

# The Dawn

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# **Highlights of Dawn**

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## **Intelligent Man— Creation? or Accident?**

**“O Timothy, guard what has been entrusted to you. Avoid the godless chatter and contradictions of what is falsely called knowledge, for by professing it some have missed the mark as regards the faith.”—I Timothy 6:20,21, RSV**

IN 1925, a young biology instructor named John Scopes went on trial in Tennessee for teaching the theory of evolution in a public school, thus violating a statute that had recently been passed prohibiting such teaching. The defense was led by the celebrated criminal lawyer, Clarence Darrow, who argued that the state law was prompted by religious bias, and therefore violated the First Amendment of the Constitution of the United States. The young man was convicted, but was later released by the state supreme court on a technicality. The law, however, remained on the books until 1967.

After a lapse of more than half a century the issue has again surfaced in the courts. An Arkansas law requiring, in essence, that the public schools accord “balanced treatment” to teaching both the Bible account of creation and the theory of evolution was overturned by the ruling federal judge in January of this year on the ground that the purpose of the law was to compel the teaching of religion in the public schools. It seems likely this ruling will be appealed by the state.

But that will by no means end the matter. A similar law already passed in the State of Louisiana will shortly face a test in the federal courts, and eighteen other states now have or are considering such laws, any of which may, in time, be likewise challenged by Charles Darwin’s many proponents.

The contest promises to be long and bitter, and will be watched with great interest, for a recent poll indicates that seventy-six percent of the U.S. public favor the teaching of both the Bible account of creation and the theory of evolution.

In the 1925 trial of young Scopes the religionists were fairly well united in their opposition to the teaching of evolution in the schools. Since that time, however, the theory seems to have gained such acceptance and respectability that included among the plaintiffs against the State of Arkansas in its recent defeat was an array of distinguished religionists—Roman Catholic, Episcopal, and Methodist bishops; Southern Baptist, Presbyterian, and Methodist ministers, and representatives of Reform Judaism's synagogues.

One account of the trial stated that "the defenders of creationism were their own worst enemies." If the reports in the press were correct, that judgment was not unduly harsh, and the creationists did not, indeed, present a very good case. One account stated that creationists "calculate the world's birth as 4004 B.C.," while another report cited the hardliner creationists' belief in the "relatively recent creation of the world—about 10,000 years ago." As a matter of fact, no such estimates of the world's age are stated in the Genesis account of creation, nor does the Bible anywhere purport to give such information.

It is clear, however, that the promotion of the theory of evolution is a challenge to the credibility, not only of the Genesis account of creation, but also to the reliability of the entire Bible, for when so important an area of Bible truth is brought into serious question it must inevitably raise doubts about the teachings of the rest of God's holy Word.

**The New Columbia Encyclopedia** informs us that "evolution is the concept which embodies the belief that existing animals and plants developed by a process of gradual, continuous change from previously existing forms. This theory, also known as descent with modification, constitutes organic evolution. . . . Organic evolution, as opposed to the belief in the

special creation of each individual species as an immutable form, conceives of life as having had its beginnings in a simple primordial mass (probably originating in the sea) from which, through the long eras of time, arose all subsequent living forms.' We have taken the liberty of underscoring the words 'concept,' 'belief,' and 'theory' in the above passage to emphasize that evolution is not a proven fact, but merely a concept, a belief, a theory. As for the word theory, which seems to be so weighty and convincing when used in connection with the concept of evolution, **The Reader's Digest Great Encyclopedic Dictionary** defines it as "'a plan or scheme existing in the mind only; a speculative or conjectural view of something.'"

Evolutionists claim to find support for their unproved theory by arranging the fossils of animals unearthed by paleontologists according to size and form, and displaying these in museums around the world. It has long been their hope to discover enough such remains of extinct and current species of animals of similar structure to present an unbroken gradation from the lowest to the highest development of the species. But there are too many missing links in their so-called chain of evidence to prove their theory. They have never found the perfect gradation they hoped for. The reason there are missing links, of course, is precisely shown in the Genesis account of creation, where it is recorded that each species was separately and uniquely created at a separate and specific point in time.

Another argument of the evolutionists is based on the similarity of physical structure that is found in the different species of animals, and also the structural similarities in different families of plants, all of which they suggest came about through evolution. Of course, there are obvious anatomical similarities between the various species of animals, including man; but this fact does not prove these likenesses are the result of evolution. Indeed, one could well argue for the opposite point of view, for surely an all-wise and all-powerful God would supply each and every separate species of his creation

with that physical equipment which would most suitably enable it to sustain life under the conditions in which it found itself. It is inevitable that there should be structural similarities for the simple reason that the same mechanical and biological principles are commonly involved in the case of each of these creations. And thus we find, logically, that each separate species of animal, including man, has been created with physical equipment that is similar in many respects, but modified to enable each species best to survive in its own separate environment, whether it be land, ocean, or sky, and that without mutation.

Evolutionists also contend that their theory is supported by the results obtained in cross-breeding of animals, and in crossing of plants. But all that has been accomplished through such experimental breeding and crossing is the production of new varieties, but no new species. The resulting hybrid animals cannot reproduce their own kind, and hybrid plants, if left to nature, invariably revert to their own natural color and form, confirming the fact that these are contrary to nature.

Geologists tell us that whenever they have come upon the fossils of a species that is new to them, the new species appeared suddenly on the scene without any introductory gradations, showing, once more, that each new species discovered had been separately and specially created. So that, whereas the records of fossils repudiate the concept of evolution, the very same fossil records confirm the Bible account of the direct creation of the various species. And whereas the inability of hybridization to reproduce its own kind also refutes the teaching of evolution, that same fact confirms the Bible teaching that all living beings were directly created by God, and can reproduce only their own kind.

The fact is that the evolution theory in its application to humanity, and indeed even in respect to the lower orders of animals and plants, has never been proven. It is the same now as it was from its beginning—a theory only. No true scientist makes any claim that it has been proven. Some who say they

have faith in the theory have openly conceded there is no conclusive proof of its truth. One of these was Dr. William Bateson, an English biologist, who wrote: "Darwin speaks no more with philosophical authority. . . . No evidence has been discovered to verify his genesis of species." He went on to say, "Do we, as a matter of fact, find in the world about us variations occurring of such a kind as to warrant faith in a contemporary progressive evolution? . . . The appearance of contemporary variation proves to be an illusion."

Professor H. Newman of the University of Chicago, long ago stated, "Reluctant as we may be to admit it, honesty compels the evolutionist to admit that there is no absolute proof of organic evolution." It is perhaps not widely known that Charles Darwin himself made one of the most damaging statements in contradiction of his own theory when in his "Origin of Species" he frankly admitted, "In spite of all the efforts of trained observers, not one change of species into another is on record." To that we say, Amen! But it is no surprise to Bible students, who believe the story of special creation as recorded in Genesis, to learn that scientists, after so long a search, can find no positive proof to support a theory that is obviously at variance with the Word of God.

