelligence and power vastly superior to our own. Should it not also be apparent that the Creator of the vast universe could, if he so decreed, send a visitor to this earth from one of the other planes of intelligent existence—a visitor powerful enough to exercise a tremendous influence in the affairs of men? The Bible assures us that God did so propose! It is to this that David refers when he speaks of man as being of sufficient importance in God's sight as to merit such a visit.

But why should God send a visitor to this earth? All the prophecies of the Old Testament concerning this visit, and the New Testament explanations of these prophecies, indicate that it is due to the fact that man became a rebel against divine law and that through sin and selfishness the human race would finally perish unless the Creator did something about it. So we read that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

Jesus was the messenger from heaven—the One who came to save the rebellious race. He gave a wonderful parable to illustrate this, in which he likened the whole vast universe of God to a sheepfold in which there were a hundred sheep. One of these went astray, and the good shepherd sought and found the lost sheep, which well represented the human race. Jesus was the Good Shepherd who came to earth to rescue humanity from the wilderness of sin and death.

Yes, the human race is "lost." David said that man had been made a little lower than the angels, "crowned with

glory and honor," and made ruler over everything of a lower nature upon the earth. This statement of David's is quoted in the New Testament, and the explanation is added: "But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, . . . crowned with glory and honor; that he by the grace of God should taste death for every man."—Heb. 2:8,9

How true that we see "not yet" all things put under man! He has long since proved his inability to rule himself, to say nothing of ruling over the dominion as a whole. While the Creator commissioned man to multiply and fill the earth and have dominion over it, man forfeited that dominion and the right to live forever when he transgressed the divine law. "Dust thou art, and unto dust shalt thou return" was the sentence pronounced upon man when he was driven out of Eden into the unfinished earth to die.—Gen. 3:19

It is well to note in this connection, however, that man was sentenced to death, and not to eternal torment, as the theology of the Dark Ages teaches. Nor is it true, since man sinned and is not permitted to continue to live on the earth, that God made a provision for him to be transferred at death to heaven. Man was made to live on the earth, "a little lower than the angels," and there is nothing in the Bible to indicate that it is God's purpose for human beings at death, or at any other time, to become angels.

Adam was created perfect as a human and was made in the image of God, that is, able to reason and to know right from wrong. That was more than 6,000 years ago. But throughout all the years since then, the race has been degenerating, until today we are not able even to approximate what a perfect man is like. We are all imperfect and dying, deformed in mind and body. Our intellects are dwarfed, our bodies diseased and decaying. The original perfection of both mind and body is lost, and selfishness is driving the race headlong toward destruction.

But the Creator did not lose interest in his human creatures when they disobeyed his law. He was still “mindful” of man and began to make promises to send a visitor to the earth from the heavenly courts—one who would be equipped and empowered to rescue him from the pit of sin and death into which he had fallen. This visitor was Jesus, and when he was born the angel announced, “Fear not, . . . for unto you is born this day in the city of David a Savior, which is Christ the Lord.”—Luke 2:10, 11

“A Savior, which is Christ the Lord”—how full of meaning are those words! Truly the world needed to be saved; and the world is still waiting for that salvation—a salvation which God had promised would reach the people through the Christ whom he would send. This promised one was to be born into the world as a “Seed” through whom “all the families of the earth” were to be blessed. He was to be the great Lifegiver of the race and the Mediator between God and men. He was to be “the Prince of Peace.” He was to be a mighty King to rule over all nations. (Isa.9:6,7; Zech. 14:9) Truly he was to be a Savior, and a great one; and it was the happy privilege of the angels on that first holy night to announce to the shepherds on the Judean hills that this long-promised one was born; that he had come.

And from whence did this holy Child come? The Scriptures are explicit on this point. In the first chapter of the Gospel according to John we learn that Jesus had a prehuman existence, that from the very beginning of creation he was the “Word,” or spokesman, of the Creator, participating in all the works of creation. This great one, the apostle explains, was “made flesh” and dwelt among us. Here, then, was the first phase of the foretold “visit” to earth of a heavenly messenger representing the Creator and manifesting the Creator’s interest in the welfare of his fallen human creatures.

And why did this highly exalted messenger from heaven visit the earth in such humble form and under circumstances

so lacking in splendor and glory? The apostle answers, saying that Jesus was made flesh "for the suffering of death." (Heb. 2:9) As man was "a little lower than the angels," so Jesus partook of the same nature, that he might be the exact correspondence of the perfect Adam. Yes, Jesus was made flesh for the suffering of death, not to be a human king over the nations; for the main purpose of his first visit was accomplished when he tasted death "for every man." Jesus said to his disciples that he would give his flesh for the life of the world, and this he did, voluntarily and gladly, upon Calvary's cross.—John 6:51

It was the death of the man Christ Jesus that opened the way for the restoration of the lost inheritance of life and rulership. This is what the apostle meant when he wrote: "We see not yet all things put under him, but we see Jesus, who was made a little lower than the angels for the suffering of death, . . . that he by the grace of God should taste death for every man." (Heb. 2:8,9) We see, then, that an important step toward the restoration to result from the promised visit to earth has been accomplished. However, man is still fallen. He continues to die. He is still ruled by sin and selfishness and makes war upon his fellows. Now, indeed, the ingenious ones among the human race are producing instruments of destruction which threaten the very existence of the human race.

Nevertheless, the first phase of the promised visit to earth by which God indicated he would intervene on behalf of the people to save them from eternal death is now an accomplished fact. We see man still dying, but we see also that Jesus has come and died for man; and in this we recognize the beginning of the outworking of the divine plan to save the people from death and restore them to life and happiness as the kings of earth, again crowned with the glory and honor of the human nature, only a little lower than the angels. □

Christian Life and Doctrine

The Exaltation of Jesus

THE Book of Hebrews was written for the purpose of convincing the nation of Israel that all the prophecies given to them by God about the Messiah pointed to Jesus. Many prophecies concerning Messiah written in the Old Testament told of God's plan for him, and especially his relationship to the angels. Most of Israel, except the Sadducees, believed in the existence of angels because their forefathers had experiences with them. Angels appeared to Abraham, Lot, Jacob, Gideon, and many others in Israel. If an angel had come and spoken to the Israelites, as Gabriel had appeared to Mary and Zacharias, they would have been impressed and believed his message. The Apostle Paul was aware of this esteem for angels and used prophetic scripture to show that God had exalted Jesus to a position next to himself, far above all principalities and powers and angels. Furthermore, Israel had received the distinct privilege of having Jesus, one destined to be greater than angels, speak to them, to convince them that he was sent by God. But only a few listened.

Although one of the ways in which God spoke to Israel included messages delivered by angels, he especially used the prophets who, guided by his Holy Spirit, wrote to convey to his people the precious promises of the kingdom. The Book of Hebrews begins with the statement, "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets." (Heb. 1:1) The "divers manners" of communication used by God included types and shadows, events in people's lives, experiences of nations, the Tabernacle rituals, dreams, visions, and, as mentioned

before, messages through angels. We cannot help but marvel when we pause to reflect on the “divers manners” in which God corroborated his precious promises over and over again. These were largely hidden from the nation of Israel but were eventually revealed to his elect. As we trace the gradual illumination of these promises from the first vague statement in Eden that the seed of the woman would bruise the serpent’s head, later in Abel’s sacrifice of a lamb, the saving of Noah and his family through the Flood, the promise made to Abraham, Isaac and Jacob foretelling blessings to all the families of the earth, and the elaboration of this promise through all the prophets, ending with Malachi, we see wonderful evidences of God’s wisdom, justice, power and love.

