

# The Dawn

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# Highlights of Dawn

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## Today, Tomorrow in Prophecy

EVERYONE knows that something big is taking place in the history of the world. Many of the world's intelligent men have looked into the future with hope that the inequitable conditions which now exist in earth's society will soon give place to a better understanding between peoples and nations. Many men of high ideals have unselfishly devoted years of their lives in an endeavor to bring about conditions better than those which now exist. They hope for a time, somewhere in the future, when this world of ours will not be divided by strife, nor by national interests, but united as one world, for the common good of all.

At the turn of the century, Christian nations were assured by their leaders that within this century's swinging portals a golden age of peace and goodwill would become the heritage of man, because he had at last learned that war and hate were unable to bring about peace, the desire for which still persists and lingers in human hearts. We are now living in the last half of the century, and still wars have not ceased, nor have they abated. Rather, during the last seventy years wars have increased, both in the number of people involved and in their power to destroy.

So today, at a time of severe international tensions, we hold in our hands the power to annihilate every living thing, and we ask ourselves, what does the future hold? Does it hold the hope of universal peace, or does it hold only forebodings of terrific destruction to come because of human folly? This is an important question for every thinking person to consider. Where shall we look to find the answer? Can the statesmen of

today give us the answer? We do not think so—neither do you. Can the Bible answer the question? Can the Word of God tell us what the future holds for humanity? We believe that it can, and that it does. And that is where the study of prophecy plays a part, that we may be informed of the future purposes of the divine plan for man.

About one-third of the Bible is prophetic. The prophets of the Bible were inspired teachers. They foretold many events which have already come to pass—many that are now being fulfilled—and many events which await future fulfillment. So if we really desire to know what has happened in the past in the development of God's purposes for man, or what is actually taking place today, or what the future holds for the human race, it is incumbent upon us to study the prophecies of the Bible, that we may be informed.

When we look into the future through the eyes of prophecy, we find that the message of the Bible is not one of fumbling uncertainty, but of definite assurance. Not long ago, in a meeting of business men, one of America's greatest business executives said, "Unfortunately there is no such thing as a future certainty." That sounded good, but is that statement true? It may be true concerning the future of business, concerning the gyrations of the stock market, concerning the immediate prospects of peace or war. But the statement that "there is no such thing as a future certainty" is wrong as far as it concerns God's future purposes for the human race. To give us knowledge of the future is the reason God sent his prophets, and their power to predict was from him. Thus inspired, they spoke for him as they announced with assurance and certainty what the future holds for humanity.

II Peter 1:19-21 says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any private interpretation." That is, it is not merely the words of the prophet, "For the

prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Spirit."

"A light that shineth in a dark place"—that is the Bible's definition of prophecy. Descriptive, is it not? Darkness covers the earth today, gross darkness the people. We are traversing a dangerous road. But just as a lantern, or a flashlight, may aid to show us our path in the dark, so prophecy is a light shining in this dark world, showing us the way to proceed, in harmony with the expressed will of God.

In verse nineteen of this text we read the expression, "a more sure word of prophecy." Prophecy is history written in advance. Only God could write history like that, telling what must shortly come to pass. And because he has written it, it is sure, indeed. And in the same verse the apostle continues, saying, "Whereunto ye do well that ye take heed." Many of the worldly-wise today are not taking heed. Many are wise today, but wise in their own conceits, and wisdom has become to them a snare. Jesus condemned the wise ones of his day for their inability to see the signs of the times; and so in our day, many of the wise according to this world's wisdom are blind, and in perplexity and fear of the future.

And none are more blind to the great changes which are impending than the leaders of science and religion who have not taken heed to the sure word of prophecy. Only a "fool hath said in his heart, There is no God." (Ps. 14:1) And so these blind, wise fools, who think they can bring in the golden age of science, will be disappointed, for the Bible says they cannot. The child of God, however, does not fear for the future because faith in the prophecies of God casts out fear through an understanding of the purposes of God. Faith and fear cannot live in the same heart.

The prophecies to which we do well to heed were not understood by those who uttered them, for it was not time for them to be understood. As an example, Daniel made a prophecy. He wanted to understand it, but was told, "The words are closed up and sealed till the time of the end."

(Dan. 12:8,9) The Apostle Peter also said that the prophets inquired and searched diligently to understand the things which they had spoken as God's mouthpieces, but they could not. They had been used as servants of God to lay up treasures of wisdom and knowledge for us who, today, take heed to the sure word of prophecy, which reveals the purposes of God in the affairs and events of mankind.

But someone may ask, "How can we be sure that the prophecies are accurate?" That is a good question. Let us look at the prophecies of the Bible which are already fulfilled.

After the betrayal in Eden, God said to the serpent (representative of Satan), "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) This was the first prophecy concerning a Savior and Redeemer who was to come to the world. He was not to be of the seed of Adam, but the seed of the woman as far as his humanity was concerned. Had he been of Adam's seed, he would have partaken of Adam's condemnation, therefore unable to "redeem his brother, nor give to God a ransom for him."—Ps. 49:7

But the seed of the woman pointed forward to Christ, who was to be born of a virgin. Hundreds of years before Jesus was born, the prophet of God spoke concerning him, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14) The seed of the woman, our Lord Jesus Christ, came in fulfillment of this prophecy.

Micah 5:2 tells us, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." Bethlehem the beautiful was to be the place of his birth, according to this prophecy, and so it was. His virgin mother, the village of his birth—these are not opinions, they are facts of history. Could the infant Jesus have shaped the

accomplishment of these predictions made hundreds of years before?

But these are only two events—there are many more. The death that he should die; the cup that he should drink; the sepulchre in which he should be laid—could Jesus, the man, have shaped their accomplishment to exactly fulfill the prophecy? The length of time he spent in the tomb; his resurrection from the dead; the sending of the Holy Spirit to his disciples at Pentecost—all were predicted; all were beyond human conclusions, or contrivance; but all were accomplished. Cannot these be recognized as being by the hand of God? Is not this evidence of the accuracy of the sure word of prophecy in past performance? That all these prophecies were fulfilled in one life is sufficient reason for Jew or Gentile to consider the clear implication that Jesus Christ was the Son of God.

As the prophecies which applied to times past have accurately come to pass, so today many prophecies are being fulfilled. Some of these refer to the return of the Jewish people to their homeland. Everyone knows that this is an event of modern history. The facts presented by their return are within themselves sufficient evidence to prove that we are living at a time when the prophecies of the Bible are even now in course of fulfillment.

The survival of the Jewish people is itself a rare event in human history. Many nations besides Israel have lost their independence under the heel of their invaders. But no people other than Israel who were so scattered have been able to preserve their identity for centuries, and finally manifest a capacity to recuperate. But Israel has accomplished this.

For long centuries Israel wandered to the ends of the earth, without a homeland, but she never lost her undying hope to return some day to the land of Palestine. This hope, based on great faith, has been rewarded, and so today Israel in her promised land is one of the political realities of our time—a wonder to the believers in prophecy and to unbelievers too.

At a time when many strong governments have become weak; at a time when empires have collapsed; at a time when conflict and turmoil have beset existing kingdoms and governments, Israel has been reborn. Its birth has arrested the eyes of the world. Why? Because everyone knows that the prophecies have declared that she would come back. Everyone knows that "the mouth of the Lord hath spoken it."

Four thousand years ago the land of Israel was promised to Abraham, the father of the Jewish race. The nation of Israel, therefore, as it exists today, is more, much more, to the student of the Bible than a historical event—it is the fulfillment of a Bible prophecy! No serious-minded person will lightly assume that Israel just happened. She overcame too many obstacles to have been like Topsy and "just grewed." Her existence fulfills a promise made by God long centuries ago, and recorded in Genesis 13:14, 15 as follows: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever."

As students of prophecy, we cannot but be thrilled at what we see in Israel today. Two million six hundred thousand Jews live in Israel. Everywhere one senses the pioneering spirit that leads to toil and sacrifice as a wilderness is being transformed at least to a semblance of the land that formerly overflowed with milk and honey.

To the student of prophecy, Israel is not merely a political, but a religious event. It is a beehive of activity as the problems of agriculture and industry and government present themselves for solution, and we watch with interest and hail with joy every token of blessing which we see coming to this people.

Twenty-five hundred years ago Jeremiah prophesied the return of the Jews to Palestine. "Therefore, behold, the days

come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.”—Jer. 16:14-16

Amos 9:14, 15 says: “I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them saith the Lord thy God.”

And again Jeremiah says, “And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hands of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.”—Jer. 32:43, 44

Isaiah tells us: “I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.”—Isa. 41:18-20



Today, one can see evidence all over Israel that these prophecies are being fulfilled. God's dealings with Israel constitute one of the keys which unlock the prophecies of the Bible, assisting us to an understanding of God's plan for human redemption and salvation.

We are now living in the closing days of the Gospel Age. Since the day of Pentecost the great work of salvation has been the call and selection of the Gospel church. But the Bible says that these Christians who constitute the Christian church are but a "little flock." Their reward for faithfulness is a heavenly one. They will "live and reign with Christ a thousand years."

The Millennial Age is about to dawn for sin-sick humanity. During the thousand years of Christ's reign, the earthly phase of the kingdom of God will be established, and God's will done in earth, as it is in heaven, in fulfillment of the petition which Jesus taught his disciples to pray.

During this one-thousand-year reign, the promises of God will be fulfilled, and all the families of the earth will be blessed. This will include both Jew and Gentile, bond and free, male and female. For then the "knowledge of the glory of the Lord will cover the earth as the waters cover the sea." For then all men shall know the Lord. The prophet says, "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. 31:34

The prophecies which have already been fulfilled have been accomplished with definite accuracy. And from this fact we know that the future will see the promises of the golden age of prophecy bring both Jew and Gentile into a full appreciation of the blessings of Messiah's kingdom, soon to be available to all people who will render willing obedience to the righteous rule of Jesus Christ, the Savior of the world. □

# International Bible Study Lesson

LESSON FOR JUNE 6

## Mary: A Woman Favored by God

**KEY VERSE:** "Behold the handmaid of the Lord; be it unto me according to thy word."—Luke 1:38

**SELECTED SCRIPTURE:** Luke 1:26-38

**MARY**, the mother of Jesus, was the daughter of Heli. (Luke 1:26-38) In the genealogy given by Luke he lists Joseph, Mary's husband, as the son of Heli. However, M'Clintock and Strong's Cyclopoedia, Volume III, page 774, states that "in constructing their genealogical tables, it is well known that the Jews reckoned wholly by males, rejecting where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter's husband for the son of the natural grandfather." (Num. 26:33; 27:4-7) It is undoubtedly for this reason the historian Luke says that Joseph was the son of Heli.