Briefly, then, evolution claims that the species of being we know as man evolved over long eons of time from a different and lower species, probably the anthropoid ape. The Bible, however, says the various species of animals, including man, were separately created by God in the immutable form in which we presently find them, and that each can reproduce only its own kind. (Gen. 1:1-27) We find this Bible statement to be true today, despite continued experiments of present-day biologists to produce hybrid animals that can reproduce their own kind.

Of all living creatures on earth, only man has the ability to think. Man alone, as an intelligent being, can plan, design, fashion, execute, and choose to do or not to do. This ability to reason is found in man alone. This is so because, of all God's

living creation, only man was made in God's image, and consequently man was given dominion over every other living thing that moved upon the earth.—Gen. 1:27-31

Even assuming the unthinkable, for the moment, that a highly complex organism such as man could have come into being over the ages by chance, as opposed to having been created by a supreme intelligent Being and by him endowed with reason, we are moved to ask, "How could such a product of chance, which would in essence be nothing more than an automaton, be able to think?" This ability of man to think is what sets him completely apart from the lower animals, and is additional proof that he is a separate creation of God and made in the image of his Creator, the all-wise God and Lord of the universe. In recognition of this unique and marvelous faculty that he gave to man, God has graciously invited his highly favored human creation to "come, let us reason together."—Isa. 1:18

In the area of inorganic matter also, the evolutionists deny the existence of a supreme, intelligent Creator. They suggest that all matter came into being billions of years ago as the result of a gigantic cosmic explosion. This is another unproved theory, or conjecture. The Bible, on the other hand, states simply, "In the beginning **God created** the heaven and the earth."—Gen. 1:1

Evolutionists have no satisfactory explanation for the appearance of life in the world, whereas the Bible tells us that God is the source of all life. The psalmist David says, "With thee [God] is the fountain of life." Job wrote, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Jesus said, "The Father hath life in himself."—Ps. 36:9; Job 33:4; John 5:26

The Genesis account of creation states that God implanted that life principle of which he is the source in the different living things he created, such as the grass, the herbs, the fruit trees, the great whales, the birds, and every living creature, each of which in turn would bring forth in its own special and

separate kind. (Gen. 1:11-25) When we come to the creation of man we read, "And 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

If one were to enter a vast, unspoiled forest, and after several days' journey into that dark wilderness suddenly come upon a small clearing containing a garden with straight, neatly tilled rows of earth putting forth well tended, evenly spaced vegetable plants, the immediate reaction would be that this is undeniably the product of an intelligent being, and not of chance. Every day of our lives we are aware of the mighty, precise, and undeviating physical laws that control and maintain order in the universe—gravity, magnetism, electricity, light, and sound; we observe the regularity and dependability of the rising and setting of the sun, the comings and goings of the moon, the pull of the tides, the constancy of the swings around the solar system of wide-ranging heavenly bodies—all testifying to the presence and overruling power of a Supreme Intelligent Being in the affairs of the world and the universe. The young shepherd David, as he tended his flocks, was constantly impressed with the beauty, wonder, and majesty of the world around him, and reverently ascribed that order and magnificence to Jehovah God. Overwhelmed by his contemplation of these wonders of the universe, David wrote, "The heavens declare the glory of God, and the firmament showeth his handiwork."—Ps. 19:1, 2

Coming to the heart of our discussion, it seems inescapably clear that one cannot believe both in the Bible account of creation and man's ultimate destiny on the one hand, and in the theory of evolution on the other hand, for these two are diametrically opposed. Evolution says all matter and all life came into being by chance, including man. The Bible says that God is the Creator of the entire universe and the source of all life, and that man is the direct creation of Jehovah made from the dust of the ground, into whose body he breathed the breath of life, thus constituting man a living soul, or being.

Evolution says man is the upwardly progressing result of gradual change from an inferior being to one of great ability and intelligence. The Bible says man was directly created from the dust of the ground as a perfect human being in the image of his Maker, but is now a fallen, dying creature needing a Redeemer.—Gen. 1:27,31; 2:7; Rom. 3:10,23; I John 4:14

Furthermore, the authors of the Bible believed that God is the all-wise, all-powerful, all-loving Creator of the universe and everything that it contains, and they expressed their beliefs in their writings and in their lives. David wrote, “The word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment; the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him.” (Ps. 33:4-8) The Prophet Isaiah wrote, “For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else.”—Isa. 45:18

The Prophet Malachi asked, “Have we not all one father? Hath not one God created us?” (Mal. 2:10) The Prophet Jonah declared, “I fear the Lord, the God of heaven, which hath made the sea and the dry land.” (Jonah 1:9) Jeremiah wrote, “God made the earth by his power, fixed the world in place by his wisdom, unfurled the skies by his understanding. At the thunder of his voice the waters in heaven are amazed; he brings up the mist from the ends of the earth, he opens rifts for the rain and brings the wind out of his storehouses. All men are brutish and ignorant, every goldsmith is discredited by his idol; for the figures he casts are a sham, there is no breath in them. They are worth nothing, mere mockeries, which perish when their day of reckoning comes. God, Jacob’s creator, is

not like these; for he is the maker of all. . . . The Lord of hosts is his name.”—Jer. 51:15-19, NEB

The great Apostle Paul wrote, “The living God . . . made heaven, and earth, and the sea, **and all things that are therein**; nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” (Acts 14:15, 17) Our Lord Jesus also gave confirmation to the Genesis account of the direct creation of man by God. He said to the Pharisees, “Have ye not read, that he [God] which made them at the beginning made them male and female?”—Matt. 19:4

Through his Word of truth God himself claims to be the great Creator. “Where wast thou,” he asked Job, “when I laid the foundations of the earth?” (Job 38:1-4) Through the Prophet Isaiah Jehovah asks, “To whom . . . will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their hosts by number: he calleth them all by names by the greatness of his might. . . . Hast thou not known? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.”—Isa. 40:25, 27, 28

The Bible, through all God’s holy prophets, abundantly testifies that Jehovah is the Source of all life; that he is the Creator of the universe and all that is therein; and that man and all other living beings on earth were the product of his direct and separate creation. If one should disagree with the combined testimony of all these inspired writers of the Bible; if all these holy prophets, including Jesus, are wrong in their plain statements that God is the Creator of all things, including the direct creation of man himself, then how could such a one possibly have faith in any other of their teachings? Or in the Bible itself?

Such a viewpoint would deny the Bible statement that man was created perfect, was disobedient, and condemned to death. It would demolish the basic teaching of the entire Bible

of man's need for a Redeemer, even Jesus Christ, who gave himself a ransom for all, that all in due time might have everlasting life. It would utterly destroy the beautiful, golden theme of almighty love that pervades the Bible with glorious hope from end to end. It would replace a personal, caring God of love and intelligence with a cold, unthinking, implacable force that is subject to no direction, that yields to no control, and is utterly devoid of any end or purpose. It would deny the abundant and undeniable evidence of our God-given senses that man and the entire universe are the products of a wise, powerful, just and loving Creator. It would destroy the hope of mankind for a resurrection of the dead and the opportunity to live happily forever.

