

The Dawn

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**“And 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.”
—Isaiah 25:9**

THE Jewish people of the present day have a noble and ancient lineage, going back some four thousand years to the one whom they reverently and proudly call the progenitor of their race—Abraham, the son of Terah, born in Ur of the Chaldees. The remarkable destiny of this people was early manifested, when the Almighty Jehovah God himself appeared to Abraham and made a solemn covenant with him.

“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him. . . . And into the land of Canaan they came.”—Gen. 12:1-5

Some years later Jehovah God promised to give Abram the land to which he had instructed him to journey. “And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. . . .

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” (Gen. 17: 1, 8) This promise of the land has been dearly treasured up in the hearts and minds of the children of Abraham until this very day!

Then, we are told, “It came to pass after these things, that God did tempt [test] Abraham” and instructed him to offer his dearly beloved son Isaac as a burnt offering. As Abraham raised his arm to slay his son, the angel of the Lord stopped him, whereupon Abraham saw a ram caught by his horns in a bush. “And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.”

This unreserved display of faith by Abraham was pleasing to the Lord, and through the angel God explained to Abraham that the blessings promised to all the nations of the earth would come through his seed. “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 in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”—Gen. 22:1-19

While Abraham was dwelling in the land of Canaan, the Lord said to him: “Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. . . . But in the fourth generation they shall come hither [to Canaan] again.”—Gen. 15:13-16

In due course of time, even as the Lord foretold, Abraham’s descendants, now known as Israel, found themselves in painful bondage to the overlords of Egypt. But the Lord heard their cry and brought them forth from bondage through their deliverer, Moses.

They had now been living among the heathen for long centuries, and at the very beginning of their journey to the promised land God called Moses up to the mount and delivered to him the tables of the Law. "In the third month, when the children of Israel were gone forth out of the land of Egypt . . . Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:1-6) This Law stipulated that they would have no other god than Jehovah and defined in detail their moral relationship and social obligations with one another.—Exod. 20:1-17

The pronouncement of this Law by Jehovah God at Mount Sinai and its acceptance by the Israelites became the basis of a covenant relationship between God and the nation of Israel. In their great joy at their deliverance from captivity in Egypt, and in acknowledgment of God's miraculous providences on their behalf at that time, they gladly acclaimed their desire to obey his commandments. "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said, will we do."—Exod. 24:3

Fittingly, Moses inaugurated this covenant arrangement between God and his people Israel with a sacrifice. "And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took

the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.”—Exod. 24:4-8

Had the people lived up to the letter of the Law Covenant, they would have gained life. “Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord.”—Lev. 18:4,5

What a wonderful prospect was thus held out to God’s favored people! What bounties and blessings he had in store for them, if they were obedient! “Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God,” Jehovah said to them. “Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

“And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall fall before you by the sword. . . . For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new.

“And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your

God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.”—Lev. 26:1-13

How could a people not bend every effort to walk in the righteous ways of such a loving God!

In order further to urge them to obedience that they might gain the promised blessings, the Lord spoke ominous words of warning. “But if ye will not hearken unto me, and will not do all these commandments, . . . but that ye break my covenant: I also will do this unto you; I will appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. . . . I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your highways shall be desolate. . . . And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. . . . And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. **And I will scatter you among the heathen**, and will draw out a sword after you: and your land shall be desolate, and your cities waste.”—Lev. 26:14-33

In the Book of Deuteronomy the Lord added further details to this same warning of dire punishments for his people if

they should disobey his commandments. "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. **And the Lord shall scatter thee among all people, from the one end of the earth even unto the other;** and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart, wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see."—Deut. 28:63-67

Thus, Jehovah God set before his beloved Israel a freewill choice; for God desires those who worship him to do so in spirit and in truth, out of loving, grateful hearts! "Behold, I set before you this day a blessing and a curse," he said. "A blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known."—Deut. 11:26-28

Regretfully, Israel did not cleave to the worship of the one true God, and they did not keep their covenant with him, even as recorded by the holy Hebrew prophets of old. They forsook his ways in Egypt, in the wilderness, and later in the promised land. The Lord said, "They rebelled against me, and would not hearken unto me: . . . neither did they forsake the idols of Egypt. . . . The house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which if a man do, he shall even

live in them; and my sabbaths they greatly polluted. . . . And . . . when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering. . . . Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations? . . . And . . . ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.”—Ezek. 20:1-32

Finally, after repeatedly provoking Jehovah God, disobeying his commandments, and spurning his constant efforts to lead them back into his righteous ways, the nation was permitted to go into captivity under Nebuchadnezzar, king of Babylon. From that point on Israel was a subject nation. The holy city of Jerusalem was destroyed, and great and grievous sorrows came upon the people in the land of their captivity.—Jer. 16:1-9

The Lord in his wisdom foreknew terrible afflictions would befall the Israelites in Chaldea. He also foreknew that, despite his clearly stated warnings, they would fail to acknowledge that their wretched condition resulted from rejection of his ordinances as embodied in the covenant mediated by Moses at Sinai, which they willingly agreed to live by. Therefore the Lord instructed Jeremiah to make the cause of their suffering plain—not only for that generation, but for all succeeding ones.

“And it shall come to pass,” the Lord told Jeremiah, “when . . . this people . . . shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshiped them, and have forsaken me, and have not kept my Law; and ye have done worse than your

fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me.”—Jer. 16:10-13

Following the foretold seventy years of captivity in Babylon, numbers of Jews returned to Jerusalem where, in due course of time, Jesus presented himself to the nation as the promised Messiah. Many of “the common people heard him gladly,” but the religious leaders rejected him and brought about his crucifixion.—Mark 12:37; 15:9-15

In A.D. 70 Jerusalem was captured by the Romans under Titus and was completely demolished. It was at this time that the long-foretold, long-withheld retribution descended on the disobedient people, even as Jehovah God had repeatedly warned them through the prophets. All semblance of Jewish polity was then destroyed, the Temple demolished for the second time, and the Jews themselves scattered into all the nations of the earth, as the Lord had forewarned.

Many found their way with great difficulty into Russia, Germany, Austria, Poland, Italy, Spain, and other nations of Europe, where for century after long century the suffering, homeless people endured great privation, often being confined to crowded, filthy ghettos, with limited means for earning bread. Indeed, their determination and ability to stay alive under indescribable hardships is a testimony to the courage and ingenuity of the human spirit. How often, during those long, terrible years, forgetting the solemn covenant they had made with the Lord their God, “which covenant they brake,” must they have said to one another in their sorrow, “Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin, that we have committed against the Lord our God?” For, truly, their suffering was great!

And how often, during those centuries, must they have thought of the homeland from which they had been driven! How often must they have recalled, and wondered about,

God's ancient promise to give them the land for an everlasting, peaceful possession!

But if their anguish was great during those long centuries, it was as nothing compared with what befell them in the Holocaust! The word **holocaust** is defined as the wholesale destruction of life by fire. But the word **Holocaust**, with a capital H, has come to have special reference to that infamous period of persecution and extermination of European Jews by Nazi Germany before and during the years of the Second World War, when six million Jews—men, women, and little children—were cruelly and systematically murdered, simply because they were Jews.

Speaking beforehand of this period of time in the history of this extraordinary people, God had said through the Prophet Ezekiel that he would remember his ancient people and would regather them to the land of promise. But he indicated the regathering would be accomplished under painful circumstances, indeed. "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out!"—Ezek. 20:33,34

In another prophecy describing this promised regathering, the Lord added further ominous details. He said he would send fishermen and hunters in order to bring about their return to the land. "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. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.”—Jer. 16:14-17

During the more than eighteen centuries following the dispersion of the Jews from the land in A.D. 70, the control of Palestine passed back and forth through many hands—Roman, Persian, Arab, Christian, and Turkish. But by the beginning of the 20th century it had come to be occupied mostly by Muslim Arabs, who by that time considered the land their own.

In 1917 the British government, by whom the land was then held under mandate, agreed to assist the Zionist movement in the establishment of a Jewish national home in Palestine. Thus, in the providences of the Lord, the door was opened for Jews to return to the land. A national homeland was the bait that was held out by the “fishers” to entice them to return to Palestine. But few Jews took advantage of the opportunity, for by this time many had become comfortable in the countries of their dispersion. And the few who did return found themselves bitterly resented and opposed by the Muslim Arabs, who had long dwelt in the land and who greatly outnumbered the returning Jews.

Then came the “hunters.” With the rise of Nazism in the 1930’s, the persecution of the Jews in Europe became intolerable for many, and Jewish immigration to Palestine increased. This persecution reached its terrible crest in the Holocaust of Nazi Germany during the Second World War.

The horror, the suffering, the inhuman cruelties that were inflicted on millions of helpless Jews in the Holocaust are unparalleled in the annals of human history. One can surely be sympathetic, therefore, when the Jew asks, “Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God?” For no other people since the world began have ever been so tortured, tormented, and decimated! And the agony and immensity of the Holocaust

experience has clearly shaken to the core the faith of some Jewish leaders in a covenanting God.

In an article in Newsweek (March 10, 1980) entitled "Debate Over the Holocaust," Rabbi Arnold Wolf, Jewish chaplain at Yale University, is quoted as saying, "Suffering of the kind that Auschwitz symbolizes is not an accusation against God. It is a warning about human sin." But other Hebrew theologians, in the light of the Holocaust, do not accept this premise. "Jews by tradition have always interpreted great catastrophes, such as the destruction of the Second Temple by the Romans in A.D. 70, as God's punishment for their failure to keep his law," says the writer. "But some modern Jewish theologians are simply unable to view the Nazi slaughter of so many innocent people in that . . . light. Theologian Richard Rubenstein of Florida State University . . . cannot accept the notion that the Jews of Europe deserved their fate, and so he rejects the ancient idea of a divine covenant with the Jews. 'You can't say you believe in the covenant with God,' he concludes, 'and then say in the face of the Holocaust that God had nothing to do with it.'"

Another Jewish leader agrees. "Prof. Irving Greenberg, an Orthodox rabbi who teaches at the City College of New York, believes that the Holocaust represents a turning point in Jewish history," states the same article. "According to Greenberg, the enormity of the Jews' suffering requires Judaism to reinterpret the covenant of Sinai and, in effect, put God on notice that the Jews will no longer depend upon him alone. After Auschwitz, Greenberg argues, 'God can't ask the Jews to keep the covenant.'"

Still another Jewish leader, Prof. Emil Fackenheim of the University of Toronto maintains, in the context of what happened in Nazi Germany, that "the essential task of the Jew . . . is survival." And that survival, he suggests, will best be embodied in the existence of a Jewish national homeland.