As the daughter of Heli, she was of the tribe of Judah and a descendant of David. It was because of this that the angel could say to Mary, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of

his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:32,33) Mary was undoubtedly aware of the many prophecies concerning the advent of Messiah. One of these was the wonderful prophecy recorded in Isaiah 7:14, "Therefore the Lord himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel." And again, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been of old, from everlasting."—Mic. 5:2

The enthusiasm with which Mary responded to the announcement by the angel seems to indicate an awareness of the prophecies and a great appreciation for the wonderful privilege that had been given her. The text reads, "And Mary said, Behold

the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38) To strengthen her and her faith in the power of God to accomplish this miracle, the angel revealed to her that by God's power Elisabeth, the cousin of Mary, who being in her old age, was with child. "Behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren."—Luke 1:36

The promise to Mary that her miracle child, Jesus, would receive the throne of his father David had its roots in a promise long held dear to the children of Israel. David was Jesus' father in the sense that Mary—from the standpoint of the flesh—was David's descendant. But it was God who caused Mary to bring forth the child, and because of this Jesus was also the Son of God. When David was king, he desired to build God a house (II Sam. 7:1-17) but he was instructed, through the Prophet Nathan, that it was not God's will for him to do this, but rather that God would build David a house. The account states, "He [God] will make thee [David] a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, **I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an**

house for my name, and I will stablish the throne of his kingdom forever. **I will be his father, and he shall be my Son.**"—vss. 11-14

This promise that from the line of David would come he who would deliver Israel from her enemies and establish a kingdom of righteousness which would bring blessings to Israel and subsequently to all the families of the earth, is the great theme of the Bible. For the promise of this blessed seed was given to Adam and Eve in the Garden of Eden.

One of the wonderful promises familiar to most Christians, but little understood, is found in Isaiah 9:6, 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, **upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.**"

The kingdom of this prophecy will be a real kingdom established here on the earth and will be in answer to the Lord's Prayer.—Luke 11:2-4 □

## **Zacchaeus: An Oppressor Liberated**

**KEY VERSE:** "The Son of man is come to seek and to save that which was lost."—Luke 19:10

**SELECTED SCRIPTURE:** Luke 19:1-10

THE account states that Zacchaeus was chief among the publicans. In this office he was probably over the other tax collectors in and around Jericho. According to Bible commentaries, the area around Jericho was fertile and productive, yielding considerable tax returns, and because of the method of remuneration, Zacchaeus was, according to the account, rich.

When Jesus came to Jericho, Zacchaeus wanted to get a glimpse of him, but being small in stature, he could not see over the crowd. So running ahead to an advance position, he resourcefully gained a vantage point by climbing a tree. This expression of interest, of course, impressed Jesus, who told Zacchaeus that he would stay with him while in Jericho. The people objected, saying that Jesus was associating with a sinner. A tax collector, regardless of his moral character, was held in low esteem by the Jews because the money collected went to the Roman Empire and in many in-

stances more was collected than the legal tax rate. Tax collectors were generally put in the same category by the Jews as known sinners. They also resented tax collectors because of their being in the service of unclean Gentiles.

But Zacchaeus, who was a Jew, apparently endeavored to maintain a good conscience toward God, for he responded in answer to the complaint of the people, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." (Luke 19:8) Jesus then replied, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and save that which was lost."—vss. 9, 10

Jesus recognized that Zacchaeus was a repentant sinner and he announced that it was his purpose to seek out and eventually restore all such to the perfection of life that was once

enjoyed by man in the Garden of Eden, for this is that which was lost by Adam's disobedience. Our Lord confirmed this mission in his life in an experience that involved the Apostle Matthew. (Mark 2:13-17) When Jesus was in Capernaum, he passed by Levi (Matthew) who was also a tax collector sitting at the receipt of the customs. Jesus said, "Follow me. And he arose and followed him." It seems reasonable that Jesus had known Matthew and his condition of heart from previous contacts. Matthew apparently took Jesus and his disciples to his home for a feast, probably in celebration of his determination to follow Jesus. On the way to his home Matthew must have invited some of his friends to dinner. They also were considered as publicans and sinners by the Jews. The account continues, "And when the scribes and Pharisees saw him eat with the publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?" When Jesus heard it, he saith unto them, "They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners to repentance."—vss. 16, 17

Obviously the scribes and Pharisees felt that they were

whole, or righteous, since they outwardly kept some of the more prominent features of the Law. And because of this, they looked down on all other people, especially the Gentiles. Jesus spoke a parable that condemned this self-righteousness of the Jews. It is recorded in Luke 18:9-14: "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up to the Temple to pray; the one a Pharisee and the other a publican. The Pharisee stood and prayed thus, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Zacchaeus apparently, from the account, became a disciple of Jesus and was acceptable to the Heavenly Father because God looked upon his heart and not on the outward appearance. □

## James and John: Seekers of Power

**KEY VERSE:** "Whosoever of you will be the chiefest, shall be servant of all."—Mark 10:44

**SELECTED SCRIPTURE:** Mark 10:35-45; Luke 9:50-55

WE ASSUME that there had been some rather lively discussions among the disciples concerning the kingdom, apparently vying for a preferred place. They must have felt this was an urgent matter since they believed that the kingdom was soon to be established. The Matthew account states that it was the mother of James and John who approached Jesus and requested "that these my two sons may sit, one on the right hand and the other on the left in thy kingdom." (Matt. 20:20, 21) This, of course, was before the disciples had received the Holy Spirit and Jesus knew that they were not aware of what was involved in determining even who would be in the kingdom, let alone who would sit on his right and left.

Jesus answered the request, saying, "Ye know not what ye ask: can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?" The expression, drinking from a cup, was a metaphor

Jesus used to denote his willingness to be completely submissive to God's will. The cup the Heavenly Father had poured for Jesus was that he should be obedient for three-and-one-half years of his ministry and finally suffer the ignominy of the cross. The thought was that the disciples would not be required to endure the exact experiences that Jesus suffered, but each must drink of the cup, thus symbolizing their individual willingness to be submissive and obedient in all that the Heavenly Father permitted them to suffer in his service. This was also expressed by the apostle as being baptized into his death, that is, spending their time, strength, substance, and yielding their wills to God completely, even unto death.

The two disciples readily agreed to drink of the Lord's cup, and Jesus said unto them, "Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye

be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it was prepared.”—Mark 10:38-40

The account continues stating that when the other disciples heard what James and John had done, they were greatly displeased. Their displeasure was apparently motivated by selfish reasons because when Jesus heard of it he admonished them all, saying, “Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for [the] many.”—Mark 10:42-45

The lesson Jesus was making was that the thing which James and John had done, and then the subsequent disputation and vying for the positions of authority, was worldly and was the kind of behavior the Gentiles would display. But anyone attempting to follow in the footsteps of Jesus should not be concerned about worldly authority or exaltation of self, but rather should be endeavoring to find ways to serve the brethren, the Gospel, and

the Lord. In God’s sight, the one who is thus so busily engaged will be chiefest of all.

The Lord apparently felt the need to repeat this lesson, because on the night the disciples gathered together to celebrate the Passover Supper, as recorded in John 13:1-17, Jesus girded himself and washed the disciples’ feet. It was customary for the host to have one of his servants wash the feet of his guests when they arrived in his home. Travel for the most part was done on foot, and with the open sandals and the hot dusty roads, the washing of feet was an act of courtesy which was much appreciated. But in the upper room that night there was no host or servant and none of the disciples took it upon himself to do it, so the Lord girded himself with a towel and poured water into a basin and began washing their feet.

When he was finished, he said unto them, “Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord.”—John 13:12-16     □

## Judas: A Friend Who Betrayed

**KEY VERSE:** "Woe to that man by whom the Son of man is betrayed."—Mark 14:21

**SELECTED SCRIPTURE:** Mark 14:10, 11, 17-21, 43-46; Matthew 27:3-5

THE Scriptures indicate that Jesus knew from the beginning who it was that would betray him. He also knew that his betrayal was permitted by the Heavenly Father and that it was in fulfillment of prophecy. In John 6:64, 70, 71 we read, "There are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. . . . Have not I chosen you twelve, and one of you is a devil? He spoke of Judas Iscariot, the son of Simon." Psalm 41:9 is a prophecy that foretold the betrayal of Jesus. This he quoted as recorded in John 13:18: "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Another interesting prophecy that seems to have reference to the betrayal of Jesus is found in Psalm 109:6-12, NEB.

Judas, of course, was one of the twelve, having been selected sometime after Jesus started his ministry. (Luke 6:16) It is reasonable to assume that Judas

had been a disciple for a time before he was appointed an apostle. We believe that for a while at least he gave evidence of faithfulness, but his mind was open to the temptation of Satan and eventually he became inexcusably and completely corrupt. By the use of his foreknowledge, God knew that such a one would turn traitor, but it is inconsistent with God's character to believe that Judas was predestined to fail. We believe rather that God permitted Judas to exercise his own will in submitting to his sinful inclinations. Jesus, we believe, immediately recognized the change.

The Bible does not discuss in detail the motives for Judas' corrupt course, but an incident occurred just before the death of Jesus in the home of Lazarus that seems to indicate a motive. (John 12:1-8) In this incident Mary, the sister of Lazarus, anointed Jesus with a pound of ointment of spikenard, very costly, and wiped his feet with her hair. Judas strongly objected and stated that the oil could have



been sold and the money given to the poor. The text then continues (vs. 6), "This he said, not that he cared for the poor; but because he was a thief and had the bag and bare what was put therein." It is interesting to note what Jesus said in response to the criticism by Judas for we know that he knew the mind and heart of Judas, but he also knew that the Heavenly Father was permitting this to happen and that Judas' time was not yet. Jesus said, "Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you: but me ye have not always." (vss. 7, 8) After Jesus' death on the cross the women returned home "and prepared spices and ointments and rested the Sabbath day according to the commandment." (Luke 23:56) But these ointments were never applied to the body of Jesus because when they returned to the tomb on the first day of the week he had risen.—Luke 24:1-3

After this incident in Mary's home Judas went to the chief priests and said, "What will you give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him." (Matt. 26:15, 16) The depravity of Judas' character is shown by the fact that he continued to associate with

Jesus and the eleven. He sat at the table with Jesus and the apostles on the night of the Passover Supper. It was during the time of this last meal together that Jesus girded himself and washed the feet of the disciples and presumably the feet of Judas also. But it was while ministering to the disciples that Peter said unto him, "Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."—John 13:9, 10

After the supper, Judas left the group, departing before Jesus instituted the memorial of his death. Judas later found Jesus together with the faithful apostles in the Garden of Gethsemane, a place that Judas knew well for they had met there before. He led a great crowd, including Roman soldiers and a military commander. The mob had clubs and swords and according to the prearranged sign, Judas greeted Jesus in an act of hypocrisy saying, "Hail, master; and kissed him." (Matt. 26:49) The account in Matthew 27:5 states that after realizing the enormity of his crime, Judas in complete remorse cast down the pieces of silver in the Temple, and departed and went and hanged himself. □

# **Christian Life and Doctrine**

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## **ARCHEOLOGY PROVES THE BIBLE**

### **PART 6**

## **The Bible Reveals God's Plan**

IT IS stimulating to faith to realize that all the main events and places of the Bible are confirmed by the spade and pick of the archeologist. The same thing is true with respect to the principal personalities of the Bible. We know now that when we read the story of Abraham and his life it is not fiction, but a true statement of the events that took place in the ancient time in which he lived. The same sense of reality is bound to grip us as we study any of the records of the Bible.

And this firm establishment of faith in the genuineness of the Bible's records and its people should in turn lead us to a closer study of the message God has in his Word for us—the plan of redemption and salvation for all mankind which it reveals. There is little purpose in knowing that the Bible is true unless we take note of what God is saying to us throughout its pages concerning his plans and purposes for the deliverance and eternal blessing of his dying creatures here on earth.