In his letter to the church at Rome, Paul was not speaking of or to evolutionists, but his words are surely appropriate to our discussion. He said, "All that may be known of God by men **lies plain before their eyes**: indeed God himself has disclosed it to them. **His invisible attributes**, that is to say his everlasting power and deity, **have been visible, ever since the world began, to the eye of reason, in the things he has made**. There is therefore no possible defense for their conduct; knowing God, they have refused to honor him as God, or to render him thanks. Hence all their thinking has ended in futility, and their misguided minds are plunged into darkness."—Rom. 1:19-21, NEB

Over the years, the Bible has never been without its detractors. It is paradoxical, however, that the ranks of its opponents should be swelled in these last days by the beneficiaries of the very increase of knowledge which the Bible states would be a sign of Jesus' second advent and of the end of this age. (Dan. 12:1-4; Matt. 24:3,21) Many of the severest critics of the Bible's authenticity are found among those who have most greatly benefited from the increased access to higher learning that has taken place in the last one hundred years, and who pride themselves on their superior understanding.

But even herein there is cause for joy, for the appearance at this time of these learned detractors of the Bible is another sign that this present evil world is nearing its end. Jude tells us, "Beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." (Jude 17, 18) And who were the apostles who so warned the Lord's people? The Apostle Paul was one. He wrote to Timothy, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith."—I Tim. 6:20,21

Peter was another. He said, "Be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior; knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming [presence]? For since the fathers fell asleep, all things continue as they were from the beginning of the creation."—II Pet. 3:2-4

Happily, Peter does not stop his lesson there. He continues by saying that this present evil world, or social arrangement, is soon to be destroyed, and followed by a new world, or social arrangement, "wherein dwelleth righteousness." Thus, Peter tells us, all God's promises recorded throughout the entire Bible for the resurrection of the dead and the restoration of humanity to everlasting life will shortly be fulfilled. This is Peter's way of describing that long-promised kingdom of Christ that will bless all the families of the earth, and for which Jesus taught us to pray.—II Pet. 2:5-13; Matt. 6:9-13; Rev. 20:6; 21:1-5; Gen. 22:18

And what will be the lot of the modern-day detractors of the Bible, and the proponents of science, falsely so called? They, too, will greatly rejoice in the wonderful light of the new dispensation, for Jehovah's love is matchless, and his mercy

beyond understanding. From the very beginning it has been God's plan and purpose, through Christ, that all should be saved, and come to a knowledge of the truth. When Christ's glorious kingdom is established in the earth, "the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." (Ps. 40:5) And all mankind will be accorded an even more wonderful opportunity, this time based on a most profitable experience with sin and death, to gain happy, everlasting life in a new and glorious world wherein dwelleth righteousness! □

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**APRIL SPECIAL:** On Sunday, April 18, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

# International Bible Study Lesson

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LESSON FOR APRIL 4

## Christ Hears Human Cries

**KEY VERSE:** “[They] were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.”—Mark 7:37

**SELECTED SCRIPTURE:** Mark 7:32-37; 10:46-52

ALL the miracles Jesus performed, including the two in today's lesson, were for the purpose of giving authenticity to his ministry and to demonstrate the power of God that was to be exercised on behalf of the people in the kingdom. As our **key verse** suggests, the people were convinced that Jesus was the Messiah and the crowds that followed him became more and more vocal in their support of him. Near the end of his ministry he performed his most outstanding and dramatic miracle, that of resurrecting Lazarus, the brother of Martha and Mary, from the dead. It was this miracle that crystallized the intense opposition of the scribes and Pharisees. “From that day forth they took counsel together for to put him [Jesus] to death.” (John 11:53) But they were afraid of the people.

Jesus, who was with his disciples some distance from Bethany, received word that Lazarus

was ill. Jesus delayed returning to Bethany until Lazarus had died, because he recognized God's hand in the matter. Jesus said, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.” (John 11:4) When Lazarus had died Jesus said, “Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.” (John 11:11) Jesus, in this instance, compared death to a sleep, which was a very appropriate metaphor because from sleep we all awaken. Likewise Jesus taught that all who are in their graves are going to be awakened from the sleep of death.—John 5:28, 29, RSV

When Jesus and the disciples arrived at Bethany, a large crowd of people had gathered to give comfort to Martha and Mary. Jesus learned that the body of Lazarus had lain in the grave four days already. (John 11:17, 39) This was undoubtedly

arranged by the Lord to remove any doubt about Lazarus' being dead. When Martha spoke to Jesus, she mildly rebuked him for not coming when he had heard Lazarus was ill. Jesus said, "Thy brother shall rise again." (vss. 21-23) Then Martha stated one of the great fundamental truths of the Bible, "I know that he shall rise again in the resurrection at the last day." (vs. 24) Martha spoke of the resurrection when "all that are in the graves shall hear his voice and shall come forth." (John 5:28, 29; I Cor. 15:12-28) But Martha was interested in the circumstances then at hand. And so Jesus reassured her saying, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." (vs. 25) Then Jesus called in a loud voice, "Lazarus, come forth. And he that was dead came forth."—vss. 43, 44

Many of the Jews who were present believed on Jesus, but some went to the scribes and Pharisees who were alarmed by the number of people that followed him. Because of this, Jesus walked no more openly among the Jews until the time of the Passover when he knew he must die in order to fulfill the prophecies concerning himself.—John 13:1

The raising of Lazarus was the last great miracle Jesus per-

formed to demonstrate to the people he was their long-promised Messiah. Five days before the Passover, on the 10th of Nisan, Jesus fulfilled the prophecy concerning himself as recorded in Zechariah 9:9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." The account reads, "Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: blessed is the king of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt." (John 12:12-15)

We know that this enthusiasm for Jesus as their Messiah was short-lived, for at the appointed time, on the Passover, Jesus was crucified as the real Passover Lamb who will take away the sin of the world. Jesus said of the Jews, "If thou hadst known, even those, at least in this thy day, the things that belong unto thy peace! But now are they hid from thine eyes . . . because thou knewest not the time of thy visitation."—Luke 19:42-44 □

## The Joy of Jesus' Presence

**KEY VERSE:** "Then were the disciples glad, when they saw the Lord."—John 20:20

**SELECTED SCRIPTURE:** John 20:1-10, 19, 20

BEFORE his crucifixion, Jesus made every effort to prepare his disciples for his death, but they were so imbued with the thought that Jesus would establish his kingdom immediately they did not comprehend what he said. In John 14:27-29 Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it came to pass, that when it is come to pass, ye might believe." See also Matthew 16:21; 17:22, 23; 20:17-19.

After the many repeated statements by Jesus of his imminent death and resurrection, the disciples reluctantly accepted the inevitable. They did not understand the reason for his death and especially at that time, since they still clung to the hope that regardless of other

circumstances the kingdom would be established then. They sorrowed at the prospect of the death of Jesus, a fact that was noted by the Lord. "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned to joy . . . and ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—John 16:20-22

When Jesus was actually crucified, in spite of their preparation for it, the disciples were devastated. They seemed to have lost their assurance and faith, and they were in disarray. When Mary Magdalene and others returned from the sepulcher and reported to them that angels had told them Jesus was alive, "their words seemed to them as idle tales, and they believed them not." (Luke 24:11) This was the first day of the week—the day Jesus was resurrected—and the disciples were in hiding for fear of the

Jews. Jesus came and materialized before them and said, "Peace be unto you." (John 20:19) The text then continues and states that the disciples were glad. We think a better way to describe their heart feelings would be ecstatic with joy. For now their hopes were revived, and although they did not fully understand the events, they were satisfied to know that even though invisible their Lord was near.