These statements reveal a sense of bitterness at the Jewish plight which has not heretofore been manifested in the

thinking of Jewish leaders. Clearly—and understandably—the Holocaust was, and still is, a faith-testing, faith-wresting experience for every Jew!

One obvious result of the Holocaust was to crystallize the determination of Jews around the world to reestablish a homeland in Palestine. And on May 14, 1948, again in the unalterable providences of the Almighty, the new State of Israel came into being. Jehovah God, according to his promises, had gathered Israel from the countries wherein she had been scattered and brought her “into the wilderness of the people.” She became a nation among nations of the earth—depending for peace, like them, not on God, but on guns and tanks and munitions of war.—Ezek. 20:34,35

But the newborn nation of Israel did not find the peace she sought and longed for in the land of Palestine. On the very day she declared her independence she was attacked by her six Islamic neighbors; and since that time she has fought three more bitter and debilitating wars. And she is presently engaged in striving to stave off yet another war by reconciling her differences with Egypt and with the Palestinians within her borders.

Truly, the children of Israel have suffered long centuries of hardship, torment, and sorrow. Will they now, at last, find their long-sought peace and rest? What hope and consolation can we offer to our anguished Jewish friends? All that we have so far discussed is history—history that has come to pass, even as it was foretold in the Bible of Jew and Christian alike. To look into the future, we must go again to that same precious Word of God. If the prophecies concerning the past of this people have been fulfilled as foretold, we can have equal confidence that those prophecies which relate to the future will also come to pass.

Turning again to the Bible, we are told by the Prophet Ezekiel that regathered Israel would be attacked by a powerful enemy from the north, accompanied by many allies. Bible scholars have long believed the prophet is here

identifying Russia as the attacking force. The Prophet Jeremiah describes this same period of time after Israel has been regathered to the land as one so terrible "that there is none like it: it is even the time of Jacob's trouble."

But both Ezekiel and Jeremiah, as well as Joel and Zechariah, declare that, when all seems lost, Jehovah God comes to Israel's aid and utterly destroys her enemies. (Ezek. 38:1-23; Jer. 30:3-17; Zech. 14:1-3; Joel 3:1-17) Thus will the Lord God of the universe reveal himself to Israel and to the world: "Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord. . . . So the house of Israel shall know that I am the Lord their God from that day and forward."—Ezek. 38:23; 39:22

Jehovah God has stated plainly that Israel's long ages of suffering came upon her because she did not keep the solemn covenant made at Sinai. "Because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them." (Ezek. 39:23,24) Ever since the father of the human race transgressed God's commandments in the Garden of Eden, all mankind, including the children of Abraham, have suffered the results of disobedience to God's righteous laws and have gone down into death. But the Jews have suffered far more grievously, because Israel was God's special treasure and covenant people.—Amos 3:2

But in his great mercy and unfailing love for his special people, Jehovah God long ago made another precious promise to Israel—a glorious promise, of which they have seemingly lost sight! Foreknowing that they would not keep the old Law Covenant through which they had hoped to gain life, Jehovah God said through the Prophet Jeremiah he would make a New Covenant with them, whereby they could, if obedient to its righteous laws, indeed yet gain life!

“Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”—Jer. 31:31-34

Moses was the typical mediator of the typical Law Covenant, under which covenant relationship between God and Israel was maintained by the yearly sacrifice of bulls and goats. But that covenant did not bring life. Moses himself foretold the coming of a better Mediator of a new and better covenant—one which will truly give life—everlasting life—because it will be established on better sacrifices. “And the Lord said unto me [Moses], . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” (Deut. 18:17-19) This foretold Prophet is Jesus, the Messiah of promise, the Mediator of the New Covenant, the true Seed of Abraham, through whom the promised blessings shall come to all the resurrected peoples of the earth, both Jew and Gentile.

Associated with Jesus in the bestowal of these promised blessings will be his glorified, faithful, footstep followers of this Gospel Age. “If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3:16,29)

When this little flock is complete and joined with her Lord, then the promised blessings will be poured out on all the resurrected world of mankind, Jew and Gentile alike.

Then, too, will all Jews understand God's undeviating justice and appreciate his boundless love and mercy. And in that glorious day all Jews—even those who suffered under the Holocaust—will rejoice with their beloved Prophet Isaiah and will shout, "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

"I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. 23:3-8



Roll on, O day of joy sublime,
Thou consummating hour of time,
When the long years of evil's sway
Shall end in God's eternal day,
Where sin and sorrow shall be past,
And joy and peace shall come at last,
And 'neath the circuit of the sun,
God's will shall as in heaven be done.

Salvation a Joyful Sound

IT IS God's purpose, through Christ, to release all from the adamic penalty of death and grant them an opportunity of coming into at-one-ment with him. As through Adam all die, so through Christ all are to have an opportunity of being made alive. (I Cor. 15:22) The Lord says, through the prophet, "I will ransom them from the power of the grave: I will redeem them from death."—Hos. 13:14

To "redeem" literally means "to set free." An awakening from death will be the world's first step in the direction of the salvation that is to result in the blessing of eternal life. However, as in the case of the church, there are certain things which must accompany this restoration and salvation back to that blessed condition of human perfection lost in Father Adam. The world's efforts to obey the laws of Messiah's kingdom will result in producing what God requires in his human creatures, namely, the gradual rewriting of the divine law in the human heart.—Jer. 31:31-33

The attainment of this condition on the part of the willing and obedient of mankind will mean their having ability to resist every form of temptation which could possibly come to them, including the last great test, when Satan, who will be bound during the world's judgment day, is loosed for a little season to tempt mankind. (Rev. 20:2,3,7-9) Following the cutting off of the probably small number whom Satan succeeds in deceiving, everything that hath breath will everlastingly praise the Lord (Ps. 150:6; Isa. 35:10; Rev. 5:13) When the prophecy recorded in Revelation 21:4 has fulfillment, Satan will have been destroyed: "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Bible Study

LESSON FOR MAY 4

Living in Love

MEMORY SELECTION: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."—I John 4:7

SELECTED SCRIPTURE: I John 4:7-21

THE key verses in our lesson are verses 9, 10, and 11: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

Since God is a great spirit being and is invisible to us and speaks to us only through his Word, the only way that we can discern something of him and his character is by what he has done in the past and what he reveals to us concerning his plans and purposes for the fu-

ture. We know from the Bible that the death sentence pronounced upon Adam was a just sentence, because he was created perfect and able to obey God's perfect law. But he was disobedient. The sentence of death was passed upon Adam and all his offspring. (Rom. 5:18, 19) God was not obligated in any way to mitigate that sentence.

The Apostle John tells us in verse 10 that God loved us, and because of this he sent his only begotten Son to be a propitiation for Adam's and our sins. By this unselfish act he manifested the magnitude of his love toward us. We can relate to this in a measure by thinking how we, as parents, would feel if called

upon to do the same thing. This was a most costly sacrifice on the part of God.

Jesus manifested this same kind of love when he was willing to leave his heavenly status and come to earth as a perfect man and surrender his life on Calvary's cross in order to take Adam's place in death, providing a ransom price for him and for us.—Phil. 2:5-11

The Apostle Paul demonstrated the same kind of love in his ministry. His sole activity was to preach the Gospel of the kingdom and to serve and help those who were endeavoring to walk in the footsteps of Jesus. In doing this he encountered many trials and difficulties. In II Corinthians 11:24-28 he recounted some of these experiences. We quote in part: "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 weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Why was the apostle willing to suffer these things? The answer is simply that he was manifesting a godlike love toward the Heavenly Father and his purposes, and especially toward

those whom the Lord had selected to walk in the footsteps of Jesus. The Apostle Paul was zealous in his efforts to spend his strength, his all, yea, even life itself, for this cause.—Col. 1:24-29

When the Apostle John in our lesson text states, "Beloved, if God so loved us, we ought also to love one another" (vs. 11), he is speaking about the same kind of love as that demonstrated to us by the Heavenly Father, and then subsequently by Jesus and those others down through the Gospel Age who have seen the heavenly vision. The Apostle John, in I John 3:16, expresses the matter thus: "By this we know love, that He laid down His life for us; and we ought to lay down our lives for the brethren."—RSV

How do we, as footstep followers of Jesus, enter into this arrangement, manifesting a godlike love toward our brethren? We get involved in serving the Lord—by witnessing to the truth, serving the brethren and upholding their hands, and in general serving the kingdom interests. If this activity is motivated by our love for God and his beneficent purposes, we will have experiences that will develop in us the fruits and graces of the Spirit that will lead us to life eternal. □

Christ's Challenge to the Churches

MEMORY SELECTION: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."—**Revelation 3:20**

SELECTED SCRIPTURES: Revelation 1:4-6; 3:14-22

THE 21st verse of our text reads, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in his throne." This promise is held out to those who down through the Gospel Age have been endeavoring to walk in the footsteps of Jesus. The promise has nothing to do with church organizations but rather with specific individuals. The thought of "church" in our text refers to the called-out ones, individuals who have been called of God and have separated themselves from the world. The promise has its roots in the teachings of Jesus at his first advent and subsequently in the words of his inspired apostles.

Jesus said, in Matthew 16:24, "If any man will come after me, let him deny himself, and take up his cross, and follow me." This text has many implications. What does it mean to come after Jesus? It means to endeavor to live the same kind of life that he led. The first step is to do what Jesus demonstrated at the river Jordan, that is, make a full and unreserved consecration to the Heavenly Father, as illustrated by his baptism. This means that from the moment of consecration we consider our own will as dead and that in its place we have accepted and determined to do only the will of God.

This change involves a complete renovation of our attitudes, aims, ambitions, and de-

sires. This was implied by Jesus' statement that a man must "deny himself." The Diaglott translation gives the thought of "renouncing himself." The Apostle Paul, in Romans 12:2, states, "And 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."

In Jesus' day the cross was a symbol of suffering and death. So when Jesus said that his followers must take up their cross he meant that those endeavoring to walk in his steps must agree to suffer as he suffered and eventually surrender their human life even as he did, with the hope—based on the sure promise—of being resurrected to a position of glory, honor, and immortality in the kingdom.—Rom. 6:3-5

To do these things, and do them faithfully, is what Jesus meant in our text when he said, "To him that overcometh." Our realization of the promise of a heavenly reward depends upon our faithful endeavor to carry out the terms of our consecration. We know, of course, that while we are in this body of flesh we will not be able to perform perfectly; but the Lord has made provision for this. Mercifully, he

accepts the heart intention for the deed. The Apostle Paul, in Romans 7:24,25; 8:1, states: "O wretched man that I am! who shall deliver me from the body of this death? **I thank God through Jesus Christ our Lord.** So then with the **mind** I myself serve the law of God; but with the flesh the law of sin. **There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.**" What the apostle is saying is that if we are endeavoring to carry out our consecration to the best of our ability the Lord looks at our real heart's desire and not at the weakness of our flesh. The robe of Christ's righteousness covers us and we are no longer under condemnation.