### **The Record of Creation**

To discover God's plan in the Bible, let us note what the inspired record says is the purpose in the creation of man. Concerning this we read, "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. 1:27, 28

Here is a plain statement indicating that God's design for his human creatures was that the earth should be their home. They were created in God's mental and moral image, and commanded to multiply and to fill the earth with their progeny. Nothing was said to our first parents about going to heaven. The earth was their home, and they were to subdue it and rule over it.

Genesis 2:7 gives us further information about man's creation: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Note that God did not give man a soul, but the union of his perfect organism with the breath of life constituted a soul—man "became a living soul."

God did not create immortal human souls. The expression immortal soul is not found anywhere in the Bible. Man was a soul, but his continued existence depended upon obedience to the laws of his Creator. One aspect of that law was stated to Adam. He was told that if he partook of the tree of the knowledge of good and evil he would surely die. (Gen. 2:17) He was not told that he would die and go to heaven, neither to a place of torment. The penalty was to be death, which is the absence of life. Thousands of years later Paul wrote, "The wages of sin is death." (Rom. 6:23) And Solomon wrote, "The living know that they shall die; but the dead know not anything."—Eccl. 9:5

### **Satan's Deception**

Satan, the fallen Lucifer, masquerading as a serpent, approached mother Eve and asked her, "Hath God said, Ye shall not eat of every tree of the garden?" Eve's reply was, "We may eat of the fruit of the trees of the garden but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." And then Satan uttered the blackest and most devastating lie that was ever told. He said to mother Eve,

“Ye shall not surely die”—death will not be the penalty for sin.—Gen. 3:1-4

Jesus knew about this lie which Satan told to mother Eve, and referred to the Devil as a liar. Addressing the scribes and Pharisees of his day, Jesus said, “Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”—John 8:44

Thus does Jesus confirm the confrontation of Satan and Eve, and declares that Satan’s statement, “Ye shall not surely die,” was a lie. But this lie, nonetheless, led to the transgression of our first parents, and to their death. However, almost without exception Adam’s descendants have preferred to believe that there is no death. Satan’s lie is responsible for the unscriptural theory concerning the alleged immortal soul. It is also responsible for the theory of reincarnation, and all the other no death teachings of the heathen.

### **Condemned to Death**

We have emphasized that “the wages of sin is death” (Rom. 6:23) because unless we are prepared to believe that death is a reality we will not be able to understand clearly God’s great plan of redemption and deliverance from death as taught in the Bible. The record of Genesis is that Adam did disobey God’s law, and that the sentence of death fell upon him. The Lord said to him, “Dust thou art, and unto dust shalt thou return.” (Gen. 3:19) In the New Testament we are informed that “in Adam all die.”—I Cor. 15:21,22

When pronouncing sentence the Creator made a very revealing statement to Satan. We quote: “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Gen. 3:15) This is highly figurative language, but in

the light of the general testimony of the Bible we find it to be the first reference by the Lord to a coming Deliverer, or Messiah, one who would destroy Satan and his works, and rescue mankind from the results of that great tragedy in Eden.

There is an indirect reference to this in Revelation 20:1,2, which reads, "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years." The remainder of this chapter reveals that following the binding of that old serpent, Christ and his church—the Seed of the woman—reign for a thousand years, and that as a result of this reign the dead are restored, Satan himself is destroyed, and death itself is abolished.

### **Promise to Abraham**

After the Flood the statement concerning the Seed of the woman was enlarged upon in a promise which God made to Abraham. The promise was that through the Seed of Abraham all the families of the earth would be blessed. (Gen. 12:3) Later in his dealings with Abraham, God confirmed this promise by his oath. This was following Abraham's demonstration of faith in his willingness to offer his son Isaac in sacrifice. God said to him, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies."—Gen. 22:16,17

In the New Testament the Apostle Paul gives us a very revealing explanation concerning this promised seed. Paul wrote, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) Jesus, then is

the seed God promised to Abraham, the one through whom all the families of the earth are to be blessed.

How beautifully this harmonizes with the angelic announcement of the birth of Jesus: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." (Luke 2:10,11) The promise to Abraham was that his seed would bless all families of the earth, and now we find the angel declaring that the birth of Jesus was good tidings of great joy, which shall be to all people, and the reason given that he had come to be a Savior, a blessing.

### **Why the Delay?**

The question naturally arises, if Jesus came to bless all the families of the earth, why has that blessing not reached the people? Sin and death were still reigning in the earth in Jesus' day, and sin and death are still reigning. Has there been a failure of God's plan? No, there has been no failure of God's plan. Rather, another feature of the divine plan for blessing the people has been in the process of development.

Paul furnishes information concerning this. We have noted Paul's identification of Jesus as the seed of Abraham. This is given in Galatians 3:16. In verses twenty-seven and twenty-nine of this same chapter we read, "As many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Thus Paul explains to faithful Christians that they, like Jesus, are looked upon by God as being the seed of Abraham, that seed which is to bless all the families of the earth.

This explains why the work of blessing all mankind with health and life did not begin when Jesus laid down his life two thousand years ago, for there was to be the work of gathering from the world those who were to be associated with Jesus in the kingdom work of blessing. Jesus commis-

sioned his followers to go throughout the earth proclaiming the Gospel, and the purpose of this has been, not the conversion of all mankind and making them church members, but the calling of those who have been willing to follow in the footsteps of Jesus, suffering and dying with him, that they might live and reign with him. (Rev. 20:6) This work of gathering those who would be the future joint-heirs with Jesus in his kingdom has already required more than nineteen hundred years, and it is still going on.

### **Jesus, the Redeemer**

Life is, preeminently, the great blessing which is to be extended to all families of the earth, as promised to Abraham. This calls for an awakening from the sleep of death of all who have died. But in order for this to take place, mankind must be released from the original sentence of death which came upon all through the sin of Adam.

This is accomplished through the sacrificial death of Jesus. Paul wrote, "By one man's disobedience many were made sinners, so by the obedience of one [Jesus] shall many be made righteous." (Rom. 5:19) In Romans 6:23 Paul writes, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The eternal life which will reach the world through Jesus will be realized through the resurrection. Again Paul wrote, "Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—I Cor. 15:20-22

### **The Ransom**

In I Timothy 2:3-6, the Apostle Paul uses the word 'ransom' to describe the redemptive work of Christ. In the Greek text the word used by Paul means 'a price to correspond.' It was the perfect man Adam who sinned and was sentenced to death. It was the perfect man Jesus who, in

obedience to the divine will, gave his life in sacrifice for the sins of the world. This was a price to correspond. The Prophet Isaiah wrote that Jesus "poured out his soul unto death." (Isa. 53:12) Isaiah also wrote of Jesus that "he shall see the travail of his soul, and shall be satisfied."—vs. 11

We quote Paul's explanation of the work of redemption in the passage already cited (I Tim. 2:3-6): "For 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."

Yes, Jesus gave himself a ransom for all, and this great fact of the divine plan of salvation for a lost race will be testified, or made known, to all in due time. For the vast majority of mankind this due time will be during the millennial reign of Christ and his faithful followers. It will be then that the knowledge of the Lord will fill the earth as the waters cover the sea; and it will be then that the Lord will turn to the people a pure message that they may all call upon his name and serve him with one consent.—Isa. 11:9; Zeph. 3:9

## **A Resurrection**

As we have noted, the fulfillment of God's promises to bless all mankind with an opportunity to live forever necessitates a resurrection of the dead. In the resurrection some will receive a heavenly life, but the vast majority will be raised from the dead as humans, and given an opportunity to live on the earth forever. Jesus said to his followers, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3) This promise by Jesus has been misconstrued to mean that all who obtain life through him will spend eternity in a heavenly home which he prepares for them.

But this is not the thought at all. This promise is made only to Jesus' footstep followers; those who will be associated



with him in his future work of blessing the remainder of the world of mankind. These are promised "glory, and honor, and immortality." (Rom. 2:7) They are promised a heavenly inheritance. The Apostle Peter wrote: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."—I Pet. 1:3, 4

These will be brought forth in what the Bible describes as "the first resurrection." Naturally, these must be the first to be resurrected, for they are to be associated with Jesus in the blessing of mankind in general. They are to live and reign with Christ, a thousand years, and the purpose of that reign is, as explained by the apostle, to destroy death. Paul wrote that Christ "must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:25, 26

### **The General Resurrection**

As we have noted, mankind in general is to be restored to life on the earth as humans. God created man to live on the earth, not in heaven. The few to whom a heavenly reward will be given are those who, through their faithfulness in laying down their lives in sacrifice, prove worthy to be associated with Jesus in the work of the messianic kingdom. But the earth was created to be man's home, and it is on the earth that he will be given an opportunity to live forever. Isaiah wrote that God created the earth "not in vain, he formed it to be inhabited."—Isa. 45:18

The Apostle Peter referred to that period of time in the divine plan when the work of restoring mankind to life will be accomplished as "the times of restitution of all things," which, he said, had been declared "by the mouth of all his [God's] holy prophets since the world began." (Acts 3:19-21) And it is true that the holy prophets of the Old Testament

were eloquent in their prophecies of this coming time of restoration for the world of mankind.

They affirmed that as a result of this work of restoration there would be no more blind eyes; none would be lame; that the ransomed of the Lord would return from death with songs of everlasting joy upon their heads, and that sorrow and sighing will flee away. (Isa. 35) Isaiah also wrote, "He [the Lord] will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isa. 25:8) Isaiah also wrote that the people in that day when God is blessing all the families of the earth will not say, "I am sick."—Isa. 33:24

In the Book of Revelation, the Apostle John tells of a vision he was given of the manner in which the people would be blessed during the time of Christ's kingdom, and he wrote, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."—Rev. 21:4

### **First To Be Raised**

The first ones to be restored to life as humans will be the ancient prophets, and other faithful ones of ages past. These will come forth in a better resurrection, as it is described in the Bible, and will be perfect humans from the start. (Heb. 11:35, 40) These are the 'fathers' referred to in Psalm 45:16, who are to become the children of Christ in the resurrection, and we are told that they will be made "princes in all the earth."

These, we understand, will be the human representatives of the divine Christ. Jesus said of these that the people would come from the east and from the west, and would sit down with them in the kingdom—they will sit down with them, that is, as pupils before their teacher. And they will sit down thus to learn the ways of the Lord, the laws of the new kingdom, the messianic kingdom.—Luke 13:28, 29

And what a boon restitution will be for the redeemed world of mankind! As the work of restitution continues it will eventually reach out to bless all the families of the earth, even as God promised to Abraham. Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, and all the prophets will be on the scene to direct the affairs of the kingdom. The findings of the archeologists will not then be needed to verify the records of the Bible, for the ones who made those records will be personally present to vouch for them.

The people of the whole world will then know that these ancient men of renown, these faithful servants of God, were not myths, not imaginary people in fairy tales, but real men and women of God who willingly died in the service of the one who had promised to bless all the families of the earth.

This future joy of mankind will be very literal! There will be plenty of time for those princes in all the earth not only to direct the affairs of the kingdom, but also, if they choose, to relate some of their past experiences in serving the Lord. Who would not like to hear Noah tell of some of his experiences in building the ark?