Yet no matter how perceptive we might be in our understanding of these Old Testament prophecies and pictures, the most wonderful revelation of God’s promises came when, at the close of the Jewish Age, God spoke to us by his Son. (Heb. 1:2) This honor and privilege, extended to those called from the nation of Israel, and to us, is beyond the ability of the human mind to fully comprehend and appreciate.

This same Son in his pre-human existence was the Logos, and he was constantly God’s delight. (Prov. 8:30) He was obedient, humble, and zealous in doing the Father’s will. The apostle writes in Philippians 2:28, “Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” When he had finished the task of purging our sins, he was honored by being seated on the right hand of Jehovah. We read in Hebrews 1:2-4: “[Him] he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; **being made so much better than the**
(Continued on page 38)

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ARIZONA

Phoenix (Sat.) KXEG 11:30 a.m.
Nogales KFBR 1340 9:15 a.m.

ARKANSAS

N. Little Rock KSOH 1050 8:15 a.m.

CALIFORNIA

Bakersfield KUZZ 970 8:00 a.m.
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Redding KSXO 600 7:45 a.m.
San Diego KMJC 10:15 p.m.
San Francisco KNEW 910 8:30 a.m.

COLORADO

Englewood KQXI 1550 3:15 p.m.

DELAWARE

Wilmington WTUX 1290 7:45 a.m.

FLORIDA

Jacksonville WBIX 1010 1:15 p.m.
Orlando WGTO 540 7:30 a.m.
Tampa WFLA 970 8:30 p.m.

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Albany WALG 1590 7:30 p.m.

HAWAII

Honolulu KNDI 5:15 p.m.

IDAHO

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Sandpoint KSPT 1400 10:15 a.m.

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

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MINNESOTA

Minneapolis KTCH 690 9:45 a.m.
Moorhead KVOX-AM 1280 9:00 a.m.
Moorhead KVOX-FM 100 9:00 a.m.

MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

MISSOURI

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

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Hackensack WWDJ 970 10:30 a.m.
Salem WNNN-FM 101.7 10:15 a.m.

NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLA 1270 12:00 noon
Rochester WEZO 7:00 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

Columbus WTVN 610 6:00 a.m.
Dayton WAVI 10:45 p.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

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

PENNSYLVANIA

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

SOUTH CAROLINA

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

Radio Broadcast Schedule

SOUTH DAKOTA

Sioux Falls KELO 1320 7:45 a.m.

TENNESSEE

Knoxville WITA 1490 4:00 p.m.

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVVW 1280 8:00 a.m.

VIRGINIA

Alexandria

WXRA-FM 105.9 7:35 a.m.

Richmond WGGM 7:45 a.m.

Roanoke (Sat.)

WJLM-FM 93.5 1:15 p.m.

WASHINGTON

Clarkston KCLK 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 6:45 a.m.

WISCONSIN

Milwaukee WZUU 8:00 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.

Sheridan KWYO 1410 12:00 noon

PUERTO RICO

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

CANADA

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

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

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

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

Corner Brook, Nfld.

CFCB 570 10:00 a.m.

Deer Lake, Nfld.

CFDL-FM 10:00 a.m.

Port au Choix, Nfld.

CFNW 10:00 a.m.

Port aux Basques, Nfld.

CFGN 910 10:00 a.m.

St. Andrews, Nfld.

CFCV-FM 10:00 a.m.

St. Anthony, Nfld.

CFNN-FM 10:00 a.m.

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

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

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

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

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

Prince Albert, Sask.

CKBI 900 9:15 a.m.

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

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

BRITISH WEST INDIES

Grand Cayman Radio Cayman

11:15 a.m.

CEYLON

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

NEW ZEALAND

Dunedin 4XD 7:15 p.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

Joubert Park SWAZI Music Radio

(Wed.) 11:30 a.m.

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

CALIFORNIA

San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

Montevideo Radio El Espectador

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

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

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

SATELLITE TRANSMISSION SCHEDULE

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

| Sunday | Eastern Time | Central Time | Mountain Time | Pacific Time |
|--------------|--------------|--------------|---------------|--------------|
| May 3 | 10:00 a.m. | 9:00 a.m. | 8:00 a.m. | 7:00 a.m. |
| May 10 | 10:00 a.m. | 9:00 a.m. | 8:00 a.m. | 7:00 a.m. |
| May 17 | 10:00 a.m. | 9:00 a.m. | 8:00 a.m. | 7:00 a.m. |
| May 24 | 10:00 a.m. | 9:00 a.m. | 8:00 a.m. | 7:00 a.m. |
| May 31 | 10:00 a.m. | 9:00 a.m. | 8:00 a.m. | 7:00 a.m. |

We will appreciate your help in monitoring broadcasts on any of the cable stations listed below. Your written report will be helpful.

ANDALUSIA, AL
HALEYVILLE, AL
HUNTSVILLE, AL
MADISON, AL
OPP, AL
PHENIX CITY, AL
CORDOVA, AK
EIELSON AFB, AK
JUNEAU, AK
KETCHIKAN, AK
SITKA, AK
VALDEZ, AK
BISBEE, AZ
CASA GRANDE, AZ
COTTONWOOD, AZ
HOLBROOK, AZ
LAKE HAVASU CITY, AZ
MESA, AZ
MIAMI, AZ
MORENCI, AZ
NOGALES, AZ
PAGE, AZ
PAYSON, AZ
PHOENIX, AZ
RIO RICO, AZ
SAFFORD, AZ
SHOW LOW, AZ
WINSLOW, AZ
FT. SMITH, AR

MOUNTAIN HOME, AR
AZUSA, CA
BORON, CA
CAMARILLO, CA
CARLSBAD, CA
COALINGA, CA
CORONADO, CA
EAGLE MOUNTAIN, CA
EL GRANADA, CA
EUREKA, CA
FORTUNA, CA
FOSTER CITY, CA
FREMONT, CA
FRESNO, CA
GILROY, CA
HANFORD, CA
HAYWARD, CA
HUNTINGTON BEACH, CA
JEFFREY CITY, CA
LOMPOC, CA
LOS BANOS, CA
MARTINEZ, CA
MERCED, CA
MODESTO, CA
MOUNT SHASTA, CA
OCEANSIDE, CA
PASADENA, CA
PORTERVILLE, CA

REDLANDS, CA
RIALTO, CA
RICHMOND, CA
RIVERSIDE, CA
SAN ANDREAS, CA
SAN BERNARDINO, CA
SAN BRUNO, CA
SAN CARLOS, CA
SAN DIEGO, CA
SANTA CRUZ, CA
SANTA MARIA, CA
THE SEA RANCH, CA
SOUTH LAKE TAHOE, CA
SPRING VALLEY, CA
STOCKTON, CA
SUNNYMEAD, CA
SUNNYVALE, CA
TAHOE CITY, CA
TAHOE PARADISE, CA
THOUSAND OAKS, CA
TUJUNGA, CA
WEAVERVILLE, CA
YUCCA VALLEY, CA
DURANGO, CO
ENGLEWOOD, CO
FORT COLLINS, CO
FRISCO, CO
HOLYOKE, CO