There were, however, other reasons that they would rejoice with a joy that no man could take from them, and this was because they were to receive the Holy Spirit from the Father as a result of Jesus' death and resurrection. Jesus said, "Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the **Comforter** will not come unto you; but if I depart, I will send him [it] unto you." (John 16:7) And again in John 14:26 we read the words of Jesus, "But the **Comforter, which is the Holy Spirit**, whom [which] the Father will send in my name, he [it] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Jesus knew that when the Holy Spirit came upon the disciples the resulting enlightenment of mind would clarify all things to them. It would be then that they

would understand and appreciate why Jesus had to die as a ransom price for Adam, thus providing the means to free Adam and his race from condemnation in God's due time. Jesus had said previously, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many [the many]." (Matt. 20:28) Jesus also knew they would then understand that they had been invited to become a part of the family of God, with the prospect of being associated with him in the wonderful work of the kingdom. He knew that they would call to remembrance his statement 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."

The Holy Spirit, Jesus said, would enable the disciples to call to mind these and many other promises and to discern their meaning with heart understanding and appreciation. This is when joy would really fill their hearts. □

## Meeting the Risen Lord

**KEY VERSE:** "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"—Luke 24:32

**SELECTED SCRIPTURE:** Luke 24:13-21, 28-32

TWO of the disciples, being discouraged and confused after the crucifixion of Jesus, started to walk the approximately eight miles to the village of Emmaus which was probably home to one of them. They were so engrossed in their discussion of the events of the past two days that they hardly noticed the stranger who joined them as they walked. The stranger, of course, was Jesus "but their eyes were holden that they should not know him." (Luke 24:16) Jesus said, "What manner of communications are these that ye have with one another, as ye walk, and are sad?" (vs. 17) It seemed impossible to the two disciples that anyone could have been in Jerusalem for the past two days and not be aware of the things that had occurred there. But they explained to the stranger all the things that had happened to Jesus and they revealed the state of their hearts and minds when they said, "But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since

these things were done."—vs. 21

The third day was important to these disciples because Jesus had promised that he would rise from the dead on the third day and they had no sure evidence that this had occurred. In Matthew 17:22, 23 Jesus said, "The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again." But then Jesus, without identifying himself, said, "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke 24:25-27

We, of course, do not know the exact scriptures Jesus used, but we believe one of them would certainly be the words of Jehovah spoken through Moses in Deuteronomy 18:18, 19. Moses was God's servant and the mediator of the Law Covenant that was

given to the Israelites at Mount Sinai. The prophecy states that Moses was a picture or a type of a future servant of God, Jesus, who would be the mediator of the New Covenant. The Apostle Peter in Acts 3:19-26 quotes this prophecy in part and applies it to Jesus.

Then, we believe that the beautiful ritual of the Day of Atonement sacrifices (Lev. 16) under the Law Covenant arrangement could have been used to illustrate the reality of the wonderful sacrifice for sins accomplished by Jesus. This fulfillment of the type was brought to our attention at a later time by the Apostle Paul in Hebrews 9:11, 12, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption." The animals that were sacrificed on the typical Day of Atonement pictured Jesus, who would offer his life once as an atonement for all sins.

Then Jesus would almost certainly have called to the attention of the disciples the prophecy concerning himself as recorded by the Prophet Isaiah. In the first three verses the

prophet describes how the "root out of dry ground" (Jesus) was rejected and despised by his countrymen, the Jews. Then the prophecy continues to describe the life of trials and suffering and finally death that was the actual experience of Jesus. Some of these verses are as follows: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, . . . yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—Isa. 53:4, 5, 7, 10

When Jesus revealed himself to them by blessing the bread they were breaking together, their eyes were opened and they knew him. It was then that they recalled how their hearts did burn within them as he opened the Scriptures to them. □

## Assurance in Times of Stress

**KEY VERSE:** "I am the Alpha and Omega, saith the Lord, which is, and which was, and which is to come, the Almighty."  
—Revelation 1:8

**SELECTED SCRIPTURE:** Revelation 1:1-3, 9-11; 13:1-4

THE word revelation comes from the Latin word **revelatio**, which means 'disclosure of that which was previously hidden or unknown.' The Greek word **apokalupsis**, which translated into English is apocalypse, means exactly the same as the Latin **revelatio**. Revelation 1:1 tells us that the book is a revelation from God to Jesus Christ, who in turn passed it on through his angel to his servant John.

Jesus revealed himself to John specifically in verses four through seven, and by these words gave every reason for his footstep followers represented in the seven churches to have full assurance of help in time of distress or need. First, in verse four John states that the message comes from God as well as from Jesus, and that it is God who sends peace to those represented in the seven churches. The Greek word translated peace in this instance has the basic meaning of 'join,' or 'make one again.' And this, of course, is

one of the reasons why God sent his only begotten Son to die in order that those desiring to walk in the footsteps of Jesus could be justified and subsequently transformed into the image or likeness of his Son.

Then in verse five, John states that the message is also from Jesus "who is the faithful witness." The word witness is a translation of the Greek word **martus** which means 'to be a witness,' or 'to testify or bear record.' We know from the prophecy in Isaiah 61:1 this was his commission from the Father. Jesus acknowledge this responsibility when he read the prophecy in the synagogue and applied it to himself, saying, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are

bruised; to preach the acceptable year of the Lord.” (Luke 4: 18, 19) It was our Lord’s faithfulness in carrying out this commission that brought on him violent opposition and persecution during the three-and-one-half years of his ministry. Those experiences were used by the Heavenly Father to test and try Jesus as to his loyalty and faithfulness. The Apostle Paul states, “Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author [captain] of eternal salvation unto all them that obey him.” (Heb. 5:8, 9) Jesus said to his disciples, and to us, “These things I have spoken unto you **that in me ye might have peace.** In the world ye shall have tribulation: but be of good cheer, I have overcome the world.”—John 16:33

It was because Jesus was faithful that the means for the salvation of the church and the world is guaranteed. John refers to this guarantee when he states that Jesus was “the first begotten [born] of the dead.” It was necessary, of course, that Jesus surrender his life as a perfect man to take perfect Adam’s place in death in order to provide the ransom price for Adam and his offspring. But for Jesus to die was not enough, because even though Adamic sin

were lifted from the human race, this would not give them life, because being imperfect they would not be able to keep God’s perfect law. A provision was necessary to teach the world righteousness and, by that instruction, bring them to a condition of actual righteousness. This will be accomplished in the kingdom. This is why it was necessary for Jesus to live again so that he could complete his work in reconciling the world back to God to make them one again.