We can only surmise the details of joy which may be experienced in that new day. But we can be sure that they will be more wonderful than any or all of our dreams; for God, who so loved his human creatures as to give his Son in death that all might have an opportunity to live again, will see to it that his promises to bless all mankind are carried out in full measure. Nothing will be lacking, for he will open his hand and satisfy the desire of every living thing.

And what will the reaction of the people be? Isaiah wrote, "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9 □



# Christian Life and Doctrine

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## Be Ye Perfect

**“Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.”—Philippians 3:15**

THE Apostle Paul was a wonderful example of faithfulness to all those who are endeavoring to walk in the footsteps of Jesus. In the third chapter of Philippians, he reveals to us in a most definitive way the Christian principles that governed his life. In verse seventeen he admonishes us to “agree together, my friends, to follow my example. You have us as a model; watch those whose way of life conforms to it.” (NEB) Not that Paul was setting himself above the Lord, for his desire was that we follow him as he followed the Lord.—I Cor. 11:1

In opening his lesson, the apostle sounds a warning concerning the evil influences that were rampant at that time, one of which was the concision. The Judaizers laid much stress on circumcision, which to them was a symbolic yielding to certain features of the Law they felt were necessary in order for Christians to be acceptable to the Lord. But their conformance to this ancient rite was only an outward symbol, simply a matter of the flesh. The apostle, however, states that circumcision is an illustration of a spiritual condition. He states that first we, the footstep followers of Jesus, are the true circumcision because we have cast away the flesh and have no confidence in it. The true circumcision are the covenant people of God, the spiritual seed of Abraham, “And circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”—Rom. 2:29

The apostle then in verses four through seven tells us what it means to cast away the things of the flesh. From the standpoint of those of the concision he had many more things of the flesh to glory about than they. He had been circumcised on the eighth day, according to the Law and the custom. He could trace his genealogy to Jacob and Abraham. He was of the tribe of Benjamin, which was descended from Rachel, the wife of Jacob's choice. The tribe of Benjamin was faithful in its worship of God at the Temple, which was not true of most of the other tribes. Both of his parents were Hebrews; so that he was neither born nor educated a Hellenist Jew, who might be supposed to be less exact in the Law. As a Pharisee, he had been particularly strict in the ceremonies and traditions of the elders. His persecution of the church proved his zeal for the Law. His whole conduct was so conformable to the letter of the Law, that, in respect to that kind of righteousness, no one could lay anything to his charge.

But all of those things which the Jews held so dear, and which he once thought most advantageous to him, he had learned to account as of no value and as loss for Christ. He was fully persuaded that if he depended on them, they would prevent his salvation by the grace of the Gospel. He therefore willingly renounced them all. This included, in addition to his credentials as a Jew, all things—his worldly possessions, his will, and his earthly ambitions and desires. (Phil. 3:8) He subverted them all as a necessary prerequisite to the privilege of knowing Christ Jesus his Lord.

What did the Apostle Paul mean by the expression "the knowledge of Christ Jesus"? The Scriptures tell us that Jesus reflected the mind and purpose of the Heavenly Father in every respect. Jesus himself said, "He that hath seen me hath seen the Father. . . . The words that I speak unto you I speak not of myself; but the Father that dwelleth in me [by the Holy Spirit] he doeth the works." (John 14:9,10) So to have a knowledge of Jesus is to have a knowledge of God. Jesus revealed the character and love of God by the manner of his life and through his words he disclosed God's wonderful plan

of redemption, which in itself is a demonstration of the Heavenly Father's justice, love, wisdom, and power.

The apostle, in his letter to the Ephesians, states the matter so beautifully: "Unto me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship [partnership] of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose [a plan of the ages, Diaglott] which he purposed in Christ Jesus our Lord." (Eph. 3:8-11) This knowledge of God and of our Lord Jesus and the prospect of sharing with Jesus these unspeakable riches was the motivating force that brought Paul to surrender his identity as an individual and accept the will of God as his will. This in fact was a prerequisite of God's acceptance of him and his subsequent begetting of the Holy Spirit which was an earnest of his inheritance.—Eph. 1:9-14

This arrangement was a blessed privilege to the Apostle Paul, for he knew that he could never be acceptable to God through his own righteousness, by obedience to the terms of the Law. (Phil. 3:9) But by believing in Jesus, by having faith in his shed blood, the ransom price, and the application of its merit to himself by faith, he was given a standing with God. How wonderful that a righteous standing before the Heavenly Father could be attained to by grace rather than attempting to gain it through the works of the Law. See Romans 7:19-25; 8:1-4.

The apostle recognized that this gracious arrangement for his justification and the gift of the Holy Spirit was for a purpose. He explains in Philippians 3:10, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." The thought of knowing him carries with it more than the concept of mere factual knowledge. The thought seems to be that of a

heart appreciation, or a mental discernment that would enable Paul to have a true fellowship or partnership in all that motivated Jesus. For he realized that if he could capture those sentiments and have them written in his own heart, he would receive the glorious resurrection the Lord himself had experienced. Surely one of those sentiments Paul desired to emulate was a boundless love for and appreciation of the Heavenly Father, a love that was so strong that it would generate an absolute attitude of selflessness and an unquestioning obedience to the Lord's will, even under difficult and trying circumstances.

The apostle realized what the will of the Heavenly Father was for Jesus and would also be for him as he endeavored to walk in the footsteps of our Lord. Paul also realized, of course, that one of the reasons for the Lord's first advent was to provide the ransom price for Adam. No one could share this with Jesus. His death on the cross provided the necessary corresponding price to release Adam and all of his progeny from the sentence of death. His death on the cross was the great offering for sin; nothing more was required to provide the means of eradicating all sin forever. The apostle expressed this thought so eloquently in Hebrews 10:12, "This man [Jesus], after he had offered one sacrifice for sins forever, sat down on the right hand of God."

When Jesus yielded his perfect human life on Calvary's cross he would have gone out of existence except for the provision arranged by the Heavenly Father to beget him to the divine nature at the time of his baptism in the river Jordan. (Matt. 3:16, 17) However, in order for him to be resurrected and born to the highest of all orders of life it was necessary that Jesus be tried and tested in all ways. This required that he lay his life down in a very special way, that is, by spending his strength and vitality in the service of the Heavenly Father, the Gospel and those whom God had called. The apostle explains, "Though he [Jesus] were a Son, yet learned he obedience by

(Continued on page 38)

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Do You Know?.....	God and Reason or When a Man Dies or God's Plan
The Truth About Hell.....	The Truth About Hell
Where Are the Dead?.....	Hope Beyond the Grave
Prophecies Fulfilled.....	God and Reason
Death Itself Will Die.....	God and Reason
Israel Fulfilling Prophecy.....	Israel in History and Prophecy
Key to the Bible: The Divine Plan of the Ages.....	The Divine Plan of the Ages

**DAWN PUBLICATIONS, EAST RUTHERFORD, NEW JERSEY 07073**

# "FRANK and ERNEST"

## SUNDAYS UNLESS OTHERWISE NOTED

<b>ALABAMA</b>				Newport	WNOP	8:00 a.m.
Sheffield	WSHF 1290	1:30 p.m.		Winchester	WWKY 1380	10:30 a.m.
<b>ALASKA</b>				<b>MICHIGAN</b>		
Ketchikan	KTKN	7:30 a.m.		Detroit	CKLW 800	7:45 a.m.
<b>ARIZONA</b>				Grand Rapids	WMAX 1480	8:45 a.m.
Phoenix (Sat.)	KXEG	11:30 a.m.		<b>MINNESOTA</b>		
Nogales	KFBR 1340	9:15 a.m.		Minneapolis	KTCR 690	9:45 a.m.
<b>ARKANSAS</b>				<b>MISSOURI</b>		
N. Little Rock	KSOH 1050	8:15 a.m.		St. Louis	KSTL 690	7:30 a.m.
<b>CALIFORNIA</b>				<b>MONTANA</b>		
Bakersfield	KUZZ 970	8:00 a.m.		Kalispell	KGEZ 600	9:30 p.m.
El Centro	KICO 1490	10:30 a.m.		<b>NEW JERSEY</b>		
Redding	KSXO 600	7:45 a.m.		Salem	WJIC	9:45 a.m.
San Francisco	KNEW 910	8:30 a.m.		<b>NEW YORK</b>		
Tehachapi	KTPI	10:15 a.m.		Buffalo-Niagara Falls	WHLD 1270	12:00 noon
<b>COLORADO</b>				<b>OHIO</b>		
Englewood	KQXI 1550	3:15 p.m.		Columbus	WTVN 610	6:00 a.m.
<b>FLORIDA</b>				Zanesville	WHIZ 1240	6:40 a.m.
Jacksonville	WBIK 1010	1:15 p.m.		<b>PENNSYLVANIA</b>		
Orlando	WGTO 540	7:30 a.m.		Allentown	WHOL 1600	10:45 a.m.
Tampa	WFLA 970	8:30 p.m.		Pottstown	WPAZ 1370	12:45 p.m.
<b>GEORGIA</b>				<b>SOUTH CAROLINA</b>		
Albany	WALG 1590	7:30 p.m.		Charleston	WOKE 1340	7:06 p.m.
<b>HAWAII</b>				<b>TENNESSEE</b>		
Honolulu	KNDI	5:15 p.m.		Memphis	WMQM 1480	1:45 p.m.
<b>IDAHO</b>				<b>TEXAS</b>		
Nampa	KFXD 580	7:30 a.m.		Fort Worth	KJIM 870	6:45 a.m.
Sandpoint	KSPT 1400	10:15 a.m.		Pearsall	KVWG 1280	8:00 a.m.
<b>ILLINOIS</b>				<b>VIRGINIA</b>		
Elmhurst	WKDC 1530	8:15 a.m.		Richmond	WGGM	7:45 a.m.
La Salle	WLPO 1220	9:45 a.m.		<b>WASHINGTON</b>		
Rockford	WRRR 1330	6:15 a.m.		Clarkston	KCLK	10:00 a.m.
W. Frankfort	WFRX 1300	9:15 a.m.				
<b>INDIANA</b>						
Gary (Sat.)	WWCA					
Hammond	WJOB 1230	8:30 a.m.				
La Porte	WCOE					
Muncie	WLBC 1340	7:00 a.m.				
<b>KENTUCKY</b>						
Bowling Green	WLBK 1410	8:00 a.m.				

# Radio Broadcast Schedule

Seattle	KAYO 1150	6:45 a.m.
Spokane	KICN-FM 99	3:00 a.m.
Spokane	KUDY 1280	9:45 a.m.
Tacoma	KMO 1360	9:45 a.m.
Yakima	KUTI 980	6:45 a.m.

## WISCONSIN

Milwaukee	WZUU	7:00 a.m.
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## WYOMING

Cheyenne	KSHY 1370	9:00 a.m.
Sheridan	KWYO 1410	12:00 noon

## PUERTO RICO

Aguadilla (Fri.)	WABA	8:00 p.m.
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## 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	12:15 p.m.
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Deer Lake, Nfld.

CFDL-FM	12:15 p.m.
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Port au Choix, Nfld.