Television Schedule

LAKEWOOD, CO
PUEBLO, CO
STERLING, CO
BRANFORD, CT
CLINTON, CT
MANCHESTER, CT
MIDDLETOWN, CT
PLAINVILLE, CT
TORRINGTON, CT
ALTAMONTE SPRINGS, FL
BONITA SPRINGS, FL
CAPE CORAL, FL
DUNEDIN, FL
FERNANDINA BEACH, FL
FT. WALTON BEACH, FL
LAKELAND, FL
NAPLES, FL
ST. PETERSBURG, FL
SARASOTA, FL
VALPARAISO, FL
CLAYTON, GA
DOUGLASVILLE, GA
FORT BENNING, GA
JONESBORO, GA
MABLETON, GA
MONROE, GA
SMYRNA, GA
VALDOSTA, GA
WEST POINT, GA
HILO, HI
WAILUKU, HI
BLACKFOOT, ID
BOISE, ID
BURLY, ID
COEUR D'ALENE, ID
IDAHO FALLS, ID
MOUNTAIN HOME, ID
OROFINO, ID
PINEHURST, ID
TWIN FALLS, ID
ALTON, IL
CARBONDALE, IL
EFFINGHAM, IL
McHENRY, IL
MOLINE, IL
OAK PARK, IL
ORLAND PARK, IL
CLINTON, IN
JEFFERSONVILLE, IN
NEW HAVEN, IN
SEYMOUR, IN
AMES, IA
BURLINGTON, IA
CEDAR RAPIDS, IA
DES MOINES, IA
FT. MADISON, IA
GUTTENBERG, IA
MARSHALLTOWN, IA
MASON CITY, IA
OSKALOOSA, IA
SIOUX CITY, IA
WASHINGTON, IA
WATERLOO, IA
CONCORDIA, KS
DODGE CITY, KS
FORT SCOTT, KS
NEWTON, KS
ULYSSES, KS
HARLAN, KY
HENDERSON, KY
NICHOLASVILLE, KY
OWENSBORO, KY
PADUCAH, KY
KENNER, LA
SHREVEPORT, LA
SLIDELL, LA
BALTIMORE, MD
CUMBERLAND, MD
PASADENA, MD
FALL RIVER, MA
LEE, MA
ORLEANS, MA
COLDWATER, MI
ESSEXVILLE, MI
GRAND HAVEN, MI
GREENVILLE, MI
LAFER, MI
MUSKEGON, MI
NEGAUNEE, MI
NILES, MI
NORTH LANSING, MI
ST. CLAIR SHORES, MI
MANKATO, MN
MARSHALL, MN
MONTEVIDEO, MN
RED WING, MN
ST. LOUIS PARK, MN
STEPHEN, MN
WILLMAR, MN
LONG BEACH, MS
HAZELWOOD, MO
INDEPENDENCE, MO
BAKER, MT
DEER OGDGE, MT
FORSYTH, MT
LAUREL, MT
LAVISTA, NE
CARSON CITY, NV
ELKO, NV
PT. PLEASANT BEACH, NJ
WASHINGTON, NJ
WOODBURY, NJ
ALAMOGORDO, NM
ALBUQUERQUE, NM
BAYARD, NM
DEMING, NM
ESPANOLA, NM
FARMINGTON, NM
LAS CRUCES, NM
LORDSBURG, NM
LOS ALAMOS, NM
LOVINGTON, NM
ROSWell, NM
SILVER CITY, NM
SOCORRO, NM
TRUTH OR CONSEQUENCES, NM
TUCUMCARI, NM
TULAROSA, NM
ALBANY, NY
LOCKPORT, NY
NORTH TONAWANDA, NY
PORT JEFFERSON, NY
ROCHESTER, NY
SYRACUSE, NY
TARRYTOWN, NY
WEST SENECA, NY
CHAPEL HILL, NC
WILSON, NC
DICKENSON, ND
GRAND FORKS, ND
GRAND FORKS AFB, ND
STANLEY, ND
ALLIANCE, OH
ASHTABULA, OH
BELLAIRE, OH
CANTON, OH
CINCINNATI, OH
COLUMBUS, OH
FOREST PARK, OH
LIMA, OH
MARION, OH
MIDDLETOWN, OH
MINGO JUNCTION, OH
NILES, OH
NORWOOD, OH
PARMA, OH
PORTSMOUTH, OH
STUEBENVILLE, OH
URBANA, OH
YOUNGSTOWN, OH
ALVA, OK
CARNEGIE, OK
ENID, OK
MEDFORD, OK
MIDWEST CITY, OK
MUSKOGEE, OK
OKLAHOMA CITY, OK
BROOKINGS, OR
CASCADE LOCKS, OR
CODS BAY, OR
HOOD RIVER, OR
LA GRANDE, OR
MADRAS, OR
MEDFORD, OR
PORTLAND, OR
PRINEVILLE, OR
REEDSPORT, OR
SILEZ, OR
WALDPOR, OR
ERIE, PA
MASONTOWN, PA
PALMERTON, PA
READING, PA
MYRTLE BEACH, SC
SUMTER, SC
RAPID CITY, SD
JEFFERSON CITY, TN
MEMPHIS, TN
NASHVILLE, TN
AUSTIN, TX
BELLAIRE, TX
CLUTE, TX
CORPUS CHRISTI, TX
DALLAS, TX
DENTON, TX
EL PASO, TX
GEORGETOWN, TX
HOUSTON, TX
LONGVIEW, TX
MARFA, TX
MULESHOE, TX
OZONA, TX
PASADENA, TX
PORT ISABEL, TX
ROCKSPRINGS, TX
SAN ANGELO, TX
SAN ANTONIO, TX
SONORA, TX
SWEETWATER, TX
WACO, TX
THE WOODLANDS, TX
OGDEN, UT
SALT LAKE CITY, UT
VERNAL, UT
BARRÉ, VT
NEWPORT NEWS, VA
RICHMOND, VA
ROANOKE, VA
WINCHESTER, VA
ABERDEEN, WA
ANACORTES, WA
BURLINGTON, WA
BREMERTON, WA
ELLENSBURG, WA
FORKS, WA
LONGVIEW, WA
METALINE FALLS, WA
MORTON, WA
OLYMPIA, WA
PORT ANGELES, WA
QUINCY, WA
SEATTLE, WA
SPOKANE, WA
YAKIMA, WA
CLARKSBURG, WV
FAIRMONT, WV
KINGWOOD, WV
MILTON, WV
MORGANTOWN, WV
APPLETON, WI
ONALASKA, WI
PLATEVILLE, WI
WHITEWATER, WI
BUFFALO, WY
CODY, WY
DUBOIS, WY
EVANSTON, WY
GILLETTE, WY
GREYBULL, WY
JACKSON, WY
KEMMERER, WY
LANDER, WY
NEWCASTLE, WY
RIVERTON, WY
ROCK SPRINGS, WY

(Continued from page 31)

angels, as he hath by inheritance obtained a more excellent name than they.’’

The apostle, in telling us of the exaltation of Jesus, emphasizes that it was God’s intention to elevate his Son above all angels, principalities, and powers. Similar language is used by the apostle in Ephesians 1:21, where Jesus is said by Paul to have been raised ‘‘far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.’’ Likewise, in Philippians 2:9,10, he reiterates this point, ‘‘Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.’’