One of the promises that Jesus made to the faithful overcomers is recorded in Matthew 19:28,29: "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." □

Worthy to Be Worshiped

MEMORY SELECTION: "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Revelation 4:11

SELECTED SCRIPTURE: Revelation 5:11-14; 7:9-14

OUR memory selection is referring to Jehovah. The thought seems to be that the heavenly hosts recognize in God the ultimate perfection in justice, love, wisdom, and power and that these are manifested in his creation and in his beneficent plans and purposes. Because of all these things, Jehovah is worthy to be worshiped and adored.

In the first few verses of the 5th chapter of Revelation we are introduced to Jesus, who is also worthy to be worshiped because he was found worthy. He overcame the world. In verses 9 and 10 we read, "And they sung a new song, saying, Thou art worthy to take the scroll, and to open its seals; because Thou wast killed, and didst redeem to God, with Thy blood, out of

every tribe, and tongue, and people, and nation; and didst make them to our God a Royalty and Priesthood, and they shall reign on the earth."—Diaglott

Jesus came to earth at his first advent to take Adam's place in death, thus providing the means to redeem Adam and, of course, all who were condemned in him—the entire human race. Jesus said, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for [the] many." (Matt. 20:28) The Apostle Paul writes of "the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:5, 6) We, of course, know that the merit of this sacrifice was not immediately applied on behalf of Adam and the world; nor is it even

now, for none of the promised benefits are being enjoyed by them.

We find one of the great mysteries of God that has been hidden from the world in past ages but was made manifest by Jesus was that the merit of his sacrifice was to be used first to justify a people for God's name, who would be gathered out from the world, from every people and tongue, during the long period of the Gospel Age. These were to be prepared, through trials and testings, to have a heavenly reward and be associated with Christ during his reign in the kingdom. The Apostle Paul, in Ephesians 3:3-6, tells "how that by revelation He made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel." After the great work of gathering this people out from the world, the merit of Christ's sacrifice, or the ransom price, will be available to be applied on behalf of Adam and the human

race. The Apostle John expresses the matter thus: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2

The "book" that is referred to in the first verses of Revelation, the 5th chapter, is the divine plan of the ages, especially as it relates to the redemption and eventual recovery of the human race from sin and adamic condemnation. Jesus is the center of that plan, because he alone in all of creation was found worthy "to open the book and loose the seven seals thereof." (vs. 5) In the 6th through the 8th chapters, Jesus proceeds to loose the seven seals as he was commissioned to do. Each seal apparently represents a stage in the completion of the divine plan of the ages.

Surely this wonderful Being, who was foreknown by God from the beginning (Gen. 49:9,10) and who was willing to suffer and die that we might have life, is worthy of our worship and praise! And in due time the human race will join the heavenly hosts, saying, "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:12,13 □

Living Hope for a New Day

MEMORY SELECTION: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people.—Revelation 21:3

SELECTED SCRIPTURE: Revelation 21:1-7; 22:1-5

REVELATION 21:1 reads, "And I saw a new heaven and a new earth: for the first heaven and the first [former, Diaglott] earth were passed away; and there was no more sea." In studying Revelation we must remember that it is a highly symbolical book. The new heaven referred to is the coming spiritual authority, headed by Christ and his church, which will be the channel of blessing in the kingdom. The new spiritual arrangement will replace the present one. The present heaven is controlled by Satan, who is the God of this world.—II Cor. 4:4; Eph. 2:2

The new earth is the new social arrangement of the king-

dom here on earth. This will include the theocratic government, which will be administered by the resurrected ancient worthies. The present social arrangement that is to pass away is controlled by those whom Satan uses and whose tools are Satan's goods—selfishness, pride, and greed.

The sea, in the Bible, pictures the restless mass of humanity. (Isa. 17:12, 13; Luke 21:25) But our text tells us that the people will no longer be restless and dissatisfied because, as the Prophet Haggai, speaking of this time of the kingdom, states, "The desire of all nations shall

come: and I will fill this house with glory, saith the Lord of hosts."—Hag. 2:7

Revelation 21:2 reads, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." A city, in the symbolic language of the Bible, pictures a government; and in a very particular way Jerusalem pictured the seat of the Jewish government, which was by God's authority. Our text speaks of the New Jerusalem, or new government—not the one that was familiar to the Jews, but one coming down from God out of heaven. In other words, this is to be a government established by God and to be under the influence and control of Christ and his church. They will use as their earthly representatives God's faithful servants of the past, the ancient worthies.—Isa. 1:25-27

Revelation 21:3 reads, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." When God began to deal with his people

Israel, he instructed them to build a Tabernacle, and this—with Moses, and Aaron and his sons as the priests—was the symbol of God's presence with the people. The nation was governed from this arrangement. God spoke to the priests and they conveyed the message to the people.—Exod. 25:9; 39:42, 43; 40:34-38

In Exodus 40:34 the text states that "the glory of the Lord filled the Tabernacle." And so, in our text in Revelation, the thought is that the tabernacle which comes down from heaven will be filled with the glory of the Lord. He will dwell with the people, in that the government will be a representation of his character of justice, wisdom, love, and power. His perfect laws will be perfectly administered by perfect representatives.

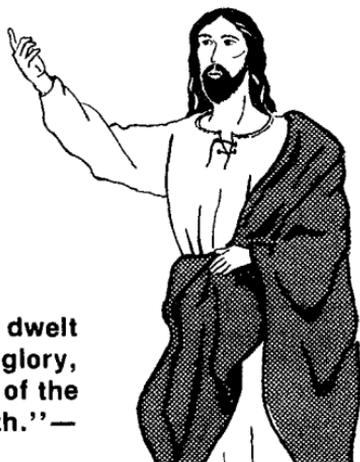
Revelation 21:4 reads: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." These conditions will be the result of the righteous reign of Christ and his church during the thousand-year reign of Christ's kingdom.—I Cor. 15:24-26; Isa. 25:6-10; Mic. 4:1-4 □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN— PART 7

Jesus, Redeemer and Savior

“The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”—
John 1:14



NO DISCUSSION of God's grand design for the deliverance of his human creatures from sin and death would be complete without taking into consideration the One chosen by the Heavenly Father to be the Redeemer and Deliverer. Who is this great One, and from whence did he come? Why is he, above all others, qualified to be the Savior of a condemned and dying race? The Bible alone furnishes us with the answers to these questions, and if we do not attempt to be wise above that which is written, we will find the testimony of the Bible on this subject marvelously satisfying and harmonious.

In the above text the Apostle John refers to Jesus as the “Word” (Greek, **Logos**). In verse 1 of this opening chapter of John's Gospel we are informed that the “Word,” the **Logos**, was with God “in the beginning” and that he was a god, a mighty one. Although the English translation does not show it, the Greek text reveals a distinction between “the” God, the great Creator, and the **Logos**, who is indicated to be “a” god.

If this basic fact of truth is ignored we are at once confronted with the incongruous idea that the Father and the Son are one in person, which in turn would mean that much in the life and teachings of Jesus would be absurd. His prayers, for example, would be to himself and not to his Heavenly Father, for he would be his own father. Actually, the thought does not merit serious consideration.

The name **Logos** means "Word," or mouthpiece—in a broader sense, one who speaks for, or represents, another. This was the relationship of the Logos, the Son of God, to his Father, the Creator. John explains that the Logos was in the beginning with God. In Revelation 3:14 Jesus is referred to as "the beginning of the creation of God." John informs us that "all things were made by him; and without him was not anything made that was made." (John 1:3) Paul confirms this in Colossians 1:15-17, where we read concerning Jesus that he is "the image of the invisible God, the firstborn of every creature: for by him were all things created, 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."

Since the Logos was "the beginning of the creation of God," it is obvious that his own creation is excepted in the statement that "all things" were made by him, for he could make nothing before his own "beginning." The harmony of this combined testimony is seen when we recognize that the Logos, being "the beginning" of God's creation, was also the Creator's exclusive creation (John 1:14; 3:16; 1 John 4:9), the Logos being the Creator's agent, or representative, in all the remaining works of creation. This illuminates the expression in Genesis 1:26, where the Creator, speaking to the Logos, his Son, is quoted as saying, "Let US make man in OUR image."

From these various texts of scripture it is clear that Jesus had a prehuman existence. This is also indicated in Micah 5:2, in a prophecy showing that the Messiah would be born in Bethlehem, and concerning him adds, "whose goings forth have

been from of old, from everlasting”—that is, from the beginning, when there existed only the Logos and his Father. Jesus himself declared, “I came down from heaven.” And again, “I am the living Bread which came down from heaven.” (John 6:38, 51) To the Pharisees Jesus said, “I proceeded forth and came from God; neither came I of myself, but he sent me.” (John 8:42) Jesus also said, “Before Abraham was, I am”; that is, he existed.—John 8:58

Made Flesh

Our text states that the Logos, the only begotten of the Father, was “made flesh.” The Apostle Paul wrote of Jesus, “Though he was rich, yet for your sakes he became poor.” (II Cor. 8:9) John observes that Jesus was “full of grace and truth”; and Paul calls our attention to the glorious virtue of humility possessed by Jesus, saying: “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, did not count equality with God a thing to be grasped [RSV]: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.”—John 1:14; Phil. 2:5-7

Paul adds, “And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.” (Phil. 2:8) Paul writes concerning Jesus that he “was made a little lower than the angels [made flesh, that is,] for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.”—Heb. 2:9

A Ransom

In stating that Jesus was made a little lower than angels, Paul is calling our attention to Psalm 8:5, where this expression is also used concerning man in his original creation. Thus Jesus was in a position to give his human life as a corresponding price for the forfeited life of Adam and, through Adam, for the entire human race. (Rom. 5:18, 19) Paul refers to this as a “ransom,” the word in the original Greek meaning “a price to

correspond.” Paul wrote: “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.” (I Tim. 2:5, 6) This gives meaning to the great emphasis the Bible places on the fact that the Logos was “made flesh.” It was a fleshly being, Adam, whose transgression of the divine law brought death upon himself and upon his offspring, and only another fleshly being could be a corresponding price in death for Adam.