CFNW	12:15 p.m.
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Port aux Basques, Nfld.

CFGN 910	12:15 p.m.
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St. Andrews, Nfld.

CFCV-FM	12:15 p.m.
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St. Anthony, Nfld.

CFNN-FM	12:15 p.m.
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Stephenville, Nfld. CFSX

Hamilton, Ont. CKOC

Oshawa, Ont. CKLB 1350

St. Thomas, Ont. CHLO

Montreal, P.Q. CFMB

Prince Albert, Sask.

CKBI 900	7:30 a.m.
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Regina, Sask. CKRM

Yorkton, Sask. CJGX 940

10:00 a.m.

## BRITISH WEST INDIES

Grand Cayman	Radio Cayman	11:15 a.m.
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## CEYLON

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

Europa Radio Milano	
FM 83.300	11:30 a.m.
Euro Tele Radio Calabria	
102 MHZ (Fri.)	5:30 p.m.
Radio Corleone Centrale	
FM 88-500 FM 92	11:00 a.m.

## NEW ZEALAND

Dunedin	4XD	11:45 a.m.
Whakatane	IXX	6:45 a.m.

## NIGERIA

Ondo State (Wed.)	OSBC	2245
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## PANAMA

Panama City	HOQ 1250	10:30 a.m.
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## PHILIPPINES

Manila (Sat.)	DWXX	9:15 p.m.
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## SOUTH AFRICA

Joubert Park	SWAZI Music Radio	
(Wed.)		11:30 a.m.

## SPAIN

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

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

St. Croix	WSTX 970	9:00 a.m.
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## SPANISH RADIO BROADCASTS

### ARIZONA

Nogales	KFBR 1340	9:00 a.m.
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### FLORIDA

Coral Gables	WRHC	8:45 a.m.
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### TEXAS

San Antonio	KUKA 1250	8:45 a.m.
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### URUGUAY

Montevideo	Radio El Espectador	
810 k.c.	(Sat.)	1:30 p.m.

# The BIBLE ANSWERS

## REGULAR TELEVISION BROADCASTS

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

### CALIFORNIA

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

### FLORIDA

Leesburg WIYE Channel 55  
Sunday 9:30 a.m.  
Miami WKID

### GEORGIA

Atlanta WATL

### ILLINOIS

Champaign-  
Decatur  
Springfield WBHW

### MISSISSIPPI

Jackson WAPT

### MISSOURI

Springfield KOLR

### NEW MEXICO

Roswell KSWs

### NORTH CAROLINA

Charlotte WHKY

### OHIO

Dayton WHIO

### TEXAS

Lubbock KCBd

## SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

City Channel/Cable Co.

**ALABAMA** (7:30 a.m.)  
Anniston Channel 2  
Birmingham Mountain Brook  
Huntsville-  
Decatur-  
Florence Channel 9  
Mobile-  
Pensacola Channels 19, 29  
Montgomery Channels 6, 22  
**ARIZONA** (6:30 a.m.)  
El Centro-  
Yuma U.A. Columbia  
Phoenix Channels 2, 17, 30, 31  
Tucson Channels 2, 17, 20  
Sajuro Cable

### ARKANSAS

(7:30 a.m.)  
Fort Smith Channel 10  
Joplin-  
Pittsburg Channel 19  
Jonesboro-  
Little Rock Channel 15

### CALIFORNIA

(5:30 a.m.)  
Fresno Channel 13  
Los Angeles Channels 18, 19, 44  
Theta Cable  
San Diego Channel 22  
San Francisco Channel 18  
San Luis Obispo Channel 25

City Channel/Cable Co.

**COLORADO** (6:30 a.m.)  
Denver Channels 20, 26, 28  
Grande Junction Storer

### CONNECTICUT

(8:30 a.m.)  
Hartford-  
New Haven Channel 33  
Rollins  
Southern Connecticut  
Storer  
Valley

### DELAWARE

(8:30 a.m.)  
Philadelphia Channels 2, 22

### FLORIDA

(8:30 a.m.)  
Ft. Lauderdale Channel 25  
Broward  
Dade  
Hollywood  
Ft. Myers-  
Naples Channel 9  
Jacksonville Channels 20, 22  
Orlando-Day-  
tona Beach Sanlando  
ATC  
Miami Channels 5, 7, 18, 25  
Panama City Channel 2  
Sarasota Channel 12

City Channel/Cable Co.

Tampa-St.  
Petersburg Channels 19, 24, 31, 33  
West Palm  
Beach Channel 11

### GEORGIA

(8:30 a.m.)  
Albany Channel 13  
Atlanta Channels 6, 17, 21, 22,  
25, 27, 28, 30, 36  
Cable TV Co.  
Fayette Telecom  
Cablevision  
Augusta Channel 18  
Columbus Channel 12  
Tallahassee

### IDAHO

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

### ILLINOIS

(7:30 a.m.)  
Chicago Channels 14, 19, 21, 83  
Davenport Channels 7, 19  
Teleprompter  
Evansville Channel 12  
Peoria Channel 19  
St. Louis Channel 23  
Southwestern  
Metro East

### INDIANA

(8:30 a.m.)  
Chicago Channel 10

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

(Continued from page 31)

the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8,9) Jesus was always obedient to the Heavenly Father and so we reason that the meaning of the text is more on the order of proving his obedience. Phillips' translates this text, "He had to prove the meaning of obedience through all that he suffered," and then states that the experiences he endured made him perfect. The word perfect is *teleleoo* in the Greek, and means 'perfected in character.' The thought seems to be that Jesus demonstrated his loyalty and faithfulness under the difficult circumstances permitted by his Heavenly Father. These experiences proved that Jesus was willing, without murmuring, to yield himself as a sacrifice, the just for the unjust, and to endure the ridicule and reviling of an unbelieving world in a way that met God's approval. The Apostle Peter said of Jesus, "When he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." —1 Pet. 2:23; Heb. 12:3

It was this aspect of the Lord's suffering that the apostle desired to share, for he realized that the servant was not above his Master; that if it was required of Jesus to suffer and prove his faithfulness and loyalty, how much more would this testing be required of his followers. (Matt. 10:24,25) Further, he realized that it was by these experiences that he was to be made perfect, that is, perfected in character. This thought had a different meaning for Paul than for Jesus. Jesus was already perfect in mind and it was necessary only to prove and test him, but for the apostle to be perfect would require a process of development. Paul himself described this process, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God."—Rom. 12:2

Paul realized that there was only one way this transformation of mind could be finally and fully accomplished and that

was by the experiences the Lord permitted him to have. It was necessary that he too learn obedience by the things which he was to suffer. In answer to Ananias' protest the Lord said concerning Paul, "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake."—Acts 9:15,16

The expression 'for my names sake' is comprehensive. It includes everything connected with the divine plan, of which Jesus, the Messiah, is the center. It includes suffering for the truth's sake, because the truth is vitally connected with the name of Jesus. It includes the brethren because they have named the name of Christ, and they are under his name as members of his body. It includes all the work of the Millennial kingdom because he is the head of it all and his name, his honor, is associated with it all. The apostle willingly yielded himself to the Lord's arrangements for him. He expressed his real heart attitude in Colossians 1:24: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

It was not as though Paul was saying that Christ's sacrifice was not efficacious for the remission of all sins, but rather that this was his recognition of the Lord's arrangement for him and for all the footstep followers of Jesus. (II Cor. 1:5,6; Phil. 1:29,30; II Thess. 1:3-5) How did the apostle suffer for the body of Christ? In II Corinthians 11:24-28 he enumerates some of the experiences he suffered for the Lord's name's sake, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in

fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches.”

Paul was not simply passive in suffering ridicule and derision and physical abuse, as apparently the brethren in Corinth were doing (II Cor. 11:20,21, NEB) but he actively spent himself, his strength, his vitality, and in addition was submissive in all the experiences the Lord permitted him to have. Who can read of these experiences and not recognize the sincerity and determination of Paul when he says, “If by any means I might attain unto the resurrection of the dead”—Phil. 3:11

By desiring to be made conformable unto Christ’s death (vs. 10) Paul meant to emulate the real baptism Christ experienced. In the symbol of water baptism, when the candidate is lowered backward into the water, it pictures the complete death of the candidate’s will, aims, earthly ambitions—in short, the death of the “old man.” (Eph. 4:22; Col. 3:9) As the candidate is raised up out of the water, it pictures being raised to newness of life, with only the will of God being manifest in the spirit of the candidate’s mind. It was Paul’s desire to so completely yield himself to this concept that his life would be consumed as was the life of Jesus in doing the Heavenly Father’s will. The real baptism of Jesus and the baptism to which Paul aspired is described by the apostle in Romans 6:3-5, “Know ye not, that so many of us as were [are] baptized into Jesus Christ were [are] baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” Paul realized that having a partnership in the suffering of Christ would make him conformable unto his death.

The apostle then continues in verse twelve of our theme text, “It is not to be thought that I have already achieved all this. I



have not yet reached perfection, but I press on, hoping to take hold of that for which Christ once took hold of me.” (NEB) Paul recognized that he had not as yet been perfected, that the process of transformation had not as yet been completed. But he fully realized the reason that he had been called—that he might, if faithful, be a partaker of the first resurrection and be elevated to glory, honor, and immortality. With his eyes only on this goal, he was determined to complete the work that was started in him, “forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:13, 14

And so the great Apostle Paul exhorts us, “Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you.” (vs. 15) To make the apostle’s exhortation completely understandable, we must take note that the word ‘perfect’ in this text is not the same word rendered perfect as in verse twelve. The Greek word translated perfect in this instance is **teleios** and means, in its essence, to be mature, particularly in judgment. It is the same word used by our Lord when he addressed the rich young ruler, saying, “If thou wilt be **perfect**, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” (Matt. 19:21) Here Jesus was saying to the young man that if he followed the instructions given, he would be showing maturity of mind and judgment, for the spiritual rewards of following Jesus were far superior to the temporal things that he now possessed.

So the apostle in our lesson is simply saying to all of us that if we have this maturity of mind and judgment, if we appreciate our calling, if we appreciate the hope that is set before us of glory, honor, and immortality, if we truly desire to be associated with Jesus in the kingdom in order to bring the blessings of life to the world, then let us be like-minded with him—that if by any means we might attain unto the resurrection of the dead.

Our Lord, in speaking to the sons of Zebedee, when they had asked for the privilege of sitting one on the right hand and one on the left in the kingdom, replied, "Ye know not what ye ask: can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with?" They answered and said unto him that they were able; then Jesus said, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given them for whom it is prepared." (Mark 10:35-40) This symbolic cup referred to here by Jesus was all the experiences that the Heavenly Father permitted to come to him and which he knew would be permitted to come to his true disciples as the result of determining to do the Heavenly Father's will. For he knew that his Father's will was that all who followed him would be called upon to lay their lives down as a living sacrifice, to suffer as he had suffered, in serving the truth, the brethren, and the kingdom interests. This, of course, is in essence what Paul was inviting us to do, that is, to drink the cup that the Father has poured for all of us.