This introduction to the Book of Hebrews makes reference to several Old Testament prophecies. In these prophecies God recorded his intention to exalt his Son and to give him immortality. A statement of the fulfillment of these prophecies is found in Hebrews 1:3, which says, ‘‘Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.’’ Part of this same prophecy is quoted later in verse 13 of this chapter: ‘‘To which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?’’ Both references are from Psalm 110:1, ‘‘The Lord [Jehovah] said unto my Lord [Jesus] Sit thou at my right hand, until I make thine enemies thy footstool.’’ In the Bible we note that the word ‘‘Lord’’ in the first instance is in capital letters, which indicates it is translated from ‘‘Jehovah’’ in the Hebrew. Jesus himself used this scripture to confound the Pharisees when he asked them a question, as recorded in Matthew 22:41-46: ‘‘While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose

son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions." Although the Pharisees could not answer him, we know that Jesus will be David's Lord when David is resurrected in God's kingdom; yet when Jesus was on earth, he was David's son, having descended from David's line. We also note that this prophecy confirms that Jesus indeed has been exalted to God's right hand, to the second highest position in all of the universe.

The account in Hebrews continues, "Unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (Heb. 1:5) In this instance the Apostle Paul quotes from Psalm 2:7, "I will declare the decree: the Lord [Jehovah] hath said unto me, Thou art my Son; this day have I begotten thee." This second psalm describes the important position granted Jesus concerning earth's affairs, and how all will be forced to recognize his authority.

Hebrews 1:5 is also a quotation from II Samuel 7:14, and is intended to show the special relationship of the Father to the Son: "I will be his father, and he shall be my son." Here we see David's desire to build a house for the Lord. That privilege was denied him, but was given to his son Solomon. The account might appear to be referring to Solomon, but Paul applies it to Jesus. However, Solomon was a picture of the glorified Christ.

Hebrews 1:6 states, "When he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." This scripture is a reference to Psalm 97:7, "Confounded be all they that serve graven images, that boast themselves of idols; worship him, all ye gods." The Apostle Paul is making an important point. Any angel sent to

Israel would have greatly impressed them, yet they saw and talked to one whom Jehovah intended to exalt above the angels, and one whom the angels would worship. These same mighty angels were also intended to be our Lord's ministers, and the apostle tells us so. "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."—Ps. 104:4; Heb. 1:7

The Apostle Paul also quotes scripture which tells why Jesus was exalted above his fellows. "But unto the Son he saith, thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." We note that Jesus was destined to be exalted above his fellows (angels) of his pre-human existence, as well as above his fellows (the church) of his earthly experiences. Finally, the apostle says in Hebrews 1:10-12: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." This is a quotation from Psalm 102:25-27: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end."

This latter psalm is a most interesting prophecy. It has been suggested that it bespoke the agonizing prayer of our Lord Jesus in the Garden of Gethsemane. It is probable that in the New Testament only a few of the words spoken by Jesus on this occasion have been recorded. The following references are a complete record of what we know: Matthew 26:36-46; Mark 14:32-42; Luke 22:39-46, and John 18:1, 2. As these are similar in content, we quote only from Matthew

26:36-46: "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me." It is reasonable to suppose that much was said by Jesus in prayer that was not recorded, since the disciples were asked to watch with our Lord but could not stay awake. It appears that the first time he woke them he had been praying for at least one hour; and the words recorded in the four Gospels do not indicate a prayer of one hour's length!

We can safely assume Psalm 102 prophetically presents some of the thoughts of our Lord as he faced his final hour of trial, because Paul quotes two of the verses from this psalm in telling us that Jesus was to be the greatest being in all creation next to the Heavenly Father. It almost appears to be a quotation that is out of context. But it is not really so. As the apostle reviews the position of our Lord relative to all the angels, he is not forgetting Satan and his angels, and their

apparent triumph when Jesus was abused by the world and Israel's rulers, and put to death. This quotation starts with the phrase, "And thou, Lord, in the beginning hast laid the foundation of the earth." "In the beginning" is a very general expression and can refer to any type of beginning. There are two prominent uses of the phrase "in the beginning" mentioned in the Scriptures. (Gen. 1:1 and John 1:1) We know that at some time in God's great creative program, our planet Earth became a part of his plan. But before activating this feature of his design, God created the Logos (Jesus in his pre-human existence). Jesus was the first and last direct creation of God. (Rev. 3:14) He assisted his Father in the creative works that followed, which included preparing the earth for habitation. In Genesis 1:26 it is stated, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." The working relationship between the Father and the Son is corroborated in the following scriptures: "In the beginning was the Logos, and the Logos was with **the** God, and the Logos was **a** God." (John 1:1, Diaglott) It is noteworthy that this relationship of Jesus to the Father is made at the beginning of the Book of Hebrews. "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."—Heb. 1:1, 2

Let us examine the 102nd psalm in detail to see why the Apostle Paul quoted from it. The psalm records a prayer addressed to Jehovah. The first eleven verses seem to be expressive of our Lord's trial: his loneliness, his agony, his bitter experiences ahead. "Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart

is smitten, and withered like grass; so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and am as a sparrow alone upon the house top. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. My days are like a shadow that declineth; and I am withered like grass.” (Ps. 102:1-11) In the Book of Hebrews, chapter 5, speaking of Jesus, the Apostle Paul quotes Psalm 2:7 and Psalm 110:4. He makes the point that Jesus did not exalt himself but was appointed by God for certain tasks, and that his testings included sufferings and trials. “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.” (Heb. 5:7) As indicated in this text, Jesus underwent much stress and strain similar to that expressed in the 102nd psalm.

Verses twelve to seventeen of the 102nd psalm are an extolment of Jehovah: “But thou, O Lord, shalt endure forever; and thy remembrance unto all generations. Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer.” Jesus was able to look beyond his own personal sufferings and see Zion (the church) profit by his ransom, and he mentions this fact. The Apostle John in his Gospel has the least to say about our Lord’s prayer in Gethsemane, stating only: “When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he

entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons." (John 18:1-3) Yet prior to their going to the garden, John recorded a beautiful prayer by Jesus on behalf of the church in the 17th chapter of his Gospel. The spirit of that prayer can be summarized in the thirteenth verse of Psalm 102, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." The sixteenth verse voices the important fact: that when the church class is completed, the glory of the Lord (Jehovah) shall appear: "When the Lord shall build up Zion, he shall appear in his glory." This same thought is expressed in Isaiah 60:1: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

In the following verses, it appears that Jesus through the prophet looks beyond the experiences of the church and toward the time when his ransom will benefit the world. "This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord." (Ps. 102:18-22) The world of mankind is described as "prisoners" (SRV), and as those "appointed to death" (SRV "doomed to death.") In the Rotherham Translation, the footnote indicates that a proper expression would be "sons of death." All of these are apt descriptions of the world of mankind under the condemnation of death. This prophetic psalm of Jesus' prayer tells of Jehovah looking down upon the earth and hearing the groanings of the prisoners, and his determination to set them free; we can see that Jesus was aware that this was possible

only through his willing sacrifice. As Jesus contemplated his final hours ahead, he saw the end result would be the assembling of peoples and kingdoms “to serve the Lord [Jehovah].”—vss. 21, 22

Jesus was reminded of the stark reality of the moment before him, “He weakened my strength in the way; he shortened his days.” (Ps. 102:23,24) This reminds us of the words recorded by Mark, “And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.”—Mark 14:36

The remainder of Psalm 102:25-28 are the words of the Father in answer to his Son’s prayer: “Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee.” Two of these verses are quoted by the Apostle Paul in Hebrews 1:10-12. Thus when Jesus faced his darkest hour—when this present evil world under the domination of Satan was clamoring for his life—God assured him of a resurrection to everlasting life. Furthermore, Jesus was assured that this evil world would pass away; it would be as an old coat so badly worn-out that it is discarded and changed. “They all shall wax old as doth a garment: . . . they shall be changed; but thou art the same, and thy years shall not fail.”