But more than this, Adam was a perfect man when he sinned, and therefore none of his imperfect offspring could be a corresponding price for him. Speaking of the members of the fallen and dying race, the psalmist wrote, “None of them can by any means redeem his brother, nor give to God a ransom for him.” (Ps. 49:7) For Adam and his children to be redeemed from death, a perfect man would have to be provided, one who would be willing to lay down his life in sacrifice for this purpose. In his love the Heavenly Father made this provision, for he “so loved the world” that he gave his “only begotten Son”; and the Son was humbly “obedient unto death,” giving himself a “ransom for all.”—Phil. 2:8

Not an Assumed Body

John 1:14 emphasizes that Jesus was “made flesh.” The point is that he did not merely assume a body of flesh. His body was developed as all human bodies are. Concerning Jesus, Paul wrote, “When the fullness of time was come, God sent forth his Son, made of a woman.” (Gal. 4:4) In his limitless power and infinite wisdom God could have created a perfect man to redeem Adam, even as he had originally created Adam. But he chose not to do this. God could also have created a wife for Adam without removing a part of Adam’s body. But Adam, knowing the circumstances under which Eve was created, could say of her, “This is now bone of my bones, and flesh of my flesh: she shall be called Woman because she was taken out of Man.” (Gen. 2:23) Likewise, concerning Jesus we read,

“Forasmuch then as the children are partakers of flesh and blood, He also himself likewise partook [Diaglott] of the same.” (Heb. 2:14) And again, “God sending his own Son in the likeness of sinful flesh.”—Rom. 8:3

Just as God in creating Eve designed the vital relationship that should exist between her and Adam, in his wisdom he also decreed that the One who was to redeem the children of men should likewise become a vital partaker of the nature of those he came to redeem. That God sent his Son in the “likeness of sinful flesh” does not mean that Jesus was himself a sinner. He proceeded forth and came from God. His human organism was received from his mother, but in the divine arrangement he did not partake of her imperfections. Thus it could be said of him that he was “holy, harmless, undefiled, separate from sinners.”—Heb. 7:26

How the life of the Logos was transferred to the womb of Mary to be born as a babe in Bethlehem is beyond human comprehension. There is much in the outworking of the divine purposes which we can neither explain nor understand. To us life itself is a mystery. The begetting and birth of a child in a so-called natural way is a miracle, so far as we are concerned. But the Creator of all life and its functions can easily change what we have come to regard as the normal procedures of nature, because he designed them in the first place. In order to appreciate God’s plan of salvation through Jesus, it is necessary to believe that Jesus was raised from the dead; but we cannot explain how this was done, either, except that it was a miracle, even as his being “made flesh” by being born of a human mother was a miracle.

Nor is it necessary to believe that Mary, the mother of Jesus, was herself free from adamic imperfection. The doctrine of the “immaculate conception” of the mother of Jesus is not taught in the Bible. The Scriptures do teach the virgin birth of Jesus, which means that by the power of God’s Spirit, and without the necessity of a human father, the life of the Logos was transferred, through Mary, to the human plane, and, as the Apostle

Paul writes, he was “found in fashion as a man,” but free from any taint of sin because it was so designed by the Creator.— Phil. 2:8

Offered in Sacrifice

When Jesus was thirty years of age he entered upon the ministry for which his Heavenly Father had sent him to earth. David penned a prophecy descriptive of Jesus’ spirit of devotion at this time, which reads: “Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.”—Ps. 40:6-9

Under the great lawgiver, Moses, and in connection with the services of Israel’s Tabernacle, certain animal sacrifices were required. These could not actually take away sin. In Hebrews 10:1 we read, “The Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.” Jesus, and the sacrifice he was to offer in place of the typical bullock, was one of the “good things” foreshadowed by the Tabernacle and its services.

Jesus himself knew this. Realizing that the animal sacrifices under the Law did not take away sin but merely foreshadowed the better sacrifice which he had come to earth to make, he gladly said: “Lo, I come: in the volume of the book it is written of me [that is, foreshadowed and foretold in the Old Testament], I delight to do thy will, O my God.” These words describe Jesus’ attitude of consecration to his Heavenly Father when he presented himself to John at Jordan to be baptized.

John the Baptist at first declined to baptize Jesus, saying, “I have need to be baptized of thee.” (Matt. 3:14) John recognized the purity of Jesus, and said, “He it is, who coming after

(Continued on page 38)

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Corbin WYGO-AM/FM 8:30 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

LOUISIANA

New Orleans WRNO-FM 99.56:45 a.m.

MAINE

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

MICHIGAN

Detroit CKLW 800 7:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

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

MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

MISSOURI

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

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

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

NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

NEW YORK

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

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.

OHIO

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

OKLAHOMA

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

OREGON

Portland KYXI 1330 9:30 a.m.

PENNSYLVANIA

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

Radio Broadcast Schedule

PUERTO RICO				Regina, Sask. CKRM	7:45 a.m.
Aguadilla (Fri.) WABA	8:00 p.m.			Yorkton, Sask. CJGX 940	10:00 a.m.
SOUTH CAROLINA				AUSTRALIA	
Charleston WOKE 1340	7:06 p.m.			Geelong 3GL	10:00 a.m.
Hemingway WKYB 10				BRITISH WEST INDIES	
SOUTH DAKOTA				Grand Cayman	Radio Cayman
Sioux Falls KELO 1320	7:45 a.m.				11:15 a.m.
TENNESSEE				CEYLON	
Knoxville WKVQ 1490	1:00 p.m.			Radio Sri Lanka (Sat.)	9:45 p.m.
Memphis WMQM 1480	1:00 p.m.			NEW ZEALAND	
TEXAS				Dunedin (Sat.) 4XD	6:45 p.m.
Fort Worth KJIM 870	6:45 a.m.			Whakatane IXX	9:00 p.m.
Pearsall KVWG 1280	8:00 a.m.			NIGERIA	
VIRGINIA				Ondo State (Wed.) OSBC	2245
Alexandria WXRA-FM 105.9	7:35 a.m.			PANAMA	
Richmond WGGM	7:45 a.m.			Panama City HOQ 1250	10:30 a.m.
Roanoke (Sat.) WJLM-FM 93.5	1:15 p.m.			PHILIPPINES	
WASHINGTON				Manila (Sat.) DWXX	9:15 p.m.
Clarkston KCLK	10:00 a.m.			SOUTH AFRICA	
Seattle KMP5 1300	10:00 a.m.			Joubert Park SWAZI Music Radio	
Spokane KICN-FM 99	3:00 a.m.			(Wed.)	11:30 a.m.
Spokane KUDY 1280	9:45 a.m.			TONGA	
Tacoma KMO 1360	9:45 a.m.			Nuku 'Alofa (Sat.)	5:30 p.m.
Yakima KUTI 980	7:15 a.m.			VIRGIN ISLANDS	
WISCONSIN				St. Croix WSTX 970	9:00 a.m.
Milwaukee WZUU	8:00 a.m.			ENGLAND	
WYOMING				Radio Caroline (Wed.)	8:00 p.m.
Cheyenne KSHY 1370	9:00 a.m.			319 Metres (962 KHZ)	
Sheridan KWYO 1410	12:00 noon				
CANADA				SPANISH RADIO BROADCASTS	
Edmonton, Alta. CJOI	12:45 p.m.			ARIZONA	
Lethbridge, Alta. CJOC	7:15 a.m.			Nogales XEHF	9:00 a.m.
Vancouver, B.C. CJJC 800	9:45 a.m.			CALIFORNIA	
Winnipeg, Man. CKJS	9:00 a.m.			San Jose KAZA 1290	8:45 a.m.
Corner Brook, Nfld.				FLORIDA	
CFCB 570	10:30 a.m.			Coral Gables WRHC	8:45 a.m.
Deer Lake, Nfld. CFDL-FM				TEXAS	
Port au Choix, Nfld. CFNW	10:30 a.m.			San Antonio KUKA 1250	8:45 a.m.
Port aux Basques, Nfld.				MEXICO	
CFGN 910	10:30 a.m.			Mazatlan XEACE	9:00 a.m.
St. Andrews, Nfld. CFCV-FM				Nogales XEHF	9:00 a.m.
St. Anthony, Nfld. CFNN-FM				URUGUAY	
Stephenville, Nfld. CFSX				Montevideo	Radio El Espectador
Oshawa, Ont. CKLB 1350	7:15 a.m.			810 k.c.	(Sat.) 1:30 p.m.
St. Thomas, Ont.					
CHLO 1570	10:45 a.m.				
Montreal, P.Q. CFMB	5:15 p.m.				
Prince Albert, Sask. CKBI 900	9:15 a.m.				

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below. The agreement with these stations does not require that the day or time for the programs be specified. We suggest that a telephone call to the local station program director will produce the information. We are informed that some stations play the program several times during the week.

MODERN AND RHR REGULAR TELEVISION BROADCASTS

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

SATELLITE TRANSMISSION SCHEDULE

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

	Eastern Time	Central Time	Mountain Time	Pacific Time
Sunday				
May 4	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
May 11	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
May 18	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
May 25	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.

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

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

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

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

Television Schedule

SAN BERNARDINO, CA
SAN BRUNO, CA
SAN CARLOS, CA
SAN DIEGO, CA
SAN FRANCISCO, CA
SAN LEANDRO, CA
SIERRA VISTA, CA
SO. LAKE TAHOE, CA
STOCKTON, CA
SUNNYVALE, CA
TAHOE CITY, CA
THE SEA RANCH, CA
THOUSAND OAKS, CA
TUJUNGA, CA
YUCCA VALLEY, CA
CRESTED BUTTE, CO
DURANGO, CO
ENGLEWOOD, CO
HOLYOKE, CO
LAKEWOOD, CO
PUEBLO, CO
STERLING, CO
BRAINFORD, CT
CLINTON, CT
MANCHESTER, CT
MIDDLETOWN, CT
PLAINVILLE, CT
TORRINGTON, CT
BONITA SPRINGS, FL
BRADENTON, FL
CAPE CORAL, FL
FERNANDINA BEACH, FL
FT. WALTON BEACH, FL
NAPLES, FL
ORLANDO, FL
PALMETTO, FL
ST. PETERSBURG, FL
VALPARAISO, FL
DOUGLASVILLE, GA
FT. BENNING, GA
MONROE, GA
SNELLVILLE, GA
THOMASVILLE, GA
VALDDSTA, GA
WARNER ROBINS, GA
WEST POINT, GA
HILD, HI
WAILUKU, HI
BOISE, ID
BURLEY, ID
COEUR D'ALENE, ID
MOUNTAIN HOME, ID
PINEHURST, ID
TWIN FALLS, ID
ALTON, IL
CARBONDALE, IL
EFFINGHAM, IL
MOLINE, IL
ATTICA, IN
CLINTON, IN
JEFFERSONVILLE, IN
KOKOMO, IN
SEYMOUR, IN
BURLINGTON, IA
CEDAR FALLS, IA
CEDAR RAPIDS, IA
DES MOINES, IA
MARSHALL TOWN, IA
SIOUX CITY, IA
WATERLOO, IA
GARDEN CITY, KS
NEWTON, KS
OVERLAND PARK, KS
PITTSBURG, KS
ULTSSES, KS