The Apostle Paul tells us that it was God who resurrected Jesus from the condition of death and that it required his mighty power, “and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.” (Eph. 1:19, 20) The apostle continues and states that he has been exalted far above everything that is in heaven or earth, including the kings of earth. Then the Apostle John tells us in Revelation 1:5 that it is this great being who loved us, and washed us from our sins in his own blood. Surely we can have full assurance of his help in time of need. □

# **Christian Life and Doctrine**

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## **ARCHEOLOGY PROVES THE BIBLE**

### **PART 4**

## **The New Testament Bears Witness**

PALESTINE, the land which God promised to Abraham and his posterity, is also the country in which Jesus, the world's Redeemer and Savior, was born. It was here that he conducted his world-changing ministry. It was here that he died to redeem the world of mankind from sin and death, and it was here that he rose from the dead. In Palestine today there are many legendary places which are shown to tourists, who are told that here Jesus did this, and here Jesus did that. On this hill he was crucified, they are told, and in this tomb he was buried.

It is natural that this should be true with respect to such an outstanding personage as Jesus. However, few of these legendary places have been authenticated as the actual sites of the occurrences associated with them. On the other hand, there is much in Palestine which does confirm the fact that this is the land in which Jesus was born, and where he served and died, and was raised from the dead; for there is much in this ancient Holy Land which has not changed since the Master walked in it in the pursuit of his ministry.

Jesus was a man of peace. He did not command a large and conquering army; he did not destroy and burn walled cities, leaving ruins to be discovered by archeologists later. But tracing the ministry of the Son of God, the New Testament identifies many geographical facts which are true of Palestine today. There is the river Jordan. It is the same Jordan in which Jesus was baptized by John the Baptist. There is also the Sea

of Galilee referred to so many times in connection with Jesus' ministry. This is the same body of water on which Jesus walked and sailed, and it was at the Sea of Galilee that his fishermen disciples were found, and invited to become fishers of men. It was on the shore of Galilee that Jesus fed the five thousand with a small amount of bread and fish.

### **Capernaum**

Capernaum was one of the principal cities on the shore of Galilee in the days of Jesus. Much of his early ministry was conducted here, and a number of his miracles were performed. He preached in the synagogue in Capernaum. On one of Jesus' visits to Capernaum he said to the people of the city, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."—Matt. 11:23

This was in reality a pronouncement of destruction that would come upon the city of Capernaum. "Hell" is the death condition, not a place of torment, and Capernaum was destroyed as a city, and remains in ruins to this day. A similar pronouncement was made upon Chorazin and Bethsaida. These cities, on or near the shore of Galilee, had been highly favored, even by nature, and principally because the Son of God bore witness to the truth in them, by word of mouth and by his mighty miracles. But where are these cities today? Two of them are marked by desolate heaps of ruins, while the exact location of the third is an uncertainty.

A synagogue has been constructed amidst the ruins of Capernaum, but it is not the ancient synagogue in which Jesus preached. The old synagogue lies buried beneath the ruins of this ancient and honorable city upon which Jesus pronounced doom. The ruins of Capernaum are an attraction of tourists today, but probably few of these tourists, when viewing these ruins, realize that they stand out as incontrovertible testimony to the accuracy of history pertaining to Jesus and the infallible

nature of his prophecy. By contrast Tiberius, which also existed in Jesus' day, still stands on the shore of Galilee because Jesus uttered no pronouncement of destruction against it.

### **The Pool of Siloam**

The pool of Siloam is mentioned in connection with one of Jesus' miracles—the giving of sight to a man who had been born blind. We read concerning this that Jesus “spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.”—John 9:6, 7

Zev Vilnay, Ph.D., author of “Israel Guide,” informs us that at least a part of this pool can still be seen. King Hezekiah had a tunnel built from a spring outside the walls of Jerusalem to the pool of Siloam, which was within the walls. This was to supply water to the people of the city in case of siege. Dr. Vilnay writes, “The tunnel is still extant, its length being 553 m. (as the crow flies 335 m.) The waters of the Gihon flow through it from a height of 650 m. to the pool of Siloam, twenty m. lower down. From the Spring of Gihon the pool of Siloam can be reached through the dry bed of the Kidron.”

Here is another landmark of Jesus' day. It is not a legend, but the authentic pool of water where the blind man washed, and through this cooperation with the Master, received his sight.

### **Jesus' Last Days**

The entire earthly life and ministry of Jesus is of vital concern to all Christians. While Jesus was for a time popular with the common people, largely because he was able to heal them of their diseases, and on some occasions restored their dead to life, the religious rulers were opposed to him, and his ministry was brought to what appeared to be an ignominious

end. His appearance in Israel and his conflict with the religious leaders were not considered important to historians, so little attention is given to him in secular history, although he is not completely ignored. The Roman historians Tacitus and Suetonius both refer to Christ; also Josephus, as we shall see.

The closing days of Jesus' ministry are of special importance to us because through his death an opportunity of life was provided for all mankind. Concerning the Bible's record of these tragic closing days, Werner Keller, in his book, **The Bible as History** has this to say:

"The descriptions of the trial, sentence, and crucifixion in the four Gospels have been checked with scientific thoroughness by many scholars and have been found to be historically reliable accounts even to the last detail. The chief witnesses for the prosecution against Jesus have been indirectly attested, and the place where sentence was pronounced has been accurately ascertained by excavations. The various incidents in the course of the trial can be verified from contemporary sources and modern research."—p. 371

### **The Pavement**

John 19:13 reads, "When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha." It was from this Pavement that Pilate delivered Jesus to be crucified. (John 19:16) Father L. H. Vincent, an archeologist, through years of hard work, has found this Pavement. It escaped destruction when Jerusalem was devastated in A.D. 70.

We now have very revealing archeological data concerning Pontius Pilate, who questioned and condemned Jesus on the Pavement in his judgment hall. The Roman rulers of the time made their home in Caesarea. We quote an observation concerning Caesarea from **Israel Guide**, by Zev Vilnay, Ph.D.:

“The Roman amphitheatre is on the seashore, south of the Crusader wall. It was built in the second century and its remains were unearthed in 1961. Various debris and a fragment of a Roman inscription were brought to light. It mentions Emperor Tiberius and Pontius Pilate. This is the first archeological evidence of the famed procurator of Judea under whose rule Jesus’ crucifixion took place. He persecuted the Jews and specially kindled their hatred by desecrating the temple and looting its treasures.”—p. 327

The Jewish historian Josephus speaks of Jesus and of the fact that it was Pilate who condemned him to death. We quote:

“Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was Christ. And when Pilate, at the suggestion of principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him.”—**Antiquities of the Jews**, p. 535

### **Jerusalem Destroyed**

Josephus not only thus historically verifies that Jesus lived and served, was crucified and raised from the dead at the time the Bible indicates, but he also records the terrible experiences which came upon the people of Jerusalem and, in fact, on the whole nation of Israel, as foretold by Jesus. Jesus said, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.”—Matt. 23:37-39

Jerusalem was the capital of ancient Israel, and her children referred to by Jesus would be all the Israelites in and out of the city itself. When Jesus said of Jerusalem, "Your house is left unto you desolate," his reference was to the entire Jewish polity which till then enjoyed the distinct position of being exclusively God's chosen people, the progeny of Abraham through whom all the families of the earth were to be blessed. However, the destruction of the literal city of Jerusalem is also implied in this statement.