Before Jesus went forth to face the mob—members of the race he originally helped to bring forth when he assisted his Father in the creative work, and which now spat upon him, cursed him, and shouted “crucify him”—God assured him that these who were under Satan’s influence would not prevail. Neither would Satan nor any of his angels triumph over Jesus; but with the Father’s help, he would overcome.

Hence, Paul quotes this remarkable prophecy to show that the position of our Lord's greatness was prophesied, including his overcoming of Satan and the fallen angels associated with him.

A closer analysis of this prophecy is worthy of our attention. First, it should be noted that "the earth and the heavens" which were formed by the Logos, working with his Father (see also Hebrews 2:10), are sometimes used as symbols for the social order or arrangement on the planet Earth, and the spiritual ruling powers, respectively. The use of "earth" and "heavens" in this way occurs many times in the Scriptures. The Apostle Peter uses these symbols in II Peter 3:6-12 to tell us that the social arrangement on earth (symbolized by the literal earth) and the heavens (the spiritual powers) of the first age, perished in the Flood. The present symbolic earth and heavens are doomed to perish by fire, that being used as another symbol to illustrate a complete destruction. Then Peter tells us that a new earth and a new heavens are to be created wherein dwelleth righteousness. This was also prophesied by the Prophet Isaiah, "For, behold I create a new heavens and a new earth: and the former shall not be remembered, nor come into mind."—Isa. 65:17

We know from other scriptures that the physical earth and the physical heavens are not to be destroyed and replaced by a new planet and a new celestial sphere. In another prophecy the social arrangement on earth is also pictured by a garment. (Isa. 51:1-6) This is a prophecy of the coming promised kingdom of God, following the passing away of the present symbolic heavens and the earth. In this instance, the identical phrase in Psalm 102:16 and Hebrews 1:11 is also used, namely, "The earth shall wax old like a garment." The picture is one of the planet Earth wearing a garment that is old, tattered, and worn and is to be taken off and discarded. This then is the meaning of "the [symbolic] earth being burned up" or "passing away" and is consistent with

Ecclesiastes 1:4, which says, “the [literal] earth abideth forever.”

All these prophecies concerning Jesus have been or are in the process of fulfillment. We can rest assured, therefore, that other prophecies concerning his kingdom will be fulfilled as well. As God, “with whom is no variableness, neither shadow of turning” (James 1:17), is unchangeable and will bring to pass all that he has promised, so also is his Son Jesus, “the same yesterday, and today, and forever.” (Heb. 13:8) It is assuring to know that neither the Father nor the Son will ever change in their love, their power, their wisdom, and their justice.

The Apostle Paul concludes the matter with the logic of the remaining verses: “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:13, 14) “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak.”—Heb. 2:1-5

The conclusion of the matter should be clear to us. Since we have been privileged to hear His Son and be invited to share in his experiences, let us not neglect this most wonderful opportunity but let us show our appreciation to God for his favor and love. It is an honor that has not been extended to angels, but to us, because it is God’s purpose to have us share in the future inheritance of Jesus, his beloved Son. □

Christian Life and Doctrine

“Who Gave Himself a Ransom”

“The man Christ Jesus . . . gave himself a ransom for all, to be testified in due time.”—I Timothy 2:5,6

IN THE Old Testament, the Hebrew word generally translated ransom is “kohpher,” which has the primary meaning of a covering. One of the interesting uses of the word kohpher was by the Prophet David in Psalm 49:7: “None of them can by any means redeem his brother, nor give to God a ransom for him.” The context of the psalm elaborates on the fallen, hopeless, condition of the human race and the quoted part of the scripture seems to recognize that to be released from this hapless state and receive a covering for their sins and weaknesses, it was going to require someone who was qualified to die in the sinner’s place.

In our theme text, the Greek word translated ransom is “antilutron,” which means a redemption price or a price to correspond. The Apostle Paul tells us that Adam was not deceived; he was a willful sinner and justly condemned to death. He lost his right to life, with no promise for a subsequent life. The scripture simply states that “dust thou art, and unto dust shalt thou return.”—Gen. 3:19

All of mankind inherited Adam’s condemnation; all are sinners and, therefore, none of them could stand before God in the sense of justifying themselves. This being so, neither could any one of them justify another. This brings us to the use of the word ransom in the New Testament. Adam was created perfect in the Garden of Eden and until he sinned he was perfect. In order for Adam to be ransomed, it required an exact corresponding price to take his place in death. There

was no man on the earth who could qualify except the man Christ Jesus. The Scriptures tell us that Jesus was holy, harmless, undefiled, and separate from sinners. Thus he was able to give himself an acceptable ransom for Adam, and hence for all who inherited Adam's condemnation, which will be testified in due time.

To fully understand the transaction, it is necessary to appreciate why the apostle, in our theme text, specified that Jesus was a man. He was not always in the likeness of men. In his pre-human existence the Scriptures refer to him as the Logos, "the beginning of the creation of God." (Rev. 3:14) The account in Colossians 1:15-20 states that before he was made flesh the Logos was associated with the Father as his instrument in the creation of all things that are in heaven and in the earth. This great spirit being was willing to give up his glory in the spiritual realm. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:7,8

The father of Jesus was God, not Adam. He, therefore, did not inherit adamic condemnation, but was born into the world as a perfect human being. When, at the age of thirty, he presented himself to John the Baptist at the river Jordan, Jesus was the exact corresponding price for the perfect man, Adam, who had sinned in the Garden of Eden. One of the beautiful prophecies concerning the attitude of Jesus as he presented himself at Jordan is found in Psalm 40:6-8, which reads: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." When it was revealed to Jesus that the animal sacrifices, which were a part of the Law Covenant, did not accomplish reconciliation with God, but were really a foreshadowing of himself—that he was the

one pictured in those sacrifices—he gladly yielded himself to do God's will.

The Apostle Paul, in elaborating on this prophecy, states in Hebrews 10:8,9: "Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the Law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." In other words, the ordinances of the Law requiring animal sacrifices as a typical atonement for sin were done away with and Jesus established a new arrangement by complying with God's will and offering himself. This sacrifice is the real atonement for sin. (See also Heb. 9:12, Col. 2:14) In Hebrews 10:12 this thought is expressed by the apostle, "But this man, **after he had offered one sacrifice for sins for ever, sat down on the right hand of God.**"

This is not all there was to God's new arrangement. When Jesus agreed to take Adam's place in death, he agreed that his flesh—his being as a man—would take Adam's place in the dust of the earth forever. This, of course, meant that Jesus, as a man, must go out of existence. But God's plan required that Jesus was to be the Mediator of the New Covenant. It was to be under the terms of this covenant that the world of mankind would receive the benefits of the ransom price. (Heb. 8:9-13) How was this to be accomplished? We learn that it was done in a most direct and effective manner. At the river Jordan Jesus was begotten by the Spirit to a new life. The account of his baptism as recorded in Matthew 3:16,17 reads: "Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he [John] saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

This new life to which Jesus was begotten eventuated in his birth by means of a resurrection from death to the divine

nature—the plane of life enjoyed by God himself. This is confirmed in Hebrews 10:12 which says that after he had offered himself he “sat down on the right hand of God.” This exaltation to the divine nature was not automatic, or else the transaction that was to provide the ransom price could have been completed when Jesus offered himself to be baptized by John in the river Jordan. God, in his wisdom, required that Jesus be tried and tested to the point that there could never be any question concerning his loyalty and faithfulness to the Heavenly Father and his divine principles. Therefore, for three and one-half years he was subjected to the contradiction (opposition) of sinners against himself.—Heb. 12:3

The Apostle Paul speaks of this period of testing and proving, as for the purpose of perfecting the new spirit-begotten mind of Jesus. In Hebrews 5:8,9 we read: “Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author [cause or means—margin] of eternal salvation unto all them that obey him.” Jesus, before his spirit-begotten at Jordan, was a perfect man. We are told that “the natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14) Therefore, when Jesus was spirit-begotten, his mind was given the capacity to discern and appreciate spiritual things. The hidden mysteries and secrets of God’s plans and purposes were revealed to him. (1 Cor. 2:10) When, in the account of Jesus’ baptism, it is stated that the “heavens were opened unto him,” we find that the word “heavens” is translated from a Greek word having the implied meaning of “the Gospel” (Strong’s Concordance), or previously hidden secrets concerning the kingdom of heaven. Jesus became the steward of the Gospel message and was given the responsibility of proclaiming it.