NICHOLASVILLE, KY
OWENSBORO, KY
PADUCAH, KY
BATON ROUGE, LA
KENNER, LA
MONROE, LA
SLOIELL, LA
BALTIMORE, MD
MANKATO, MD
PASADENA, MD
ORLEANS, MA
EAST LANSING, MI
ESSEXVILLE, MI
GREENVILLE, MI
MARQUETTE, MI
MUSKEGON, MI
NEGAUNEE, MI
DETROIT LAKES, MN
MARSHALL, MN
MONTEVIDEO, MN
ORTONVILLE, MN
RED WING, MN
STEPHEN, MN
VIRGINIA, MN
WILLMAR, MN
JACKSON, MS
MERIDIAN, MS
NEW ALBANY, MS
INDEPENDENCE, MO
HELENA, MT
LAUREL, MT
ELKO, NV
PORTSMOUTH, NH
BAYVILLE, NJ
PT. PLEASANT BEACH, NJ
WASHINGTON, NJ
WOODBURY, NJ
ALAMOGORO, NM
ALBUQUERQUE, NM
BAYARD, NM
DEMINO, NM
ESPANOLA, NM
FARMINGTON, NM
GALLUP, NM
LAS CRUCES, NM
LOVINGTON, NM
PORTALES, NM
SILVER CITY, NM
SOCORRO, NM
TRUTH CONSEQUENCE, NM
TUCUMCARI, NM
CARSON CITY, NY
PT. JEFFERSON, NY
SYRACUSE, NY
WARWICK, NY
WEST SENeca, NY
GREENSBORO, NC
SUMTER, NC
WILSON, NC
DICKENSON, ND
GRAND FORKS, ND
GRAND FORKS AFB, ND
MOTT, ND
STANLEY, ND
BELLAIRE, OH
COLUMBUS, OH
FOREST PARK, OH
LIMA, OH
MARION, OH
MIDDLETOWN, OH
NILES, OH
PORTSMOUTH, OH
STEBENVILLE, OH
URBANA, OH
YOUNGSTOWN, OH

ALTUS, OK
CARNEGIE, OK
ENID, OK
MIDWEST CITY, OK
MUSKOGEE, OK
BROOKINGS, OR
MADRAS, OR
PORTLAND, OR
PRINEVILLE, OR
REEDSPORT, OR
SUTHERLIN, OR
MASONTOWN, PA
READING, PA
WILLOW GROVE, PA
COLUMBIA, SC
MYRTLE BEACH, SC
RAPID CITY, SD
COCKEYVILLE, TN
JEFFERSON CITY, TN
BELLAIRE, TX
BRENNHAM, TX
CLUTE, TX
CORPUS CHRISTI, TX
EL PASO, TX
FORT BLISS, TX
HOUSTON, TX
LAMESA, TX
LONGVIEW, TX
MARFA, TX
OZONA, TX
PASADENA, TX
ROCKSPRINGS, TX
SAN ANGELO, TX
SAN ANTONIO, TX
SONORA, TX
SWEETWATER, TX
WACO, TX
LOGAN, UT
OGDEN, UT
SALT LAKE CITY, UT
VERNAL, UT
COVINGTON, VA
HAMPTON, VA
NEWPORT NEWS, VA
NORFOLK, VA
RICHMOND, VA
ROANOKE, VA
WINCHESTER, VA
ABERDEEN, WA
ANACORTES, WA
BURLINGTON, WA
EPHRATA, WA
OLYMPIA, WA
PORT ANGELES, WA
PROSSER, WA
QUINCY, WA
SEATTLE, WA
SPOKANE, WA
MILTON, WV
MORGANTOWN, WV
JANESVILLE, WI
OMALASKA, WI
BUFFALO, WY
CODY, WY
DUBOIS, WY
EVANSTON, WY
GILLETTE, WY
GRABLE, WY
JACKSON, WY
LANDER, WY
NEWCASTLE, WY
RIVERTON, WY
ROCK SPRINGS, WY
SHERIDAN, WY
FALL RIVER

TELEVISION SCHEDULE

me is preferred before me, whose shoe's latchet I am not worthy to unloose." (John 1:27) In John 1:29 we read, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

The title "Lamb of God," as applied to Jesus, is most significant. In Eden God had said that there would come a "Seed" which would "bruise" the serpent's "head." Probably Eve supposed that this would be one of her children, perhaps her firstborn; for when Cain was born she said, "I have gotten a man from the Lord." (Gen. 4:1) Then Abel was born. In due course the two men brought sacrifices to the Lord. "Cain brought of the fruit of the ground," and Abel "brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering." (Gen. 4:3,4) In Hebrews 11:4 we read, "By faith Abel offered unto God a more excellent sacrifice than Cain." How Abel knew that a lamb would be "more excellent" we may not understand; but evidently the Lord's hand was in the matter, and we can see a connection between this and the promised Seed.

The promise of the Seed was in reality an assurance of deliverance from sin and death for Adam and his race. But sin had brought God's just condemnation upon humanity, and for this penalty to be set aside, sin must be remitted. So, having indicated his purpose to provide deliverance, the Lord also began to point forward to the method by which it would be accomplished—that it would be by a human flesh and blood sacrifice. In Hebrews 9:22 we are informed that "without shedding of blood" there can be no remission of sin.

God Provides a Lamb

When God promised to Abraham that through his seed all the families of the earth would be blessed, the patriarch doubtless believed that Isaac would be that seed of blessing. But when Isaac was grown to manhood, God directed his father to offer him in sacrifice. Abraham proceeded to obey and had

Isaac bound on an altar, and he had his knife raised to slay him when an angel intervened, directing him not to slay Isaac. Abraham then saw a ram caught in the bushes nearby, and he offered it as a substitute for Isaac.

In this way the Lord tells us that before all the families of the earth could be blessed through a Seed a loving Father must give up in sacrifice his beloved Son. In reality it is the Heavenly Father who does this, giving his “only begotten” Son, that through his sacrifice the world might live. The lamb being used as a substitute for Isaac may well have indicated that the beloved Son of God would become known as the “Lamb of God,” which, as John the Baptist announced, “taketh away the sin of the world.”

The Lord’s “Arm”

In Isaiah, chapter 53, we are presented with a stirring account of the suffering and death of Jesus. In verse 1 he is referred to as the “Arm” of the Lord. Verse 10 of the preceding chapter also refers to Jesus as the “Arm” of the Lord. This verse reads, “The Lord hath made bare his holy Arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” What a gloriously reassuring promise this is! The thought of making “bare” the holy “Arm” suggests that the glory and saving power of this mighty representative of the Creator is to be revealed worldwide: “All the ends of the earth shall see the salvation of our God.”

But with the opening of the next chapter the question is raised, “To whom is the Arm of the Lord revealed?” Instead of being revealed in his glory and saving power, he is seen by Isaiah as “despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him. . . . We did esteem him stricken, smitten of God, and afflicted.” (vss. 3, 4) Continuing the description of Jesus’ rejection, affliction, and death, verse 7 reads, “He is brought as

a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

Thus it was foretold that Jehovah’s “Arm,” who was to bring deliverance and salvation to “all the ends of the earth,” must first be led as a lamb to the slaughter. So it was that when John the Baptist announced the presence of Jesus he said, “Behold the Lamb of God”—the One foretold in the Old Testament by both type and prophecy. (John 1:29) He is the One who will take away the sin of the world and open the way for all mankind to return to health and life.

Jesus Gives His Flesh

Through the enlightenment of the Holy Spirit, Jesus knew that he was to give his flesh, his humanity, for the life of the world. Jesus said, “I am the living Bread which came down from heaven: . . . the Bread that I will give is my flesh, which I will give for the life of the world.” (John 6:51) It was for this purpose that Jesus was made flesh, born into the world as a perfect human. In Matthew 20:28 we read, “The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

In the text last quoted the title “Son of man” is used. This title does not imply that Jesus was the son of Joseph. He was the “Son of man” in the sense that he is the “seed of David” and the “seed” of Abraham. He was also the seed of Adam, through his mother. As we continue our examination of Jesus and his high position in the plan of salvation, we will find that many titles are applied to him and that each of these calls attention to a particular aspect of his work as the Redeemer and Deliverer of the sin-cursed and dying race. Thus the title “Son of man” describes his humiliation in taking on the form of a servant and “being found in fashion as a man.”

And this title will always belong to Jesus, although he gave his flesh, his humanity, in sacrifice. It is a title of high honor and a perpetual reminder of his great victory in humbling himself in obedience to all the Heavenly Father’s arrange-

ments for him, including his cruel death on the cross. And this was indeed a glorious victory! We read, "Consider him that endured such contradiction of sinners against himself." (Heb. 12:3) This "contradiction of sinners" against Jesus is manifested more or less throughout the entire course of his faithful ministry but is particularly apparent near its close, when he was tried, condemned, and crucified.

Jesus was the glorious Son of God, but he was charged with blasphemy because he acknowledged this fact. He was born to be the greatest of all kings, but in irony a crown of thorns was cruelly placed upon his head. He was spat upon and beaten. He was nailed to a cross, over which was placed the inscription "THIS IS JESUS THE KING OF THE JEWS." While Jesus was hanging there in agony, his enemies shouted, "If thou be the Son of God, come down from the cross." (Matt. 27:37, 40) And again, "He saved others; himself he cannot save." (Matt. 27:42) How little did Jesus' enemies realize that by refusing to save himself he was providing salvation for them and for "all the families of the earth."

He Died

So Jesus died. On the cross, as prophesied in Psalm 22, Jesus cried, "My God, my God, why hast thou forsaken me?" (Ps. 22:1; Matt. 27:46) In death, Jesus took the sinner's place. For this reason it was essential that his Heavenly Father momentarily withdraw his smile of approval from his Son, even as he had from Adam and his offspring. What a terrible moment this must have been for Jesus! It was the last crushing blow that hastened his death. The jeerings and contradictions of his enemies were as nothing compared with the loss of his Father's approving smile.

But despite this, Jesus' faith and confidence rallied, and his dying words were, "Father, into thy hands I commend my spirit [my life]." The record is that having said this "he gave up the ghost [his breath]." (Luke 23:46) While the English translation of this text is faulty, the thought simply is that

Jesus surrendered his life, placing it entirely in the hands of the Heavenly Father. Jesus knew that he had been promised a resurrection from the dead, and he was willing to trust his Father to fulfill his promises.