Referring to the beautiful temple within the city of Jerusalem Jesus said, "There shall not be left here one stone upon another, that shall not be thrown down." (Matt. 24:2) This prophecy had such a complete fulfillment that only a small section of one of the temple's walls escaped destruction. This small section of the temple wall is now known as the Wailing Wall.

The historian Josephus records in considerable detail the horrible experiences which came upon the Jewish people in connection with the siege and destruction of Jerusalem. He points out that the Roman army surrounded Jerusalem at the time of the Passover when thousands of Jews from all over Palestine, and from other countries, were in the city. Countless thousands lost their lives by starvation, by disease and plague. Mothers killed their own children to procure food.

Finally, however, the Jews were subdued and the Romans took charge. This was in A.D. 70. However, many of the Jews surrendered to the Romans, and secured a measure of amnesty, while others, still defiant, escaped. Many of these were known as the Sicarii. These banded together against those who had surrendered to the Romans, and inflicted much punishment upon them. Under the leadership of one Eleazar, 960 of the Sicarii took refuge in a strong Roman fort called Masada, and there they held out against the Roman army for a long time. But when it became apparent that they would either have to surrender or be killed, they chose, upon the advice of their leader, to commit suicide. Only two women and three

children did not join in this suicide pact, and these lived to tell the story of what had occurred within the fort, which turned out to be the Tomb of Masada.

The historical account of Josephus concerning Masada has now been verified by Prof. Yigael Yadin, Dean of Archeology in the Hebrew University in Jerusalem. Prof. Yadin told his story of Masada to our representatives who interviewed him in his home near Jerusalem. He was asked, "Can you describe your work at Masada, and what you consider the most important aspect of your work there?" He replied:

"Well, Masada is an example of archeology which is different from excavating the tells or sites of the Old Testament. Here we had, archeologically speaking, a sitting duck, if I may use that expression. We had the writings of the famous Jewish historian, Flavius Josephus, in which he says that he was a commander in the first revolt of the Jews against the Romans in A.D. 66. That was against Titus. He describes in his writings in great detail how in the end Jerusalem was captured and the temple was burned.

"Only in one spot, in Masada, were found Jews who were resisting. Here 960 men, women, and children were holding back the whole might of the Roman Empire. He tells us how in the end they were surrounded by the Romans and how a siege wall was built around the fort. When everything was hopeless the people decided to take their own lives by their own hands rather than to submit to the yoke of the Romans. Then he describes how every man embraced his wife and children and then killed them, and then killed himself—both dramatic and tragic at the same time.

"Therefore Masada, even before our excavation, was a sort of symbol to the people of Israel and the world. It was a symbol of the way our people prefer death to servitude. It was also a challenge and a reminder to people of what can happen. So we went to the site. We knew from the writing what happened there. But we did not know what we would find.

“This excavation, which took place in 1966, we did with the help of thousands of volunteers from twenty-seven countries in the world. We did not want to go to this excavation with disinterested workers. We thought it would be sort of blasphemous. So we asked for volunteers. And, amazingly, thousands came, as I said, from all over the world, and they worked under very difficult conditions, and lived in tents. And we managed in eleven months of hard work to uncover the whole of the site, which normally would have taken about 26 years of excavation.

“The question was, Are the descriptions of Josephus correct, and what will we find? We knew, for example, that the first to fortify the site prior to this was Herod the Great; and when we found his palace, with beautiful mosaics and all, we were all very thrilled. But this was not the greatest moment of the excavation. Sometimes in archeology it is not the nice thing which has a story behind it. Sometimes a very small thing has a very great story. This was particularly true when we came to a floor covered with a thick layer of ashes, which was the evidence of the last tragic moments of A.D. 73, because Josephus said that before they killed themselves they burned the palace. These were exciting moments when we found the evidence of this.

“When we found the sandals of women and children, pieces of cloth and of cosmetic objects, and we knew that these belonged to the people in their last tragic moments, these were the greatest moments of the dig. The greatest of these alone was perhaps when we found on the floor scrolls of the Bible, and we could see the tragedy of these people before they committed suicide. They had the Holy Scriptures with them. They did not want to burn them—they could not burn the Bible—so they left them where they were.

“We found that the Romans did tear the scrolls to pieces. But even the pieces we discovered were important scientifically, because by these we could establish the date. We know that this tragedy took place in A.D. 73. So we knew

that whatever we found there was prior to this date—sometimes fifty or a hundred years before. So this is an example of how a book written two thousand years ago [Josephus' history] was a guide—room to room, more or less—and it proved to be very accurate.

“We found the remains of the Books of Genesis, Exodus, Leviticus, Deuteronomy, and Psalms. One of the very interesting discoveries was the synagogue of these zealots. This, in fact, is the oldest synagogue known up to now, and it was under the floor of this synagogue that we found these scrolls. This was a Jewish custom. When a scroll went out of use, or was blemished, they used to bury it under the floor of the synagogue.

“Now these scrolls were under the earth, so we found them to be in very bad shape. One of them, for example, turned out to be the Book of the Prophet Ezekiel. Essentially the entire scroll was decomposed. The only part which remained intact was the famous chapter of the resurrection of dry bones. We found remains of most of the books of the Old Testament that would obviously be there. These were pious Jews. They brought their books with them, and they left them there.”

We surely thank Prof. Yadin for this revealing account of his findings at Masada. The story of Masada is, of course, not in the Bible, but it is closely related to the Bible in that it gives us a further insight into the experiences of the descendants of Abraham, who are the people of the Bible. Besides, it helps us to realize the accuracy of the prophecies of Jesus, as well as of the Old Testament, concerning the tragic experiences which would come upon this people, and of how they would be scattered throughout the world.

## **Restoration**

Prof. Yadin mentioned finding a part of the prophecy of Ezekiel referring to the resurrection of dry bones. This is found in Ezekiel 37:1-14. A “valley of dry bones” is mentioned and said to represent the whole house of Israel.

These bones are seen to come together, flesh appears on them, and finally they are given breath and they live. While the resurrection of both Jews and Gentiles from the dead is promised throughout the Bible, this prophecy pertains to the resurrection of the Israelites as a people from the various national graves in which, through the centuries, they have been scattered. Many Old Testament prophecies assure us that at this end of the present age the Jews would be restored to their own land.

In the New Testament we find Jesus saying, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24) Here Jesus' reference to Jerusalem includes the entire Jewish polity. We will not discuss the point here, but actually "the times of the Gentiles" is a period in prophecy of 2,520 years beginning with 606 B.C., when Zedekiah, the last Jewish king, was overthrown, and ending in 1914. It was the World War that began then that led to the opportunity for the Jewish people to return to their Promised Land. How accurately, therefore, was Jesus' prophecy fulfilled!