In a prophecy concerning his responsibility to proclaim the glad tidings, we read: “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 brokenhearted, 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.” (Isa. 61:1,2) As we read the account given to us in the Gospels concerning the ministry of our Lord, we are impressed with his dedication and his singleness of purpose. He was faithful under difficult and trying circumstances, even to his death on the cross. Because of this faithfulness he was resurrected and exalted to the divine nature. (Phil. 2:9) The Apostle Paul, in his trial before King Agrippa, explained “that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.”— Acts 26:23; I Cor. 15:20

When Jesus died on the cross he provided the ransom price for father Adam and all of his descendants. But the value of his sacrificed life was not immediately applied for Adam, nor has it yet been applied to effect the release of mankind from adamic condemnation. The Heavenly Father designed that this great thing of value should be used in a very specific way. This brings us to a consideration of what the Apostle Paul meant when he stated in our theme text that Jesus “gave himself a ransom for all to be **testified** in due time.” (I Tim. 2:6) The word “testified,” according to Professor Strong, means “evidential” or “evidence given.”

The manner in which the ransom price is used or made effective is included in the general thought of the “philosophy of the ransom.” Specifically, it is referred to by Bible Students as the “sin offering.” It is the sin offering because it shows how the only meritorious offering for sin that could ever be given is used by the Heavenly Father to bring about the eventual eradication of sin.

In Hebrews 9:24 the Apostle Paul tells us that Jesus did not enter “into the holy places made with hands, which are

figures of the true; but into heaven itself, now to appear in the presence of God for us." This is an obvious reference to the Day of Atonement rituals, performed as a part of the Law Covenant arrangement, which the apostle states were "figures of the true." The details of this very special day for the nation of Israel are described in Leviticus, chapter sixteen. In the account we learn that Aaron, the high priest, took the blood of the bullock, which represented his own blood or life poured out, and went with it into the Most Holy and sprinkled it upon the Mercy Seat to make an atonement for sins for himself and for his house. Jesus did likewise in the antitype. When he appeared in the presence of God for us, the merit of his sacrificed life—or the ransom price— was applied on behalf of the church of the firstborn of the Gospel Age. It is important to note that the merit of Christ's sacrifice was not applied, at that time, on behalf of the world of mankind but only for the footstep followers of Jesus.

The Apostle Paul describes this phase of God's plan of redemption as a mystery, "even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:26,27) These enlightened ones have been justified by the blood of Christ in order that they may have the privilege of sharing in the suffering and death of our Lord, with the hope that, if faithful, they may also share with Jesus in the privilege of dispensing blessings to the world in the kingdom.—Rom. 12:1; Rom. 8:16,17; II Tim. 2:10-12

At the end of the Gospel Age, when the last of these footstep followers of Jesus has gone beyond the veil, the merit of Christ's death—the ransom price—will be released and will then be available to be applied in the Millennial Age on behalf of the balance of the human race. In the type, or figure, this was pictured by the sacrifice of the Lord's goat, which typified the sacrifice of the church of the Gospel Age.

The account states that exactly the same thing was done with the blood of the goat as was done with the blood of the bullock. But it is important to note that the blood of the Lord's goat was applied for the sins of the people, which pictured the second application of the efficacious blood of Christ. So with the faithful footstep followers of Jesus, when the last members have been tried, tested, and found faithful their sacrifice will be ended, and the merit of Christ's sacrifice—the ransom price—will be available to be applied on behalf of the people.

The world of mankind will have abundant evidence then that the benefits of the ransom have been made available to them when through the "blood of the covenant," the New Covenant is inaugurated. It is then that Christ and his church—those who were developed during the Gospel Age—will, under the terms of the New Covenant, bring blessings to all the families of the earth. The Apostle Paul, quoting from Jeremiah's prophecy, describes this wonderful day: "He [Jesus] is the mediator of a better covenant, which was established upon better promises. . . . For this is the covenant that I will make with the house of Israel [and all of mankind] after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. 8:6,10-12

And so we praise the Lord for the Apostle Paul's assurance that "this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—1 Tim. 2:3-6 □

Your Questions

Must All Die?

The Apostle Paul wrote, "As in Adam all die." (I Cor. 15:22) He also wrote that life will come to the people through Christ. I understand that this will be by means of a resurrection which will take place during the thousand years of Christ's reign. Will it be necessary for every individual member of the human race actually to die before the full establishment of the kingdom?

NO! PAUL'S statement that "in Adam all die" simply means that it was through Adam's transgression of divine law that death entered into the world. But through Jesus all are to be released from this penalty and given an individual opportunity to live forever. Actually the penalty that came upon Adam was not dying, but death—eternal death had it not been for the fact that redemption was provided through Christ!

Adam and his race will be raised from the dead, not because they paid the penalty for sin through the process of dying, but because another paid it for them, even Jesus, who gave his flesh, his humanity, for the life of the world.—John 6:51

While waiting for the outworking of his plan of redemption on behalf of the human race, God in his wisdom permitted each generation to fall asleep in death until his due time would come for their release from the penalty imposed upon them through Adam. With the full establishment of the kingdom and the application of the blood of Christ upon the mercy seat for them, they will be awakened and put on probation for everlasting life.

Obviously the generation living when the times of restitution begin will not need to go into death in order to pay the penalty for sin, for Jesus died for them as well as for all the previous generations. To say that they have to die would be to imply that divine justice required more than the payment of the penalty by Jesus, "who gave himself a ransom for all."—I Tim. 2:3-6

Who Is the Devil?

Is the Devil referred to in the Bible a real individual, or merely an evil principle? If the Devil is a person, who created him?

IT IS evident from the Scriptures that there is such a personality

as the Devil. He is of higher order of creation than man, and when created was holy and in harmony with God. Under the title, "king of Babylon," Satan is referred to prior to his fall into sin as "Lucifer, son of the morning." (Isa. 14:12) In Ezekiel 28:15 we are informed that he was perfect "till iniquity was found in" him. Lucifer was created by God, and all God's work is perfect.—Deut. 32:4

There are many texts of Scripture which refer to the Devil, and it would be difficult to apply them to an evil principle. Jesus said, "I beheld Satan as lightning fall from heaven." (Luke 10:18) Addressing Lucifer, which was Satan's former name, Isaiah wrote, "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High."—Isa. 14:13, 14

In Ephesians 2:2 the Devil is referred to as "the prince of the power of the air, the spirit that now worketh in the children of disobedience." In II Corinthians 4:4 he is called "god of this world" who has "blinded them that believe not, lest the light of the glorious Gospel of Christ . . .

should shine unto them." Peter speaks of the Devil as an "adversary," who, "as a roaring lion, walketh about, seeking whom he may devour."—I Pet. 5:8

The Bible assures us that in God's own due time the Devil will be bound, and ultimately destroyed. (Rev. 20:1,2; Isa. 14:19) In Revelation 20:9,10 Satan is shown as being destroyed in the symbolic "lake of fire." In this text the King James Version of the Bible says that he will be "tormented." The Greek word here translated "tormented" is **basanizo**, a derivative of **basanos**, which Prof. Strong defines as "touchstone." The thought evidently is that although Satan will be destroyed, he will be held as a touchstone in the minds of the people—an example of the terrible results of a course of willful opposition to the Creator of the universe, the great God of love and mercy.