While hanging on the cross Jesus also used the expression, "It is finished." (John 19:30) Jesus knew that the purpose of his having been made flesh had been served. Since the death of his humanity was now a certainty, he could very well feel that he had given his "flesh" for the life of the world, even as he had previously said he would. It was by this willing sacrifice of his perfect humanity that he became "the propitiation [the satisfaction] for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2

God's Love Manifested

"In this," wrote John, "was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (I John 4:9, 10) Jesus' love was equally manifested in this sacrifice for sins, because he gladly acquiesced in his Father's plan for him. "I and my Father are one," Jesus affirmed. (John 10:30) When Philip requested, "Lord, show us the Father," Jesus replied, "He that hath seen me hath seen the Father."—John 14:8, 9

Jesus did not mean by these statements that he and the Father were one in person. It was his way of emphasizing his complete oneness with his Father's plans and purposes. The words he spoke, the works he did, were not his own, but the Father's. No one can actually see the Creator of the universe, the Jehovah of the Old Testament, our Heavenly Father, and live. Just as the perfect Adam had been created in "the image of God," so the perfect man Jesus was in the divine image and, besides, so fully devoted to his God that his every word and act were just what God would have him say and do.

Therefore, those who saw Jesus and were acquainted with his words and ways saw the characteristics of the Heavenly Father manifested in him. Thus they saw the Father in the only sense it is possible for a human to see him. That Jesus' oneness with his Father was simply a oneness of purpose is revealed in his prayer when he asked his Father that his disciples might be made one with him, even as he and the Father were one. Notice the similarity of language, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:21) On another occasion Jesus said to his disciples, "My Father is greater than I."—John 14:28

Love and Justice

As we have seen, it was divine love that provided a way for setting aside the just penalty for sin, which is death. Worldly wisdom is prone to take an erroneous view of this. It is claimed that a loving God would not demand the bloody sacrifice of his Son. In their opposition to the Bible's teachings on the subject of redemption through the blood of Jesus (Matt. 26:28; Heb. 9:22), it is insisted that a loving God overlooks sin and that all that is necessary to obtain divine forgiveness is to repent of sin and seek God's forgiveness.

But think where such a liberal viewpoint leads! We believe all will agree that God may properly establish laws for governing his creatures. It was proper that he should expect Adam to obey his law. It was proper also that a penalty should be attached to disobedience. But we may well imagine the consequences if the Creator had not enforced the penalty after having given Adam his law and warned him as to the penalty for disobedience. If, after having disobeyed, our first parents would simply have expressed repentance and been granted divine forgiveness, how much dependence could they thereafter have put in the word of their Creator? Both men and angels soon would have supposed that the infraction of divine law was of little consequence, and would there not have ensued chaos and rebellion throughout the universe? Besides,

if the foretold punishment for sin had not been imposed, how could anyone know that God's promises of blessing would be fulfilled?

The penalty for sin was not merely a few years of confinement in a prison or of isolation from friends. Such a penalty could have been paid by the individual involved, and then he could justly go free. But the penalty for sin was death—not merely dying, but eternal death. The only way anyone could pay that penalty himself was to remain dead forever. If he was ever to be released from the great prison of death, the penalty would have to be paid by another. And this was the loving arrangement which the Creator made through Jesus.

“God Is Love”

Herein both the justice and the love of God are manifested. His justice could not free the human sinner from death; so at great cost to himself he gave his Son to be man's Redeemer. None can say that God changed his mind about the penalty for sin. All that could be said is that he had such great love for his human creatures that he was willing to give the dearest treasure of his heart as a payment of the penalty which his wisdom decreed was just. No wonder the Bible proclaims that “God is love.”

And, as we have seen, God's beloved Son willingly and gladly cooperated with the Father in this plan of redemption, at great cost to himself. And why should we not adore and worship the Son for his great sacrifice? Today, the world over, one who risks his own life in rescuing another from death through an act of heroism is properly honored. From this standpoint Jesus is the greatest hero of all time. He did not merely risk his life but he gave his life, and under the most trying circumstances.

What modernist can properly say that this was anything else than an outstanding manifestation of divine love on behalf of a sin-cursed and dying race? And think how the Heavenly

Father himself must have suffered while Jesus was thus painfully laying down his life as a ransom for all! The Heavenly Father and his beloved Son both suffered, thus demonstrating their great love for the entire human race. Together they had created man; and now, through the death of Jesus, their love had provided for release from the just penalty of death that had come upon man when the Creator said, "Dust thou art, and unto dust shalt thou return."—Gen. 3:19



God's Gracious Gift

JESUS' great redeeming sacrifice is recorded in Psalm 40 and Hebrews 10:5-14. Those of the true church perceive the love of God and of Christ, and they seek to lay down their lives for the brethren. (I John 3:16) Jesus makes clear and important these steps of grace: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."—John 12:25

During the Millennial Age and great judgment day of God, the whole world will have a further life principle to follow. Peter expressed it: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. . . . It shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:19, 23) Obedience will then be the way of life, the rule of action for every man. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail [truth] shall sweep away the refuge of lies, and the waters shall overflow the hiding place."—Isa. 28:17; Mal. 3:5, 6

It is well to recognize these differences, for it helps us to recognize what is the law, or rule, of the Christian today. However, during the Millennium, those who obey the law and rule of God will also be, as David said, "like a tree planted by the rivers of water; . . . his leaf also shall not wither; and whatsoever he doeth shall prosper."—Ps. 1:3

Christian Life and Doctrine

Man Created by God

**“God created man in his own image, in the image of God created he him; male and female created he them.”—
Genesis 1:27**

THE harmonious testimony of the Bible emphasizes that man is a direct creation of God, and not a creature of evolution. Moreover, man was created in the image of God. This means that he was perfect in physique and capable of exercising those qualities of kindness, sympathy, and love which by right we attribute to God and which the Scriptures assure us actually belong to him.

A tradition is a concept or idea which is not substantiated as truth by any reliable authority, particularly written authority, but is believed simply because it is supposed to be true. From the days of Darwin the theory has come that man is not the direct creation of God but through millions of years has evolved from protoplasm through the lower forms of life, finally attaining his present state. This is one of the modern traditions, supposedly true, which today is widely accepted and taught, although it is without proof.

As is the case with many of the traditions of men, it is supposed by many that the theory of human evolution is quite in harmony with the Word of God and that both can be believed without doing violence to the Bible. But this is not so. If the theory of human evolution is true, then the Bible is false, and its story of creation is a gigantic hoax. On the other hand, if the Bible account of creation is true, then the teaching of evolution should be recognized as only a theory,

which should not destroy our faith in the Bible and its revelation of God's purpose in the creation of man.

The Bible's Testimony

If man is a mere creature of evolution, what basis is there for the "dignity of man" doctrine? If man is what he is today by virtue of evolution, then there is no authoritative moral law he is actually obligated to obey. The Bible, which tells us that God created man, sets forth the code of ethics the Creator imposed upon his human creatures. If the God of the Bible is a myth, then the moral laws set forth in the Bible are unsubstantiated by divine authority, and the "evolution man" may flout them without disobeying any higher power.

We doubt that many of the most ardent proponents of the theory of evolution would like to carry it this far. Yet, to be consistent, if they discount the authenticity of the Bible account of creation, they actually rob the Word of God of any valid authority. Moses is credited with the authorship of the first five books of the Bible. It is in these five books that we are informed concerning the divine creation of man, and it is also in these books that the moral law of the Bible is set forth. If Moses wrote in ignorance concerning creation, there could be no basis for confidence that the Ten Commandments came from God, as Moses states.

The Bible Record

The Bible account of the creation of man is straightforward and logical. We read that "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." (Gen. 2:7) We know today that this is scientifically correct. Man's organism, or body, is composed of elements found in "Mother Earth."

When man was sentenced to death for disobeying divine law, he was told that he would return to the earth: "Dust thou art, and unto dust shalt thou return." (Gen. 3:19) We know that this is also true, that a dead body does eventually return

to “dust,” to the earth, and in a relatively short time, unless it is embalmed.

We know, also, that the air we breathe is “the breath of life.” Deprive the lungs of air, and the body becomes lifeless—it dies. In Leviticus 17:11 we read that “the life of the flesh is in the blood.” This, also, is scientifically correct. It is now common knowledge that from the lungs the life-giving oxygen of the air is carried by the blood to every part of the body. How wonderful that Moses should have so stated this nearly four thousand years ago!

In the New Testament the Apostle Paul wrote, “The first Adam was made a living soul.” Paul also wrote, “The first man is of the earth, earthy.” (I Cor. 15:45, 47; Gen. 2:7) Here we find the Apostle Paul, one of the greatest logicians of all time, virtually quoting from the Genesis record of creation and agreeing with it. If the theory of human evolution is true, then “the first man Adam” is a myth, and Paul was laboring under a delusion which blinded him to the real facts concerning the origin of man.

And if Paul was wrong with respect to “the first man Adam,” then his whole philosophy of salvation from sin and death through Christ, whom he speaks of as the “second,” or “last,” Adam, is false. If Paul’s reasoning on the subject of salvation through Christ was based upon a false premise, then the Christian religion has no foundation in fact, and the main theme of the Bible, the textbook of Christianity, is untrue.

Luke, a physician and the writer of the Gospel of Luke, traces the genealogy of Jesus all the way back through the Old Testament records to the first man, Adam, whom he affirms to be the “son of God”—in other words, the direct creation of God. (Luke 3:38) If the theory of human evolution is true, then Luke was wrong, for he should have said that Adam was the son of “a missing link,” a creature slightly higher on the evolutionary theory ladder than an anthropoid ape.

But Luke had confidence in the Genesis account of creation and in the Old Testament records as a whole. He knew that Adam, the son of God, had been sentenced to death because of sin and that if Adam and his race were ever to enjoy eternal life they would have to be saved from sin and from death. Believing this, Luke was glad to record the song of the angel on the night Jesus was born: "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

If the theory of evolution is true, then man needs no Savior, for he is not a fallen creature but an evolving one. This would mean that Jesus did not come to earth to save mankind from sin and death, which again would imply that the Christian religion is false.

Most scholars of our day, even those who claim to believe the theory of evolution, seem to have a great deal of confidence in Jesus and his teachings. But if the views of the evolutionists are true that man is not fallen, it would prove that even Jesus must be considered a very unreliable teacher, for he made it clear that he had come into the world to save fallen man from sin and death.