The Prophet Joel wrote, "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations." (Joel 3:1,2) We have been witnesses to the fact that while the Israelites have been gathering in their own land, all nations have been gathering, for war on the one hand, and in the hope of maintaining peace on the other. Daniel refers to these general events as "a time of trouble, such as never was since there was a nation." (Dan. 12:1) Jesus referred to this "time of trouble" as a time of "tribulation" upon the world, and said that if it were not shortened no flesh would be saved.—Matt 24:21, 22

We all know that the trouble in the world today could erupt into a general conflagration which, by the misuse of the power of the atom could destroy the entire human race. Thus Jesus' accuracy as a prophet is again attested. He assures us, however, that the destruction of all flesh will not be permitted. □

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

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

# “FRANK and ERNEST”

## SUNDAYS UNLESS OTHERWISE NOTED

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

# Radio Broadcast Schedule

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

## WISCONSIN

Milwaukee WZUU 7:00 a.m.

## WYOMING

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

## PUERTO RICO

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

## CANADA

Edmonton, Alta. CJOI 12:45 p.m.  
 Lethbridge, Alta. CJOC 7:15 a.m.  
 Vancouver, B.C. CJJC 800 9:45 a.m.  
 Winnipeg, Man. CKJS 9:00 a.m.

Corner Brook, Nfld.  
 CFCB 570 12:15 p.m.

Deer Lake, Nfld.  
 CFDL-FM 12:15 p.m.

Port au Choix, Nfld.  
 CFNW 12:15 p.m.

Port aux Basques, Nfld.  
 CFGN 910 12:15 p.m.

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

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

Stephenville, Nfld. CFSX 12:15 p.m.  
 Hamilton, Ont. CKOC 6:45 a.m.

Oshawa, Ont. CKLB 1350 7:15 a.m.  
 St. Thomas, Ont. CHLO 10:45 a.m.  
 Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.  
 CKBI 900 7:30 a.m.

Regina, Sask. CKRM 7:45 a.m.  
 Yorkton, Sask. CJGX 940 10:00 a.m.

## BRITISH WEST INDIES

Grand Cayman Radio Cayman  
 11:15 a.m.

## CEYLON

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

## ITALY

Europa Radio Milano  
 FM 83.300 11:30 a.m.

Euro Tele Radio Calabria  
 102 MHZ 11:30 a.m.

Radio Corleone Centrale  
 FM 88-500 FM 92 11:00 a.m.

## NEW ZEALAND

Dunedin 4XD Tues. 6:30 p.m.  
 Whakatane IXX 6:45 a.m.

## NIGERIA

Ondo State (Wed.) OSBC 2245

## PANAMA

Panama City HOQ 1250 10:30 a.m.

## PHILIPPINES

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

## SOUTH AFRICA

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

## SPAIN

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

## TONGA

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

## VIRGIN ISLANDS

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

## SPANISH RADIO BROADCASTS

### ARIZONA

Nogales KFBR 1340 9:00 a.m.

### FLORIDA

Coral Gables WRHC 8:45 a.m.

### TEXAS

San Antonio KUKA 1250 8:45 a.m.

### URUGUAY

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

# The BIBLE ANSWERS

## REGULAR TELEVISION BROADCASTS

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

### CALIFORNIA

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

### FLORIDA

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

### GEORGIA

Atlanta WATL

### ILLINOIS

Champaign-  
Decatur-  
Springfield WBHW

### MISSISSIPPI

Jackson WAPT

### MISSOURI

Springfield KOLR

### NEW MEXICO

Roswell KSWs

### NORTH CAROLINA

Charlotte WHKY

### OHIO

Dayton WHIO

### TEXAS

Lubbock KCBd

## SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

City Channel/Cable Co.

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

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

**CALIFORNIA** (6:30 a.m.)  
Fresno Channel 13  
Los Angeles Channels 18, 19, 44  
Theta Cable  
San Diego Channel 22  
San Francisco Channel 18  
San Luis Channel 25  
Obispo Channel 25

City Channel/Cable Co.

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

**CONNECTICUT** (6:30 a.m.)  
Hartford-  
New Haven Channel 33  
Rollins  
Southern Connecticut  
Storer  
Valley

**DELAWARE** (6:30 a.m.)  
Philadelphia Channels 2, 22

**FLORIDA** (6:30 a.m.)  
Ft.  
Lauderdale Channel 26  
Broward  
Dade  
Hollywood  
Ft. Myers-  
Naples Channel 9  
Jacksonville Channels 20, 22  
Orlando-Day-  
tona Beach Sanlando  
ATC  
Miami Channels 5, 7, 18, 25  
Panama City Channel 2  
Sarasota Channel 12

City Channel/Cable Co.

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

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

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

**ILLINOIS** (7:30 a.m.)  
Chicago Channels 14, 19, 21, 33  
Davenport Channels 7, 15  
Teleprompter  
Evansville Channel 12  
Peoria Channel 19  
St. Louis Channel 23  
Southwestern  
Metro East