Not Inspired

John 21:25 reads, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Certainly this is not literally true, but how do you explain it?

THIS statement is not a part of the inspired record. It does not appear in the earlier manuscripts available today. It was evidently added to the manuscripts from which the King James Version of the Bible was translated by some overzealous copyist. Since this grossly exaggerated statement is not properly a part of the Bible, it does not need to be explained.

God's Wrath

Romans 1:18 reads, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." How do you explain this text in view of the fact that the righteous suffer as well as the wicked?

THE "wrath" of God referred to in this text is the just sentence of death that was entered against Adam and his race because of original sin. The truth of God, his will for his human creation, was made known to Adam, but he did not adhere to it. For selfish reasons he was willing to disobey God's law. When he did, God withdrew his favor from him.

In Psalm 30:5 we read concerning God, "His anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." When God withdrew his favor

from the human race the people began to die, and death has been prevalent throughout the earth ever since. God's wrath, the withdrawal of his favor, is manifested on every hand. Every tombstone, every funeral procession, every hospital, every ache and pain, give evidence that death is reigning over the human race.

And certainly, as the psalmist declares, this results in much weeping, and has done so through the entire "night" of the world's sad experience resulting from disobedience to divine law. But it will not last forever. "Joy cometh in the morning," the psalmist assures us. That will be the morning of earth's new day which is to be ushered in by the establishment of Christ's kingdom.

So far as suffering and death are concerned which have resulted from original sin, the righteous and the wicked share these experiences together. By faith the righteous recognize, however, that the Lord is dealing with them in a way to prove their worthiness to live and reign with Christ in his kingdom. These live above the "groanings" of the present, and joyfully look forward to the time when the whole creation will be delivered from the bondage of sin and death.

Weekly Prayer Meeting Texts

MAY 7—Woe is unto me, if I preach not the Gospel.—I Corinthians 9:16 (Z. '03-174 Hymn 70)

MAY 14—Speaking the truth in love, . . . grow up into Him in all things, which is the head, even Christ.—Ephesians 4:15 (Z. '03-200 Hymn 78)

MAY 21—All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.—II Timothy 3:16, 17 (Z. '97-170 Hymn 22)

MAY 28—Therefore we are always confident, knowing that, whilst we are at home in the body [so long as we feel entirely contented with present conditions—ourselves and our surroundings], we are absent from the Lord.—II Corinthians 5:6 (Z. '97-305 Hymn 47)

RADIO TOPICS FOR MAY

3—The Faith of Our Fathers
10—Science and Creation
17—The Church

24—Whosoever Believeth
31—The River of Life

“THE CHURCH”

To be discussed by
‘FRANK and ERNEST’

WBMA—1400—9:00 a.m.
SUNDAY, MAY 17

Tune in this discussion, and send for a free copy of “The Church.” Write to:

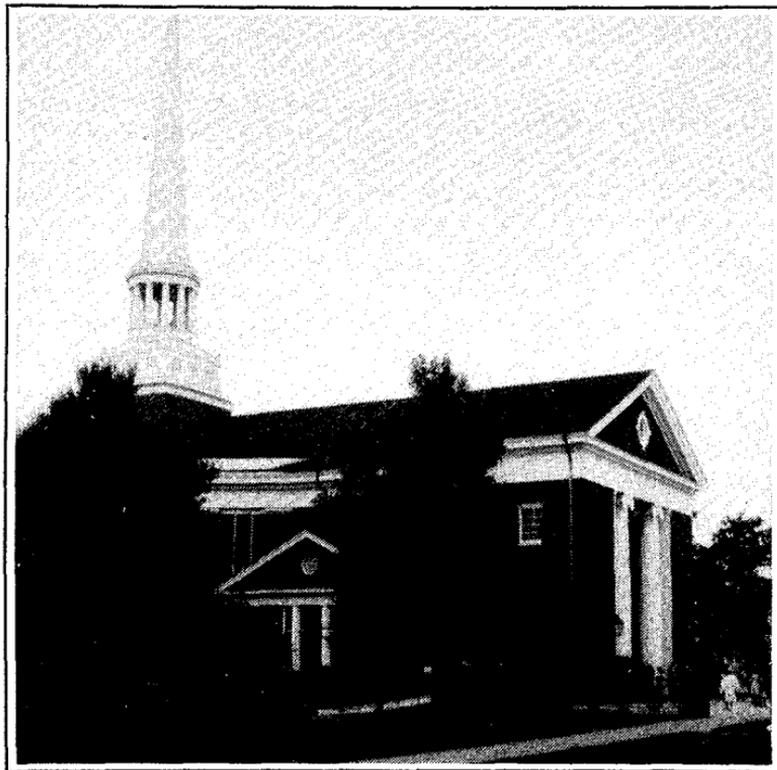
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Box 60, Dept. N, General Post Office
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For Your Newspaper

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

MAY SPECIAL: On Sunday, May 17, “Frank and Ernest” will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

Talking Things Over



General Convention Bulletin

August 1-6, 1981

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.”—Romans 13:12

THE sessions for the young people are among the more important activities of the General Convention. The program

for the young adult group is finalized and a brief outline follows. The overall theme will be, "In the World but Not of It." It is planned to stress certain doctrinal truths as well as Christian living relevant today. General lessons will include such topics as: (1) God's law for everyday living, (2) A conscientious objector's mock trial—it is planned to stress the seriousness of a C.O. stand, (3) The Vow, (4) Knowledge and doing—is there a difference? (5) The Time of Trouble, (6) I Corinthians, chapter 13—practical applications of love.

Some of the doctrinal topics to be discussed are: (1) The Covenants, (2) The Chart of the Ages, (3) Faith, (4) The Holy Spirit, (5) Justification, (6) Evolution. A question meeting is also planned.

As has been the custom in past years, plans have been made for lounge sessions each evening. Some of the topics that will be discussed are: (1) Consecration, (2) Marriage and dating, (3) Decision making, (4) Peer pressure.

The committee urges the young adults who are planning to attend the convention to write immediately for notebooks. Address your request to either:

Mr. Stephen Suraci
19 River Road
East Haven, CT 06512

or

Mr. Richard Suraci
171 Johnson Road
Hamden, CT 06518

The theme for this year's eight to twelve-year-old group will be "God—His Works and His Words." This subject will center around God, the Creator, and the orderliness and harmony of his works of nature, and also of his written word. Plans are being made to present this program in a way that will be appealing and impressive to this age group. Notebooks will be provided in advance and we urge those plan-

ning to attend to write for their copy, including name, address, and age at time of convention, to:

Stanley Jeuck
587 Queens Mirror Circle
Casselberry, FL 32707

Arrangements are being made this year for a pre-school nursery, to accommodate children three to five years of age. Those wanting to take advantage of this service, please write in advance for information no later than July 1st, to:

Vickie Balko
321 Kentia Road
Casselberry, FL 32707

The General Convention Committee met in Detroit on March 27 and completed the regular convention program. Some of the interesting highlights will be six doctrinal topics assigned to capable brethren: (1) Types and shadows, (2) The Lord's second presence, (3) Precious promises to the church, (4) Precious promises to the world, (5) Fruits and gifts of the Spirit, and (6) Prayer. We expect that these sessions will be the best attended meetings at the convention.