The apostle recognized that some will not be advanced to the point where they are willing to take such a positive stand as he had taken. In that case, he states that if the heart is right, God will enlighten their minds to the point where they will be motivated to follow Paul as he followed Christ. He then expresses concern that none be discouraged and lose ground in their development, because they are not fully like-minded with him, but that they should hold to the gains they have made, while, at the same time, they should look toward the same goal, constantly endeavoring to attain to it. If we will but do this, we will all have true fellowship together as we strive toward perfection of our spiritual mind and will. □

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**The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.**

**—Psalm 84:7-11**

# Test Your Knowledge

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## How Many of These Bible Questions Can You Answer?

1. What king of Babylon lost his mind and while insane, ate grass; but later recovered his sanity and praised God?
2. What unusual weapon did Samson use in a fight against the Philistines? How many Philistines did he slay with it?
3. Which prophet was the successful foreign missionary of the Old Testament? Name the city of his achievement.
4. Complete this text: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken:"—
5. Which is the true church? Where are the names of its members recorded?
6. You have doubtless heard the expression, "I am neither a prophet nor the son of a prophet." What Biblical character was its author? Under what circumstances did he use it?
7. Does Satan or Christ have the keys of hell? What does the Bible mean by the expression, "keys of hell and of death"?
8. The record of the Bible is that David was a man after God's own heart. In view of this, which is correct? When he died (a) he went to heaven, or (b) he did not go to heaven.
9. When the city of Jericho fell to the Israelites, one family of its inhabitants was delivered and given its liberty. Whose family was delivered and why were they thus favored?
10. Of whom was it said, "We shall not find any occasion against him, except we find it against him concerning the law of his God"?
11. What attitude does the Bible take toward the endeavors of the living to communicate with the dead?
12. What book in the Bible records the following prophe-

cy concerning the resurrection? "But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . For as in Adam all die, even so in Christ shall all be made

alive. . . . For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

(Answers on Page 61)

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## Encouraging Letters

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### A "God-blessed Business"

Dear Sirs: Last year I bought a copy of "God's Promises Come True" as a gift for a child. It was the best \$2.00 I ever spent, because the child really enjoyed it. I hope it won't be too much trouble to send all the booklets I am requesting at this time. You are doing a tremendous God-blessed business, and I sincerely thank you, and will pray for your organization. May God bless you all! Sincerely.—IN

### Tapes Are a Blessing

Dear Dawn Brethren: I am writing to say that I received the General Convention tapes some time ago. It is wonderful how you explain the Bible so clearly. I have learned much listening to your tapes. Truly, you are spreading the truth throughout the world. May God bless you in your effort. Please find enclosed

a money order for renewal of my Dawn subscription, and a contribution to use as you wish. Thank you again. Sincerely.—Canada

### Learning Each Week

Dear "Frank and Ernest": I hear your weekly program in Spokane. I enjoy it very much, because the way you present the many Bible questions and answers is so interesting. I learn each week from you. I was listening to you last Sunday, and you were talking about Christ's thousand-year reign, and how the world will have a future chance. Please send me the booklet on this subject. Thank you very much. Yours in Jesus.—WA

### Will Search the Scriptures

Dear Brothers: I am writing in regard to your Sunday morning broadcast heard on the way to

church. You spoke of hell being death, until God's judgment day. I disagree, because I have been taught differently. That is why I am asking for your booklet, "Hope Beyond the Grave." I want to read for myself the scriptures you take your stand upon. I want to find out the truth for myself. I want to know if I have been misled. I do remember that you read some good scriptures, but I want more—I want to read them all. Jesus says, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." That's what I'm going to do! So please send me your booklet. Thank you!—CA

### **Booklet a Comfort**

Gentlemen: I have received so much comfort from your little booklet, "Hope," since the death of my darling little daughter in an accident. I would like you, please, to send one to my sister, who lost her husband very suddenly. She is having a very difficult time. I am sure it would help her also. Thank you so much!—IN

### **We're So Glad He Wrote Us!**

Dear Brethren: I am enclosing a money order to help in the radio and television work. I am so

happy you now reach the Isle of Man (between England and Ireland). I remember well when The Dawn first came out. It was a happy occasion for all of us! I consecrated in 1921. Carry on the good work, and may the Lord be with you. Your brother by His grace.—England

### **For Use in Adult Sunday School**

Dear Sirs: I have just read your book, "The Creator's Grand Design," which I received a short time ago. It has brought to light many things I did not fully understand about the Bible. It is great to know that as you read the Bible, more and more enlightenment comes to you in God's great plan for salvation, and a book such as this helps immensely. I have always been a believer in God, but through most of my adult life I have let things of the world take precedence. Recently I joined a small church, and have become its adult Sunday school teacher. The Dawn has helped me greatly in this work. I feel my students would be aided in a special way by reading "The Creator's Grand Design," therefore I would like to have ten copies. May the Lord greatly bless you.—MI

### **To Help Friends**

Dear "Frank and Ernest": God bless you very much! I would be grateful if you would send the booklet "Creation" to me. If you can send more than one copy I can give one to a friend, and I will be so grateful. Also please send one to each of the people listed below who are also interested in our Lord.—NY

### **It Is "Wonderful"**

Dear "Frank and Ernest": Greetings to you in Christ Jesus, and praise to the Lord! The work you are doing is wonderful, and I pray to God that you will continue on in this work. It is very interesting, and I'm quite sure it is inspiring to people all over the world. Will you please send me a copy of "God's Plan," which you offered on your Sunday program. Yours in Christ.—NY

### **"A Power-packed Magazine"**

Dear "Frank and Ernest": Greetings in the name of the Lord! I am enjoying, and most of all, learning so much about the Bible since reading your lovely Dawn magazine every month. I am passing them on to a cousin who, like me, continues to look forward to receiving them. I will appreciate it very much if you

will send me some of your attractive circulars to give to my friends, and also a copy of "God and Reason" will be appreciated. I just read an article in the Highlights of Dawn entitled "The Royal Wedding." What a wonderful, interesting topic, and so enjoyable to read! I must state, here and now, to the writer or the writers of your power-packed magazine, that your knowledge of the Scriptures is like a cup, "filled and running over"! May God continue to bless you all. Your sister in Christ.—NY

### **Most Treasured Books**

Dear Dawn Publications: Enclosed is a check, for which please send me "The Book of Books," "Behold Your King," "The Creator's Grand Design," and "The People of the Bible," and two copies of the booklet, "Spiritualism." I have a set of the six volumes, and many booklets, as well as The Dawn magazine. They are the most treasured study books I have ever had. So much of the Bible is symbolic, or in parable, and it takes deep study to get the hidden truth. If we really want to know the truth we will search for the answers. Please send me a list of your other books. Thank you for your kindness.—MN

### **“A Lot of Help”**

Dear Sirs: There is a pamphlet entitled “Hope,” in blue and white, with a bird on the front page. I was wondering if you could send me a copy of it. The one I read was borrowed from my mother, and it was a lot of help to me because I had recently lost my father. I would really appreciate it if you could do that for me. Also, on the back of that pamphlet a booklet, “God and Reason,” is mentioned. I would like to have a copy of that also. Thank you.—IN

### **Seeks Help in Sorrow**

To Whom It May Concern: My father passed away in June. A booklet entitled “Hope” was mailed to my mother. I too would like to obtain a copy of this. Any help you can give me will be appreciated. Thank you!—FL

### **For Weekly Study**

To Whom It May Concern: I can't tell you how much I enjoy your monthly issues of The Dawn. My neighbor shares hers with me. Now I want to subscribe so I may be able to share it with our weekly prayer group. My neighbor says it is only \$1.00 a year, but that doesn't sound possible, so I am enclosing my

check for \$2.00. Please also send me a copy of the booklet, “The Battle of Armageddon.” Thanking you, I remain, Very sincerely  
—MO

### **“Keep It Coming!”**

Dear Dawn: Please send me two copies of the Albion Convention Report; also a copy of “Oh, the Blessedness!” Thank you for your magazine—keep it coming! Sincerely yours.—CA

### **Spreading the Message**

Dear Friends at The Dawn: Please send me twelve copies of the booklet, “Hope for a Fear-filled World,” for which I enclose the cost. As a point of interest to you, I have been placing these booklets in a laundromat, and they are picked up quickly. I have placed different booklets in other places, such as hospitals, and intensive care units, and doctors' offices. May God continue to bless you. Thank you, Dawn.—IA

### **“Awakened” to Need**

Dear Sirs: I would like to have the “Israel” booklet that you told about on your television program concerning the future of Israel and the world. I certainly enjoy your program, and find it very awakening to our great need to follow the Word of God. Sincerely.—TX □

# Your Questions

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## For Others

**The Apostle Peter wrote: "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Pet. 2:20, 21) Are we to understand this to mean that Christian suffering is on behalf of others, even as Jesus' suffering was?**

THERE is no other conclusion to be reached from this passage of Scripture. It is to this that we are called, Peter explains. And what a wonderful meaning this gives to following in the footsteps of Jesus! It means that if we suffer and die with him we will live and reign with him in his kingdom, the kingdom through which all mankind will be blessed. Thus our suffering will accrue to the benefit of others, indeed, to "all the families of the earth."—Gen. 12:3; 22:18

Our sacrifice is made acceptable through the merit of Christ, and it is on this basis only that we have the privilege of sharing in the sufferings of Christ. Because we are by nature sinners, we are bound to say and do things which get us into more or less trouble,

and we are usually disciplined by our experiences, or as Peter states it, "buffeted" for our faults. These experiences are not a part of true Christian suffering.

It is only when we "do well," and because of doing well—such as in bearing witness to the truth—are caused to suffer, that we are following the example of Christ, and suffering for others as he suffered and died for others. Jesus' death secured the redemption of the world. We do not share in this, but through the merit of his redeeming blood, we are given the opportunity of partnership with him in the restoration of the redeemed world to life.

## Divine Healing

**Does the Bible teach that those who accept Christ may be divinely healed of their diseases?**

IN THE third chapter of the Book of Acts, we are told of a miracle in which the Apostle Peter healed a man who had been lame from the time of his birth. Based upon this miracle, Peter preached a sermon in which he explained that following the second advent of Christ there



would be "restitution," or "restoration," of all things, which he said, "God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21

The testimony of the prophets clearly indicates that in the time which they foretold, diseases of all kinds will be healed—that blind eyes will be opened, deaf ears unstopped, and that "the lame man shall leap as an hart." (Isa. 35) Even death itself will be destroyed, so universally and completely that "there shall be no more death."—Isa. 25:6-9; I Cor. 15:25, 26; Rev. 21:4

Besides, in that time of "restitution," those who have died will be awakened from the sleep of death, and given an opportunity to live forever. (John 5:28, 29, RV; Acts 24:15) Thus it is evident that the Bible does teach divine healing, a healing and restoration that will be so complete that no one, anywhere in the earth, will need to die.

But this world-wide program of divine healing is for the age of Christ's kingdom. Those who now believe, and accept Christ's invitation to follow in his steps, have the privilege of suffering and dying with him. These are promised that if they faithfully lay down their lives as Jesus did, they will be rewarded with joint-heirship with him in the

rulership of his kingdom, and will be brought forth in the first resurrection to live and reign with Christ a thousand years.—Rom. 8:17; Rev. 20:6

Paul wrote concerning this class that they are baptized into Jesus' death. (Rom. 6:3) He also admonished them to present their bodies a "living sacrifice." (Rom. 12:1) These, then, the true followers of Jesus, are not looking to the Lord to keep them alive, but, instead, rejoice in the privilege of laying down their lives. This is reflected in the experiences of Jesus and the apostles. While they healed the sick through miracle-working power, they did not employ this power to heal themselves, nor did they heal any of the believers in the Early Church.