The Christian philosophy is that salvation from sin and from the "wages of sin," which is death, is provided through the sacrificial death of Jesus. Paul wrote: "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. 15:21,22) The teaching of the Bible is that life by means of a resurrection from death is provided by Jesus through his sacrificial death. Paul writes of Christ as having given himself in death as "a ransom for all."—I Tim. 2:3-6

Again Paul wrote, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Paul did not invent this idea. It was the teaching of Jesus, the greatest Teacher of all time. Jesus believed the writings of Moses, and, using the great miracle of the manna

falling from heaven as an illustration, he said: "My Father giveth you the true Bread from heaven. For the Bread of God is He which cometh down from heaven, and giveth life unto the world."—John 6:32,33

Jesus understood that he could be the "Bread" of life for the fallen and dying race only if he gave his humanity in death; so he explained: "I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live forever: and the Bread that I will give is my flesh, which I will give for the life of the world." (John 6:51) It was on Calvary's cross that Jesus gave his flesh in death, thus providing redemption from death for Adam and his race.

This was in fulfillment of various Old Testament prophecies which foretold the coming of the Messiah and Redeemer. "All we like sheep have gone astray," wrote the Prophet Isaiah. "We have turned every one to his own way; and the Lord hath laid on him [Jesus] the iniquity of us all." (Isa. 53:6) If man is a creature of evolution, then Isaiah was entirely wrong in saying that we have all turned to our own way—meaning that our ways are sinful.

According to the theory of evolution, we have always been in the same way, the way of evolution, and we are climbing higher and higher all the time. In this theory there is no need for a Redeemer from sin. "Sin is the transgression of the Law," wrote the Apostle John; but if man is a creature of evolution, springing by chance from protoplasm, then there is no Creator whose Law he should obey, hence no sin as a violation of divine law.—I John 3:4

The Simple Bible Truth

The simple truth set forth in the Bible is that man is the direct creation of God, that he was created perfect and with the potentials of eternal life, provided he remained obedient to the laws of his Creator. But man disobeyed divine Law, and now the penalty of death is resting upon God's human creation. However, redemption from death has been provided

through Jesus, and this guarantees that, at a time designed by the Creator, humanity will be awakened from death and given the first individual opportunity to obey God's Law and live forever.—I Tim. 2:3-6

Man Not Evolving

All that we know of the experiences of the human race is in harmony with these simple truths set forth in the Bible. If the theory of human evolution were true, then we should expect that today man's intelligence would be far superior to what it was at the dawn of history, but this is not so. The Great Pyramid in Egypt, the ancient temples, the Hanging Gardens of Babylon, the marvelous paintings of the past, and the music of ancient times all substantiate the fact that the fundamental intelligence enjoyed by the ancients was equal to the most brilliant minds of the present.

If man is a creature of "natural" evolution, then why do we not see the process of evolution going on today? At the edges of the rivers and the lakes and the sea, why do we not see creatures that are half fish and half bird? Why do we not see the many "missing links" between all the various species of fish, birds, and animals, which evolutionists tell us once existed in the evolutionary climb? Why did the fish, the birds, and the animals suddenly decide to remain as they were and be contented with their lot? What happened to the "missing links" between all the present species? Evolutionists comb the earth to find evidence of even one of these, but they are not to be found. Apes have survived. A "missing link," supposedly more developed than the ape, should have done as well.

We know that certain species of animals which existed in prehistoric times have become extinct. There are certain birds and animals today whose continued existence as a species is threatened, but this does not prove the theory of evolution. It proves only that changing conditions and circumstances make it impossible for certain species to

continue their existence. When, for example, the existence of the buffalo was threatened, it did not mean that the buffalo was about to evolve into another species of animal.

Species Fixed

One of the basic truths emphasized in the Genesis account of creation is the fixity of species. Concerning this we read: "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind. . . . And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."—Gen. 1:21, 25

The Apostle Paul agrees with this statement of Genesis. He wrote, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (I Cor. 15:39) All nature corroborates the foregoing biblical declarations. Scientific observation confirms that nature is unalterably opposed to the commingling of species or to the formation of new species. Nature allows seemingly endless varieties of each species but has established limitations which prevent these variations from forming new species.

Darwin himself, in his "Origin of Species," made this frank admission: "In spite of all the efforts of trained observers, not one change of species into another is on record." The late Prof. Vernon Kellogg, of Leland Stanford University, added his testimony to that of a host of his former colleagues. In his "Darwinism of Today," page 18, he says, "We only tell the general truth when we declare that no indubitable cases of species-forming or transforming, that is, of descent, have been observed."

It is truly remarkable that the Bible, written thousands of years ago, before the era of scientific research, should state so accurately and so definitely what has now been established as scientific truth. Species are fixed, and only by divine

revelation could the writers of the Bible have known this fact and been able to state it so plainly.

Population and Its Spread

If man is a creature of haphazard evolution, then we should have evidence of the beginnings of human life in various parts of the earth. It seems incredible that out of all the myriads of the lower forms of animal life, only one pair of humans would be produced. Yet the population spread from the dawn of history until now indicates clearly that the human race as we know it did originate with one pair, and in one place.

Anthropologists have long known that the evidence points to Mesopotamia (now Iraq) as the very "cradle of civilization," and it is in this area that the Bible locates the Garden of Eden. It is here that authentic human history begins. And from that region the human race overflowed into Assyria and the Aral-Caspian basin, thence to Europe, India, China, and elsewhere, while some crossed the Arabian Desert into Palestine and Asia Minor, or else traveled around Arabia by water into Egypt.

The chronology of the Bible places the creation of Adam at a little over six thousand years ago. Beginning with one pair at the time, the increase of population throughout the less than sixty-one centuries since creation is easily reconciled with the present population of earth.

But it would be impossible, in view of the natural increase of population, to reconcile the relatively small population of the earth today with the claim that man has been on the earth for fifty thousand years, or, as some have claimed, fifty million years. Besides this claim of the evolutionists, we must also take into account the fact that, according to their view, in all probability humans appeared on the scene in many parts of the earth, for they endeavor to discount the fact that the human race originated with only one pair, as taught in the Bible.

Evolutionists Do Not Know

The theory of evolution actually gives no satisfactory explanation of the origin of life, particularly of human life. Evolutionists say that the whole universe came into existence by mere chance, that even life itself just happened to be. Oh yes, they have an explanation. It is very simple! They say that in the eons of the dim past certain combinations of carbon, oxygen, nitrogen, and hydrogen gathered together and produced protoplasmic life.

While scientists theorize as to how this must have occurred, they admit that they are unable to reproduce it now, notwithstanding the boasted "twentieth century of progress." To us it seems unscientific to claim that such a thing could occur by chance millions of years ago and at the same time confess that with all the available scientific knowledge of these modern times it cannot now be duplicated. The scientists have tried to produce life but have failed. Nor have they discovered the origin of the necessary carbon, oxygen, nitrogen, and hydrogen which they claim accidentally came together to form the first living cell.

The entire theory of evolution rests on supposition alone. Certainly the evolutionists must admit that it is most unscientific to claim that life was spontaneously generated when they are utterly unable to prove it or to demonstrate how it was done. Evolutionists cannot explain how a plant germ evolved into an animal cell, nor can they prove that it has ever occurred. Some say that the first animal cells were sexless, but they are unable to explain how some of these developed into males and others into females.

When it comes to true science, there is nothing more unscientific than the theory of human evolution. It is no more than thousands of guesses strung together. It starts with nothing, explains nothing, and leads nowhere. It leaves man in the grave; and, despite the fact that he has an intelligent longing for life and its perpetuation, the only hope evolution-

ists have for him is that his life chromosomes and genes will continue on representatively in his offspring.

Limitations of Knowledge

As firm believers in the Genesis account of creation, we acknowledge that we have to accept by faith its explanation of the origin of life. But faith has a sure foundation when we accept the evidence of our reason that there must be an intelligent, powerful Creator. All nature tells us that this is so. However, we might as well try to explain higher mathematics to a mule as to try to understand where the Creator came from or to grasp the fact that he has always existed.

Nevertheless, it would be very unscientific to say that higher mathematics do not exist simply because a mule cannot understand them. It would be equally unscientific to say that the whole universe came into being by sheer chance simply because we cannot define the Creator. The Bible declares, indeed, that it is a fool who says in his heart, "There is no God."—Ps. 14:1; 53:1

Accepting the fact that there is a Creator who brought the whole universe into existence and who is also the fountain Source of all life, it should not be difficult for our faith to lay hold upon his promises pertaining to the future. We know that whatever the Creator has promised to do he is abundantly able to accomplish. The future of all of us depends upon his love and power.

While evolutionists hold out no hope of life beyond the grave, the Bible assures us that the great Creator, who gave us life in the first place, is to restore life. The Bible describes this as the resurrection of the dead. From the "dust of the ground" God will again use his creative powers to produce, not just one human body, but countless millions, and in them reproduce every thought impulse and every trait of character possessed by those who have died. These "restorations" will be accurate reproductions of the personalities which will then be regenerated. This will mean that the memory will be

Talking Things Over



General Convention Bulletin

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

YOUR convention committee met in Detroit on March 21 and finalized the arrangements for the 1980 General Convention. There are some changes in the program which the committee feels will meet with your approval. One of these is the elimination of symposiums. As in previous years, there will be six

doctrinal talks which have been assigned to capable brethren. There will also be a question meeting, placed late in the program so as to give everyone who desires an opportunity to submit questions to the panel.

A panel discussion has been arranged on the topic "Spirit Begettai—Where, When, and How." We think this will be a profitable and enlightening session.

The convention committee is pleased with the prospect of two speakers from England, and in addition there will be a report by the Italian pilgrim concerning the work in Italy.

The schedule arranged for the young people is thorough, and will be interesting and profitable for them. The following notice is for the 8-12 year old age group:

"An interesting 'mini' program is being arranged for the 8-12 year old age group. We encourage all who plan to attend to write early for a notebook to:

Stanley Jeuck
587 Queens Mirror Circle
Casselberry, FL 32707

We are sure the Lord has many blessings in store for us all again this year! Be sure to include your name, address, and age you will be at time of convention."

The overall theme for the young adult program will be: "The Importance of the Word of God." The theme text is II Timothy 3:16. This subject will be stressed from the devotional as well as the doctrinal aspects. There will be a question meeting in a relaxed, informal atmosphere, where subjects important to young people will be discussed, and again we have planned the popular informal lounge sessions.

This year's General Convention should be the best ever, and we urge you to make your plans to be there.