There will be a baptismal service on Tuesday in Goodrich Chapel and an immersion service in a church. The panel discussion on Monday will consider the very interesting subject, "Unity and the Faith." The question meeting on Thursday will be unusual in that, instead of using questions submitted by the brethren, the panel will consider questions that are most frequently asked by the public and the friends, and have been accumulated for this occasion.

A great blessing is in store for us at the Bible Students General Convention to be held at Albion College, Albion, Michigan, August 1-6, 1981. Make your plans now to attend. □

English Recorded Lecture Service

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Direct your requests to:

Mrs. P. Stracy
3 Hillgrove Avenue
Yeovil, Somerset
England BA20 2LP

I know not the way that's before me,
The joys or the griefs it may bring,
What clouds are o'erhanging the future,
What flowers by the wayside may spring.
But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
"He knoweth the way that I take."

Obituaries

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

- Brother Steve Erdely, West Newton, PA—March 2. Age, 87.
Brother Mitchell C. Barzyk, Detroit, MI—March 6. Age, 62.
Sister Margaret Interisano, Chicago, IL—March 6. Age, 64.
Sister Vera Watson, Perth, Australia—March 11. Age, 84.
Brother Carl Wilk, Buffalo, NY—March 13. Age, 66.
Brother Stanley Zawacki, Detroit Polish Ecclesia—March 15. Age, 87.
Sister Lillian Schurr, New Brunswick, NJ—March 24. Age, 94.

Speakers' Appointments

| P. HATGIS | | G. RICE | |
|----------------------|--------|------------------------|--------|
| Sayville, NY | May 3 | Buffalo, NY | May 1 |
| | | Jackson, MI | 2,3 |
| | | Toledo, OH | 4 |
| G. JEUCK | | Elyria, OH | 5 |
| New London, CT | May 17 | Columbus, OH | 6 |
| Pottstown, PA | 31 | Greenfield, OH | 7 |
| | | Roselle, IL | 9 |
| K. NAIL | | Milwaukee, WI | 10 |
| Sacramento, CA | May 13 | Minneapolis, MN | 11 |
| Vancouver, B.C. | 16, 17 | Winnipeg, Man. | 12 |
| Asilomar Convention | 22-25 | Stenen, Sask. | 13 |
| | | Porcupine Plain, Sask. | 14 |
| G. PASSIOS | | Prince Albert, Sask. | 15 |
| New Haven, CT | May 31 | Fort McMurray, Alta. | 17 |
| | | Lethbridge, Alta. | 19 |
| E. K. PENROSE | | Asilomar Convention | 22-25 |
| West Newton, PA | May 10 | | |
| | | J. TATE | |
| L. POST | | Middletown, NY | May 10 |
| West Newton, PA | May 10 | Philadelphia, PA | 17 |
| Asilomar Convention | 22-25 | | |
| Palo Alto, CA | 27 | F. S. WASSMANN | |
| San Francisco, CA | 28 | Allentown, PA | May 10 |
| Sacramento, CA | 29-31 | | |

BRITISH SPEAKERS' APPOINTMENTS

| | | | |
|-----------------------------|-----------|-----------------------------|-----------|
| F. BINNS | | Yeovil Convention | 22-26 |
| Yeovil Convention | May 23-26 | Hitchin, England | 30, 31 |
| Reigate, | June 13 | Bad Hersfeld, Germany | June 5-8 |
| C. BOUGHTON (U.S.A.) | | E. LANKFORD (U.S.A.) | |
| Reigate, | June 7 | Aldersbrook, England | May 3 |
| Chesham Convention | 13, 14 | Mulhouse, France | 8-10 |
| Hitchin, | 18 | Donegal, Ireland | 13-15 |
| Aldersbrook, | 21 | Dunoon and Fife, Scotland | 16, 17 |
| Chesham | 23 | Bridlington, England | 20 |
| B. BROWN (U.S.A.) | | Barnsley, England | 21 |
| Aldersbrook, England | May 3 | Yeovil Convention | 22-26 |
| Mulhouse, France | 8-10 | Hitchin, England | 30, 31 |
| Donegal, Ireland | 13-15 | Bad Hersfeld, Germany | June 5-8 |
| Dunoon and Fife, Scotland | 16, 17 | R. ROBINSON | |
| Bridlington, England | 20 | Yeovil Convention | May 23-26 |
| Barnsley, England | 21 | Bridlington, | June 27 |

Conventions

COVINA, CA, May 3—Azusa Pacific College, Alosta Ave. (Hwy. 66) and Citrus Ave., Azusa. Mrs. Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

HARTFORD, CT, May 3—The Center School, 50 Chapman St., East Hartford. Mrs. Daniel Slivinsky, 42 Andrew Drive, East Hartford, CT 06108
Phone: (203) 289-0116

WEST NEWTON, PA, May 10—The Monesson and West Newton Ecclesiastical Spring Convention. Sewickley Grange Hall. Mr. Mike Balko, 501 Pittsburgh St. 15089

VANCOUVER, B.C., May 16, 17—J. & S. Delux Hall, 114 W. Broadway, Vancouver, B.C. Mr. Frank Rush-ton, 4880 Highlawn, North Burnaby, B.C. V5C 3T1
Phone: (604) 299-0049

ROCHESTER, NY, May 17—YMCA, 100 Gibbs St. Mrs. Mary Harold, 39 Bleille Terrace 14621

SAN FRANCISCO, CA, May 22-25—Asilomar Convention. Mr. Wm. G. Blong, 713 Sycamore Ave., San Bruno, CA 94066
Phone: (415) 588-3982

ENGLAND, May 23-26—Home Gathering at Yeovil. If accommodation is required please contact Mrs. P. Stracy, 3 Hillgrove Ave., Yeovil, Somerset.
Phone: 0935-25870

WATERBURY, CT, June 7—YWCA,

80 Prospect St. Ms. Anna Tsimonis, 227 Willow St. 06710

ALLENTOWN, PA, June 12-14—New York-Allentown Joint Convention. Cedar Crest College, Cedar Crest & Hamilton Blvds. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077
Phone: (215) 253-6715

PONTIAC, MI, June 13, 14—Southfield Masonic Temple, 26595 Evergreen Road, Southfield. Ora C. Lockwood, 110 W. South Blvd., Rochester, MI 48063
Phone: (313) 852-4267

PORTLAND, OR, June 26-28—Lewis and Clark College, Templeton Center, Council Chambers, S. W. Palatine Hill Rd., Portland. Mrs. Dawn Krupa, 11980 Zion Hill Dr., Gresham, OR 97030
Phone: (503) 658-4115

LOS ANGELES, CA, July 3-5—Golden State Masonic Temple, 933 So. Hoover St., Los Angeles. Mr. Michael R. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272
Phone: (213) 454-5248

PRINCE ALBERT, SASK. July 3-5—East Central School, Prince Albert. Mrs. Connie Melnyk, P.O. Box 152, Domremy, Sask.
Phone: (306) 423-5449

VERNON, B.C., July 11, 12—Fernets' Home, Pearson Rd., Vernon, B.C. Mrs. Kay Phillips, 386 Clifton Rd., Kelowna, B.C. V1V 1A5
Phone: (604) 542-6858