The miracles performed by Jesus and by his apostles were evidently designed to serve as a witness of the fact that he was the promised Messiah, and that in God's due time, which would be following his second advent, through him would be fulfilled all the wonderful promises of divine healing which had been recorded in the Old Testament.—John 2:11; Luke 8:1-3

This is not the age for the sick to be healed and the dead to be raised. This must wait until the establishment of the kingdom of Christ.

## Effective Prayers

**Jesus said, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7) How literally can we expect this promise to be fulfilled? Do not many prayers go unanswered?**

YES, many prayers do go unanswered! James explained why this is so. He wrote, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3) Thus James informs us that unanswered prayers are those which are selfish and which seek one's own pleasure and advantage.

And this is fully in keeping with Jesus' promise that those who abide in him, and in whom his Word abides, may ask what they will "and it shall be done unto" them. Those who abide in Christ, and in whom the Word, or teachings, of Christ abide, desire and pray only for those blessings which the Lord has promised to give. To be in and abide in Christ means to accept his headship in all things. It means that his will has become our will; so we pray only for those things which are in harmony with his will, and to the glory of God. All such prayers by fully dedicated Christians will be favorably answered. □



## Weekly Prayer Meeting Texts

**JUNE 3**—The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech, there are no words, their voice is not heard; but their melody extendeth through all the earth, and to the end of the world their words.—Psalm 19:1-4, Leeser (Z. '95-121 Hymn 283)

**JUNE 10**—Lord, teach us to pray.—Luke 11:1 (Z. '95-213 Hymn 65A)

**JUNE 17**—Who may abide the day of His coming, and who shall stand when He appeareth? For He is like a refiner's fire, . . . and He shall sit as a refiner and purifier of silver.—Malachi 3:2,3 (Z. '96-45 Hymn 273)

**JUNE 24**—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.—Romans 8:17 (Z. '96-151 Hymn 95)



# **Christian Life and Doctrine**

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## **The Nature of Jesus**

**“Thou art the Christ, the Son of the living God.”—  
Matthew 16:16**

WHEN Jesus asked, “Whom do men say that I the Son of man am?” he received a variety of answers. These reported opinions of the general public as to the identity of Jesus were all good. They indicated that the people as a whole believed that Jesus was a prophet sent of God, even one of the ancient prophets raised from the dead. They had been impressed with his miracles, and with the gracious words which he spoke. Nevertheless, this report, favorable though it was, did not satisfy Jesus, for it came short of the real truth.

The same has been true of Jesus throughout all the centuries since. Few, if any, have ever criticized his personality, nor have very many found fault with his moral and ethical teachings, except that they seemed unattainable. Even in the unbelieving world of today most people are willing to acknowledge that the impact of Jesus’ life upon mankind has been powerful and good; and many will agree that in some way he was a special prophet sent of God. Millions have claimed that Jesus was a third part of a trinity of gods, and as such was coequal with God—in fact, was God. But all of these viewpoints come far short of the truth, just as did the good opinions expressed about Jesus at the beginning of the age.

Jesus did not berate the public of his day for failing properly to identify him; nor can the unbelieving world since be held especially to blame for their blindness. Indeed, to the extent that the people have adhered to the high standard

of righteousness taught by Jesus, and have followed the example of his noble life, the world has been made better, but it has not been made Christian.

Jesus was not satisfied with the general idea of the people concerning him, that he was a good man, a prophet of the Lord, so he asked the disciples what they thought about it. It was in reply to this that Peter said, "Thou art the Christ, the Son of the living God." (Matt. 16:16) "Blessed art thou, Simon Bar-jona," was the Master's prompt reply to this true identification, and then added, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

With God's help, Peter recognized in Jesus the One whom the prophets had foretold would be sent by Jehovah to redeem and restore Israel, and to bless all the families of the earth. He was not an ordinary prophet with a message of repentance and reformation, as many of Israel's prophets had been, but he was greater than all the prophets. He was the Messiah, the sent of God, the One of whom all the prophets wrote. Recognizing this great truth concerning Jesus, Peter would also believe that Jesus was the One who would fulfill all the wonderful promises of blessing to the people which had been made dependent upon his coming. Peter truly was blessed to be given such an insight into the divine plan.

The millions throughout the age who have looked upon Jesus as a good man, and have tried to emulate him in their words and conduct, have been benefited, but they have not been among those of whom Jesus said, "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16) Those whom the Lord draws to Jesus, and whose eyes of understanding are opened by the Holy Spirit, recognize Jesus as the Christ of promise, even as Peter did, and they have confidence that he will carry out all the details of the divine plan of blessing just as they have been promised by the Heavenly Father. Blessed indeed have been those who have seen Jesus as "the sent of God."

**John 6:35-40**—"For I came down from heaven," is the theme of this passage of Scripture, and it helps us to understand something of the nature of Jesus. The manner in which Jesus came down from heaven is explained in the opening chapter of John's Gospel. There we are told that in his pre-human existence Jesus was the "Logos," "the Word," or mouthpiece of God. This Logos was made flesh by being born of a woman. It was thus that he "came down from heaven."

Let us note, however, that it was not God himself who was made flesh, but the Logos, the son of God. According to a literal translation of the Greek in John 1:1,2, we learn that the Logos was "a" god, and that he was in the beginning with "the" God. It was the Logos, "a" god, or mighty one, who was made flesh, not "the" God, the Almighty Jehovah. But the fact is emphasized that Jesus "came down from heaven." He was the sent of God, the One who visited the earth as an evidence of the Heavenly Father's love.

In this lesson Jesus speaks of himself as the "bread" from heaven. The thought here is that those who accept him will have their life sustained through belief in him and by faithfulness in doing his will.

Jesus, the apostle explains, was the "firstborn of every creature." (Col. 1:9-20) This great truth was expressed by Paul nearly two thousand years ago, yet today practically all professed followers of Jesus insist that he was not a creation of God, but God himself, who never had a beginning. But truth-enlightened Christians will accept the inspired testimony of the apostle, and thus know that Jesus was, as John states it, the Word of God, the Logos, "the only begotten of the Father."—John 1:14

Paul confirms the testimony of John that the Logos, the "firstborn of every creature," cooperated with Jehovah in connection with all the other works of creation—"For by him were all things created," the apostle writes, "that are in heaven, and that are in earth, visible and invisible, whether

they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.” (Col. 1:16) Of this same great truth John writes, “All things were made by him; and without him was not anything made that was made.”—John 1:3

Paul’s list of the things created by the Logos includes those in heaven as well as on earth, the “visible and invisible.” Our understanding of the great universe would be limited indeed unless our faith can visualize the invisible things of God. Indeed, much of the inspiration needed in running for the “prize of the high calling of God in Christ Jesus” is derived from looking “at the things which are not seen.”—Phil. 3:14; II Cor. 4:18; Heb. 11:1

When the Logos was made flesh and “dwelt among us,” he was visible to human eyes, but in his resurrection he was “quickened”—made alive—in the Spirit, and is now invisible, even as God is invisible. (I Pet. 3:18; Col. 1:15; I Tim. 1:17; Heb. 11:27) Due to the divine power which he possessed following his resurrection, Jesus was able to manifest himself to his disciples; but John tells us that these manifestations were merely “signs” which were given to prove the fact of his resurrection. (John 20:29, 30) Neither John nor the other apostles saw Jesus as the glorious divine being which he was after his resurrection.

One of the biblical terms descriptive of the change of nature from human to spiritual is that of Spirit birth, and Paul explains that he saw Jesus as one “born out of due time [prematurely, Diaglott].” The “due time” for Paul to be born of the Spirit is at this end of the age—“in that day”—but at the cost of his eyesight he was favored with a glimpse of Jesus before the “due time.” □

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**“I would seek unto God, and unto God would I commit my cause: which doeth great things, and unsearchable; marvellous things without number.”—Job 5:8,9**

## **GOD'S MERCY**

**BECAUSE** of Adam's disobedience to the divine law, the judgment of God has come upon all, thus we all have been born under sin and are imperfect, unable to avoid the results of imperfection. The Apostle Paul writes, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for . . . all have sinned." (Rom. 5:12) The effect of the redemptive work of Jesus Christ will be just as far-reaching as the original judgment. This is assured by Paul's words in I Corinthians 15:22, "For as in Adam all die, even so in Christ shall all be made alive." And by Jesus' words in John 5:28, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice."

The prophecy of Hosea is directed against the sins of the children of Israel. It tells of the dire results which the people could expect from their worship of false gods, and their disregard for the laws of God. It tells of the destruction of some because of their sin, but it also assures us that these will not be eternally dead; for, after telling how he would devour them as a lion devours his prey, he gives an assurance of hope in Hosea 13:14, where we read: "I will ransom them from the power of the grave: I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

Any who have been taught the ransom-denying statement that evildoers will not be raised from the dead should read the words of I Samuel 2:6, "The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up." They will also do well to ponder Paul's words to Felix, "There shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15) Thus an appreciation will be strengthened of the simple and yet profound statement of John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." □

# Talking Things Over

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## General Convention Bulletin July 31-August 5, 1982

**“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.” —Philippians 4:8**

FOLLOWING this reminder about the convention, you will find the registration form and instructions. Please read the



instructions carefully because some things have been changed.

The Sunday School Committee has requested that we make the following announcements:

All students in the 8-12 age group who will be attending the convention should write for their free notebook of Sunday School lessons. In your request you should **include your name, age, and mailing address**. Please do not request a notebook if you are not coming to the convention. Mail your request to:

Mr. Wade Austin  
2107 Wilder Ave.  
Lakewood, CA 90715

The young adults ages 13 and up should also send in for their study notebook so that they can get the most out of their week at General Convention. **Be sure to include your age and full name and address when you write to:**

Miss Ginger Bruce  
1206 N.E. 96th  
Seattle, WA 98115

The convention program, as in previous years, will have a question meeting. This year, however, the questions will be from the list of obscure passages not generally understood. Capable brethren will discuss these scriptures for our enlightenment and benefit.

There will be an immersion service on Tuesday with the discourse in the Chapel and the immersion at the church. This service is always one of the highlights of the convention because we rejoice with those symbolizing and it gives all of us an opportunity to review our own individual relationship with the Heavenly Father and to renew our consecration to do his will.

There is one panel discussion scheduled. The topic is, The Whole Counsel of God. The discussion will emphasize

balance between doctrine, Christian living, and service. The brethren, we are sure, will bring many things to our attention that will be helpful.

We feel that the convention this year will be "the best ever." Make your plans now to meet us there. ☐

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The Dawn magazine is read onto tape each month for those who have difficulty seeing. Requests should be sent to the Dawn Recorded Lecture Service. Cassettes or reel-to-reel tapes will be sent on loan or may be purchased for \$3.00.