Bible Students General Convention
Albion College, Albion, Michigan
August 2-7, 1980



Your Questions

Faith and Works

How can you harmonize James's insistence on works with Paul's teachings that we are saved through faith and grace? James 2:18-26; Rom. 4:3-5, 19-22

THOSE who take the position that Paul and James disagree on the relative value of faith and works overlook two important points in connection with the writings of these two apostles. One of these points is that James does not rule out the necessity of faith. His only claim is that works are necessary to demonstrate faith. He wrote, "Show me thy faith without thy works, and I will show thee my faith by my works."—James 2:18

Paul presents essentially the same thought. In Romans 4:5 he explains that faith, rather than works, is counted for righteousness. But in verses 19-23 of the same chapter, he explains that it was Abraham's works in connection with being the father of Isaac that proved his faith. Being fully persuaded of what God had promised concerning the birth of a child, Abraham "was able to perform. And therefore it was imputed unto him for righteousness." James

is in agreement with this in his statement, "Ye see then how that by works a man is justified, and not by faith only."—James 2:24

Another point often overlooked in the writings of these two, relative to faith and works, is that they are not both discussing the same sort of "works." Paul contrasts faith with the ceremonial works of the Law, such as circumcision, while James, in his reference to "works," means the things that we do in obedience to God's will which demonstrate that we believe God, that our faith is not merely a mental assent to the fact that he exists or that Jesus is our Savior. So, again, it is apparent that these two inspired writers are not in disagreement.

No Preeminence

Ecclesiastes 3:21 reads, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Does not this imply that there is something about man that goes to heaven when the body dies?

NOT at all! In the first place, this is a poor translation. The Revised Standard Version reads, "Who knows whether the spirit of man goes upward and the

spirit of the beast goes down to the earth?" In other words, who can prove that a man is any different in death than a beast?

Solomon had just finished declaring that there is no difference. He wrote: "As the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence [in death] above a beast." Man's preeminence is in the fact that God has promised to restore him to life in the resurrection. The Hebrew word here translated "breath" is the same one that is translated "spirit" in verse 21.

Peace Within, Strife Without

Jesus said to his disciples, "Peace I leave with you, my peace I give unto you." Jesus also said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." (John 14:27; Matt. 10:34-36) How can these two statements be harmonized?

WHEN Jesus said to his disciples, "My peace I give unto you," he was referring to the peace of heart and mind he enjoyed because of his absolute faith in his Heavenly Father's promises pertaining to himself and on behalf of all mankind. He knew that nothing could happen to him without the Father's permission. Outwardly there

were turmoil and difficulties. He was persecuted and finally crucified. But these experiences did not destroy his confidence in the Heavenly Father. Jesus' peace was the peace of God, the same peace that is enjoyed by the great Creator of the universe. Jesus bequeathed this peace to his faithful followers, those who, through faith, can lay firm hold upon the promises of God which so fully sustained him in his time of need.

But when Jesus said that he had come to send a "sword" rather than peace, his reference was to the manner in which his Gospel of the kingdom would affect those who heard it. The "darkness" hates the "light." Because this is true, many become active opponents of the truth. In further explanation of the point, Jesus said that members of the same family would be set in opposition to each other. This has often been true. The Lord's people often find themselves the objects of attack by those who are blinded by the Adversary, the prince of darkness. However, while they may thus be surrounded by strife, their inward peace is not disturbed, for they know that it is only through much tribulation that they will qualify for joint-heirship with Jesus in his kingdom.—Acts 14:22 □

Encouraging Letters

Searched a Long Time

Dear Brothers in Christ: I would like to receive the booklet "How God Answers Prayer" and any other literature that would help me to understand my Bible better. I have been watching you on TV and am very satisfied with your teachings. I have been searching for a long time for this kind of program. I have been watching many different programs every Sunday, and I believe that your teaching is the right teaching. My dear brothers, I am in prison right now and am unable to donate anything at this time. May God bless you and keep you throughout your life. Always your brother in Christ.—IN

Reads Bible Every Day

Dear Sirs: I saw your program this morning, and I really learned a lot from the Bible teachings. I am a Christian, and I study my Bible every day. It is so very good to be able to watch a program such as "The Bible Answers." My prayers are with you in your fine efforts to bring Bible truths to the public. I would like a copy of "God and Reason" and will be looking forward to receiving it from you. Yours in Christ's service.—GA

For Two Young Men

Dear Sirs: Please send me a copy of "Archeology Proves the Bible." I want very much to be more spiritual in faith, prayer, and reading, and I am sure your booklet will help me. I watched your program, and I liked it, and I thank you very much for it. I would also appreciate it if you will send a copy of this booklet to my friend, whose address is below.—OH

Desires Dawn and Booklets

Dear Brothers in Christ: I want to thank you for the tremendous and informative literature you have sent to me. I refer especially to The Dawn publication, and the September 1977 issue, which I found not only informative but revealing the Scriptures to me. Your program, I must add, is so interesting that I plan to be able to hear it on Wednesday mornings. I would like to receive The Dawn regularly; so please, could I be put on the mailing list, and let me know the cost so I may fulfill the obligation. You have offered the six booklets listed below, and I would like to receive them. May the Lord bless you in his service.—S. Africa □

Weekly Prayer Meeting Texts

MAY 1—The Son of man came not to be ministered unto, but to minister.—
Matthew 20:28 (Z. '03-407 Hymn 259)

MAY 8—And this is the promise that He hath promised us, even eternal life.
—I John 2:25 (Z. '03-175 Hymn 327)

MAY 15—Although the fig tree shall not blossom, neither shall fruit be in
the vines; the labor of the olive shall fail, and the fields shall yield no meat;
the flock shall be cut off from the fold, and there shall be no herd in the stalls:
yet I will rejoice in the Lord, I will joy in the God of my salvation.—Habakkuk
3:17,18 (Z. '03-94 Hymn 205)

MAY 22—God hath not given us the spirit of fear; but of power, and of love,
and of a sound mind.—II Timothy 1:7 (Z. '97-170 Hymn 216)

MAY 29—Peace I leave with you, My peace I give unto you: . . . Let not your
heart be troubled, neither let it be afraid.—John 14:27 (Z. '97-306 Hymn 241)

Obituaries

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

Sister Florance Plummer, New Zealand—February 14. Age, 82.
Sister Freda Walton, Chorley Wood, England—February 15. Age, 53.
Sister Lillian Brown, New York, NY—February 24. Age, 74.
Brother Bernard Fuerst, Grand Rapids, MI—February 28. Age, 86.
Sister Irene Farmer Repoz, Bellingham, WA—March. Age, 64.
Sister Domenica Lomonaco, Rochester, NY—March 6. Age, 91.
Sister A. Prunkle, Chicago Lithuanian Ecclesia—March 6. Age, 90.
Brother Forrest F. Kutta, St. Louis, MO—March 8. Age, 73.
Brother William Litwin, Clearwater, FL—March 10. Age, 84.

A faithful Polish pilgrim.

Sister Constance M. Cole, Jonesboro, AR—March 13. Age, 95.
Sister Marcella Dein, Rockford, IL—March 21. Age, 80.
Brother John Gebarowski, Adrian, MI—March 24. Age, 64.
Sister Adele Muhlenbruch, Northvale, NJ—March 26. Age, 85.
Sister Mary Zavist, Chicago Lithuanian Ecclesia—March 27. Age, 88.
Sister Victoria Karzmarczyk, Chicago Polish Ecclesia—March 27.
Age, 90.

Sister Marge Galecki, Milwaukee, WI—April 5.

Sister Elizabeth Scheel, Greenwood, WI—April 5. Age, 86.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

S. ALLEN

Philadelphia, PA May 11
Rochester, NY 18

G. PASSIOS

Sacramento, CA May 18
Asilomar, CA 23-26

C. BOUGHTON

Detroit, MI May 4
Vancouver, B.C. 17,18
Victoria, B.C. 19
Seattle, WA 20
Portland, OR 21
Asilomar, CA 23-26

L. POST

West Newton, PA May 18
New Haven, CT 25

G. RICE

Portland, OR May 4
Boise, ID 6
Clarkston, WA 7
Spokane, WA 8
Sandpoint, ID 9
Kalispell, MT 11
Havre, MT 12
Pincher Creek, Alta 13
Vernon, B.C. 15
Seattle, WA 19,20
Asilomar, CA 23-26

G. JEUCK

Pottstown, PA May 11
Asilomar, CA 23-26

A. KRUMPOLT

Asilomar, CA May 23-26
San Francisco, CA 28

J. TATE

Sayville, NY May 4

K. NAIL

New London, CT May 18

F. WASSMANN

Allentown, PA May 25



Conventions

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

VANCOUVER, B.C., May 17, 18—YWCA, 580 Burrard St. at Dunsmuir St. Mr. Frank Rushton, 4880 Highlawn, N. Burnaby, B.C. V5C 3T1
Phone: (604) 299-0049

ROCHESTER, NY, May 18—YMCA, 100 Gibbs St. Mrs. Mary Harold, 39 Bleile Terrace, Rochester, NY 14621

CINCINNATI, OH, May 18—2850 Dunaway. Mrs. Wm. Bertsche, 2850 Dunaway, Cincinnati, OH 45211

WEST NEWTON, PA, May 18—Sewickley Grange Hall, Rt. 136 East. Mr. Mike Balko, 501 Pittsburgh St., West Newton, PA 15089

SAN FRANCISCO, CA, May 23-26—Asilomar Convention Grounds, Pacific Grove. Mrs. E. E. Fay, 4732 Stacy, Oakland, CA 94605

ALLENTOWN, PA, New York-Allentown Joint Convention, June 7, 8—Cedar Crest College, Cedar Crest & Hamilton Blvds. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

WATERBURY, CT, June 8—YWCA, 80 Prospect St., Waterbury. Mrs. Esther Balko, 6 Colby Lane, Wolcott, CT 06716

OKLAHOMA CITY, OK, June 14, 15—YMCA, Westside Branch, 3400 N. Mueller. Faye Savage, 1213 Warren Place, Oklahoma City, OK 73107
Phone: (405) 946-1223

MARSHFIELD, WI, June 14, 15—Hewitt Village Hall, Hewitt. Mr. Aaron Kuehmichel, 214A S. Wisconsin, Marshfield, WI 54449

VERNON, B.C., July 12, 13—Silver Star Elementary School, 1404-35th Ave., Vernon. Mrs. Arthur Phillips, 386 Clifton Rd., Kelowna, B.C. V1V 1A5

May heaven sustain thee day by day,
And make thy generous heart of love
Rejoice through all the pleasant way
That God directs thy feet to move,
Inclining thee, just, generous, true,
Nobly thy Christian work to do;
Honored and loved and blessed of God,
O! sweet may be the pathway trod;
May heavenly light around thee shine,
Divinely blessing thee and thine.