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LISTEN TO THESE  
INTERESTING TOPICS  
TO BE DISCUSSED BY

## **'FRANK and ERNEST'**

RADIO KGEZ—600  
9:30 p.m. on SUNDAYS

June 6-Palestine in Prophecy

June 13-The Three Worlds

June 20-Opening the Gates  
of Hell

June 27-Creation VS Evolution

Tune to these informative discussions, and send for the free booklet offered after each broadcast. Write to:

### **'FRANK and ERNEST'**

Box 60 Dept. N General Post Office  
New York N.Y. 10116

## **FOR YOUR NEWSPAPER**

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

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

# RESERVATION FORM

## BIBLE STUDENTS GENERAL CONVENTION

Albion College  
Albion, Michigan  
July 31-August 5, 1982

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

JULY 30	JULY 31	AUG. 1	AUG. 2	AUG. 3	AUG. 4	AUG. 5
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Dinner will be served Friday, July 30, 1982, between 6:30 and 7:30 p.m., for \$4.75 (cash), and breakfast on Friday, August 6, 1982, between 6:30 and 7:30 a.m., for \$3.00 (cash).

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY/STATE/ZIP \_\_\_\_\_

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

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Total number of persons for which reservations are being made \_\_\_\_\_.

**SEE OTHER SIDE FOR RATES AND OTHER INFORMATION**

TALKING THINGS OVER

## REGISTRATION

The university requires a **minimum** deposit on all registrations of \$25.00, and \$25.00 of the amount deposited will be forfeited if the reservation is cancelled less than ten (10) days before the convention. It is important to register well in advance of the convention in order to assure accommodations. Reservations and payment should be made by July 2.

Registration will start Friday, July 30, at 9:00 a.m. and will continue Saturday, July 31, until midnight. Thereafter registration will be from 9:00 a.m. until 10:00 p.m. Registration will be in the upper lobby of Baldwin Hall.

The cost this year will be as follows:

Meals: Breakfast, \$3.00; Lunch, \$3.75; Dinner, \$4.75

Rooms: \$7.75; Registration, \$1.75

The total cost for a person having six nights lodging and eighteen meals is \$115.50 plus \$1.75 registration—\$117.25. Then for the additional night for those coming in on July 30th, there will be the added cost of \$7.75 for lodging, which brings the cost to \$125.00.

In addition to the above, for those brethren arriving on Friday, July 30th, dinner will be served between 6:30-7:30 p.m. The additional cash price for this meal, if you avail yourself of it, will be \$4.75. For those leaving the convention on Friday, August 6th, breakfast will be served for those desiring it from 6:30-7:30 a.m., for the additional cash price of \$3.00.

There is an additional charge of \$2.00 per day per person for those brethren who opt to stay in the International House or Bellemont Manor.

Checks should be made to: **ALBION COLLEGE**

and mailed to: **Mr. Morley Fraser**  
Albion College  
Albion, Michigan 49224

## TRANSPORTATION

The university again requests that brethren use the Battle Creek or Jackson airports if practical. The charge for transportation from either of these airports will be \$11.00 per person, provided there are three or more; otherwise, the charge will be the exact cost. There will be two pickups at Detroit Metro Airport. The pickups will be at 3:00 p.m. and at 8:00 p.m. on **Friday, July 30th**. Boarding will be at the **American Airline baggage area at 3:00 p.m.** and a few minutes later at the **United Airline baggage area**. The **second pickup** will be at **8:00 p.m.** at the **American baggage area** and a few minutes later at the **United baggage area**. The cost will be \$12.00 per person provided there are three or more. Otherwise, the charge will be the actual cost. When you send in your reservation, please inform the university as to

the means of transportation, or the name of the airline, flight number, and time of arrival, the airport, or depot.

### **SPECIAL DISCOUNT FOR CHILDREN**

The Intent of the subsidy for young people is to help them come to the General Convention so they may attend the Bible classes provided for them. This subsidy takes for granted an attendance requirement. It is now required that there must be at least a 75% attendance at the Young People's Classes in order to qualify for the subsidy.

For those young people between the ages of six and seventeen years of age, who qualify, the convention will pay 50% (one-half) of the normal cost.

On making reservations, pay the full rate to the college for children six to seventeen years old. The convention treasurer will refund the discount to those who qualify. Children ages four and five will be charged half the adult rate, and children three and under will be free.

The following suggestions will help the university to properly process your registration: (1.) Designate on the form the first and last meal; (2.) A separate registration form must be returned by individuals not living at the same address. Families can send registrations together, but they should have their names on separate registration forms if they do not live at the same address.

### **FIGURE YOUR ADVANCE PAYMENT HERE**

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

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## **Answers to Test Your Knowledge Questions**

**(See Page 44)**

1. Nebuchadnezzar. See Daniel 4:28-34
2. One thousand were slain with the jawbone of an ass. See Judges 15:15

3. (a) Jonah. (b) The city of Nineveh. See Jonah, chapters one, two, and three—a most interesting historical record.
4. "For dust thou art and, unto dust shalt thou return." (Gen. 3:19) God's

sentence upon Adam makes no mention of eternal torment in a fiery hell.

5. "The church, which is his [Christ's] body." The Scriptures say concerning the members of this true church, that they have their names "written in heaven." See Ephesians 1:22, 23; and Hebrews 12:23.
6. The Prophet Amos. It was the answer made by the prophet to Amaziah, the priest of Bethel. Amaziah tried to persuade Amos not to prophesy further against Israel. See Amos 7:10-15.
7. (a) Revelation 1:18 states concerning Christ, "I am he that liveth and was dead; and, behold, I am alive for evermore, Amen, and have the keys of hell and of death." (b) This is symbolic language. Christ holds the keys because he has the authority and the ability to unlock the prison house of death—the power of the resurrection.
8. (b) is correct: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens." (Note—David lived before Christ. He will live again on the earth.)—Acts 2:29, 34
9. "Joshua saved Rahab . . . alive, and her father's household, and all that she had, . . . because she hid the messengers, which Joshua sent to spy out Jericho."—Josh. 6:25
10. Daniel. See Daniel 6:5—a splendid testimony by his enemies.
11. That we should have nothing to do with spiritism. See the instructions of Isaiah 8:19, 20.
12. I Corinthians 15:20-26. This statement by the Apostle Paul is the foundation for our faith that Christ died for all (vss. 21, 22); that our prayers will be answered and the kingdom established; and the Lord's will done in earth as in heaven. (vs. 24) "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (vss. 25, 26) What a wonderful day to look forward to! □

# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

Speakers' services are furnished free upon request. Address your request to the Dawn.

C. BOUGHTON		G. PASSIOS	
Toledo, OH	June 15	Sayville, NY	June 6
Gary, IN	17	L. POST	
Marshfield, WI	19, 20	Philadelphia, PA	June 6
Wausau, WI	22	Pottstown, PA	6
Minneapolis, MN	25-27	Sacramento, CA	15
Kalispell, MT	30	Tacoma, WA	17
		Wenatchee, WA	18
D. BRUCE		Seattle, WA	19, 20
New York, NY	June 6	Victoria, B.C.	21
Middletown, NJ	6	Vancouver, B.C.	22
Paterson, NJ	8	Vernon, B.C.	23
Rutherford, NJ	9	Portland, OR	25-27
Allentown, PA	12, 13	Chico, CA	28
Portland, ME	14, 15	Palo Alto, CA	29
New Haven, CT	16	San Francisco, CA	30
G. JEUCK		R. ROBINSON	
British Isles	June 1-17	Los Angeles Area, CA	June 29, 30
N. KASPEROWICZ		R. SURACI	
New Haven, CT	June 20	Berwick, PA	June 27
K. NAIL		J. TATE	
Sacramento, CA	June 23	New London, CT	June 20

## Obituaries

Sister Czeslawa Brzostek, Cleveland, OH—March 18. Age, 87.  
 Sister Theresa Schultz, St. Joseph, MO—March 24. Age, 85.  
 Sister Helen Kulpa, Detroit Polish Bible Students—April 8, Age, 87.  
 Sister Katrina Zink, Chicago Lithuanian Bible Students—April 10.  
 Age, 89.  
 Brother Bert Cousins, Duncan, B. C.—April 10. Age, 85.  
 Sister Frances Suraci, New Haven, CT—April 11. Age, 88.  
 Brother Clarence Dolan, Seattle, WN—April 12. Age, 97.  
 Brother W. H. Jochim, Marshall, MI—April 13.  
 Brother Richard Nauman, Cincinnati, OH—April 22. Age, 85.

# Conventions

**MINNEAPOLIS, MN, June 6**—Northwest YMCA, 23rd Ave. and Jackson St. N.E. Mr. C. Berdahl, 4808 Decatur Ave. 55428

**WATERBURY, CT, June 6**—YWCA, 80 Prospect St. Mrs. Harriet Tsimonis, P.O. Box 1494, Waterbury 06721

**NEW YORK/ALLENTOWN Joint Convention, June 11-13**—Cedar Crest College, Cedar Crest & Hamilton Blvds., Allentown. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

**PONTIAC/WARREN, MI, June 12, 13**—Southfield Masonic Temple, 26595 Evergreen Rd., Southfield. Mrs. Ora Lockwood, 110 South Blvd., Rochester 48063

**MARSHFIELD, WI, June 19, 20**—Hewitt Village Mall, Highway T, Hewitt. Mr. Darcy Kuehmichel, RR 5, Box 109C, Marshfield 54449  
Phone: (715) 384-3352

**PORTLAND, OR, June 25-28**—Collins Retreat Center, 32867 S.E. Highway 211, Eagle Creek 97022. Mrs. Dawn Krupa, 11980 Zion Hill Dr., Gresham 97030  
Phone: (503) 658-4115

**CHICAGO, IL, June 27**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Edward Bushlus, 980 Lois Ave., Addison 60101  
Phone: (312) 543-5735

**DETROIT, MI, June 27**—Redford YWCA, 25940 Grand River, Detroit. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham 48009

**NORTH SASKATCHEWAN CONVENTION, July 2-4**—East End Community Club, 2nd St. & 10th Ave. E., Prince Albert. Mrs. Ann Michalyca, Box 1371, Melfort, Sask., Canada SOE 1A0

**LOS ANGELES, CA, July 3-5**—Golden State Masonic Temple, 933 So. Hoover St., Los Angeles. Mr. Wade Austin, 21207 Wilder Ave., Lakewood 90715  
Phone: (213) 865-3808

**VERNON, B.C., July 10, 11**—At the Fernets' home, Pearson Rd., Vernon. Mrs. Kay Phillips, 386 Clifton Rd., Kelowna V1V 1A5  
Phone: (604) 542-6858

**BIBLE STUDENTS GENERAL CONVENTION, July 31-August 5**—Albion College, Albion, MI

**DENVER, CO, August 20-22**—Loretto Heights College, 3001 South Federal Blvd., Denver. Mr. Joseph Marks, 915 East 9th Ave., Broomfield 80020  
Phone: (303) 466-2625

**CONNELLSVILLE, PA, August 21, 22**—Travelodge, New Stanton. Mrs. Duane Cramer, R.D. 1, Box 120-A, Vanderbilt 15486  
Phone (412) 677-4633

## BRITISH SPEAKERS' APPOINTMENTS

### F. BINNS

Reigate  
Warrington

July 24  
August 14

### R. ROBINSON

U.S.A.

July and August