**INDIANA** (6:30 a.m.)  
Chicago Channel 10

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
Cincinnati	Fairbanks Cable of Indiana	Fort Wood	S. W. Missouri	Dayton	Channel 4
Indianapolis	Channel 19 American Sentinel Commun.	St. Louis	Channels 13A, 18, 23, 33	Lima	Cable Communications
IOWA (7:30 a.m.)		MONTANT (6:30 a.m.)		Youngstown	Channels 9, 10
Cedar Rapids		Missoula- Butte	Channel 3	OKLAHOMA (7:30 a.m.)	
Waterloo	Waterloo	NEBRASKA (7:30 a.m.)		Oklahoma City	Channels 8, 22
Des Moines	Channels 4, 5, 35	Lincoln- Hastings- Kearney	Channel 36	Tulsa	Channels 6, 10, 16, 18, 21 Green Country
Lincoln- Hastings		Center	Channel 29	Wichita Falls- Lawton	Channel 11
Kearney	Channels 4, 10	NEVADA (6:30 a.m.)		OREGON (5:30 a.m.)	
Sioux City	Channel 23	Las Vegas	Channel 20	Boise	Channel 12
KANSAS 7:30 a.m.		Salt Lake City	Channel 12	Eugene	Channels 2, 5 Teleprompter
Joplin- Pittsburg	Channel 3	NEW HAMPSHIRE (8:30 a.m.)		Portland	Channels 13, 26, 30, 44, 88
Kansas City	Channel 5A	Boston	Warner-Nashua	PENNSYLVANIA (8:30 a.m.)	
Wichita- Hutchinson	Channel 5	Hanover	Channel 10	Erie	Channels 8, 18 Erie Telecom.
KENTUCKY (8:30 a.m.)		NEW JERSEY (8:30 a.m.)		Johnston- Altoona	Channels 5, 8 Philadelphia Channels 7, 14, 15, 20, 23
Bowling Green	Channel 20	New York	Telecom Teleprompter Vision	Brandywine Cablevision So. Eastern Ultra Com	
Charleston- Huntington	Channels 4, 5 Channels 2	Philadelphia	Channel 20 Comcast Storer U.A.-Columbia	Pittsburgh- Wilkes Barre- Scranton	Channels 5, 10 Blue Ridge
Evansville	Channels 2, 31	NEW MEXICO (6:30 a.m.)		SOUTH CAROLINA (8:30 a.m.)	
Lexington	Channels 21, 29P, 30	Albuquerque	Channels 9, 11, 12, 20	Charleston	Storer
Louisville	Channel 10	El Paso	Channel 3 Sun White Sands	Columbia	Channels 4, 19F
Nashville		Roswell	Cablecom-Roswell Teleprompter- Lovington	Wilmington	Channel 12
LOUISIANA (7:30 a.m.)		NEW YORK (8:30 a.m.)		SOUTH DAKOTA 6:30 a.m.)	
Bayou Rouge	Channel 8	Albany- Schenectady- Troy	Channels 8, 13, 17, 29	Sioux City	Channel 50
Lafayette	Channel 7	Buffalo	Channels 3, 11	Sioux Falls	Yankton
Monroe- Eldorado	Channel 2	New York	Channels 10, 17, 29	TENNESSEE (7:30 a.m.)	
New Orleans	Teleprompter	Rochester	Channels 32, 33	Chattanooga	Channel 18
Shreveport- Texarkana	Channel 2	Syracuse	Auburn	Knoxville	Channels 14, 21 TCI
MAINE (8:30 a.m.)		NORTH CAROLINA (8:30 a.m.)		Nashville	Channel 26
Portland-Po- land Springs	Cable TV-Kennebunk	Charlotte	Channel 22	TEXAS (7:30 a.m.)	
MARYLAND (8:30 a.m.)		Greenville- New Bern- Washington	Channel 25	Abilene- Sweetwater	Channels 6, 10, 14, 17
Baltimore	Channel 15	Greenville- Spartanburg- Asheville	Channel 12	Amarillo	Channel 15
Washington	Channel B3	Norfolk- Portsmouth- Newport News- Hampton	Channel 22	Austin	Channel 17
Boston- Worcester	Channels 16, 25, 36, 42	Raleigh- Durham	Channels 9, 22, 24, 32 Alert	Corpus Christi	Channels 7, 36 Channel 21A
Springfield	Channel 25	NORTH DAKOTA (6:30 a.m.)		Dallas- Fort Worth	Channels 8, 19, 24, B30, 34, 35
MICHIGAN (8:30 a.m.)		Fargo	Channel 12	El Paso	Channel 13
Detroit	Channels 2, 25B, 31, 38	OHIO (6:30 a.m.)		Houston	Channels 8, 12, 17, 21, 24, 25 Teleprompter-Galv.
Flint- Saginaw	Channel 16	Akron- Cleveland- Canton	Channels 10, 18, Q21	Laredo	Channel 11
Grand Rapids- Kalamazoo	Gerity	Cincinnati	Channel 33	Lubbock	Channel 10
Battle Creek	Channels 6, 10 Coldwater	Cleveland	Channel 18	McAllen- Brownsville	Channel 9
South Bend- Elkart	Channel 30	Cleveland- Canton	Channel 8 Tele Media	Odessa- Midland	Channels 3, 13 Channel 10
Traverse City- Cadillac	Great Lakes	Columbus	Channels 6, 12, 19 Warner Amex McDonald Group	San Angelo	Channel 3, 28, 34
MINNESOTA (7:30 a.m.)		Springfield	Channel 4	San Antonio	Cable TV of Bexar
Minneapolis- St. Paul	Channel 7	MISSISSIPPI (7:30 a.m.)		Waco- Temple	Channel 19 Community
Jackson	Channel 7	Jackson	Channel 7	Wausau- Rhinelander	Channels 6, 12, 23
Meridian	Channel 9	MISSOURI (7:30 a.m.)		WYOMING (7:30 a.m.)	
MISSOURI (7:30 a.m.)		Columbia-Jef- ferson City	Channel 11	Casper- Riverton	Channel 4
Columbia City	Channel 8	Kansas City	Channel 8 Diacom Satellite Landmark Channel 4		

# **Christian Life and Doctrine**

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## **This Do in Remembrance of Me**

ON THE night of April 6th, devoted Christians all over the world will commemorate the annual Memorial Supper. In the institution of this event, Jesus prepared a very meaningful way for his followers ever since to have brought forcefully before their minds the significance and importance of his sacrifice unto death.

Jesus and his Twelve Apostles had gathered in the upper room to keep the feast of the Passover which was required of them according to Israel's law. It was in harmony with this type of the killing of the Passover lamb on the fourteenth day of the first month that our Lord was to die as the antitypical Passover Lamb, "the lamb of God which taketh away the sin of the world."—John 1:29

As the Jews were commanded to select the lamb of sacrifice on the tenth day of the month, and to receive it into their houses on that date, Jesus appropriately offered himself to them, when, five days before the Passover, he rode into the city while the multitudes cried, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!" (Matt. 21:9) Five days later, in the same night in which he was betrayed, and in the same day in which he died as the antitypical Lamb, he celebrated the typical Passover of the Jews, eating with his Twelve Apostles the lamb which represented himself—his own sacrifice for the sins of the world.

On this occasion, after the Passover observance was finished, Jesus took some of the remaining unleavened bread and some of the wine, and instituted a memorial of his own death as the antitypical Passover Lamb. We read concerning

this, "As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the new testament [covenant], which is shed for many for the remission of sins." (Matt. 26:26-28) Our Lord's evident intention was to fix in the minds of his followers the fact that he is the antitypical lamb to the antitypical firstborn. The expression, "This do in remembrance of me," implies that this new institution should take the place of the former one, which would become obsolete by reason of fulfillment. As it would not have been lawful or proper or typical to celebrate the Passover at any other time than that appointed by God, likewise it is still not appropriate to celebrate the antitype at any other time than its anniversary.

The broken bread, and the wine (the product of the crushed grape) denote suffering and death. Jesus used bread to symbolize his flesh, his perfect humanity, broken in death as a ransom for mankind, and wine to represent his poured-out life. Thus, in the twofold symbolism employed in the Memorial Supper, we are reminded not only that a life had been poured out for us and for the world, but that it was a perfect human life.

How appropriate it is that once each year we should be so forcefully reminded of the basis of our reconciliation with God, and of our eternal salvation from death! As we partake of these emblems we are saying to one another and to the Lord that we recognize our need of his sacrifice on our behalf because of the fact that we are by nature members of a fallen and sinful race. Jesus said on another occasion that the only ones to receive life through him would be those who eat his flesh and drink his blood, and it is this that is symbolized by our partaking of the bread and the cup. Jesus said, "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. . . . Verily, verily, I say unto

you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day.'—John 6:51-54

It was difficult for the disciples prior to their receiving the Holy Spirit to understand how they could eat Jesus' flesh and drink his blood. Noting this, Jesus said in verse sixty-three, 'It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.' In other words, we partake of the flesh and blood of Jesus symbolically speaking, by our obedience to his teachings, and to the teachings of the entire Word of God. This means that we do not partake of Christ merely on the evening of the Memorial Supper, but daily throughout the entire course of our earthly pilgrimage. It is through the teachings of the Word that we learn we are sinners and estranged from God. It is through the Word that we learn the need for repentance and the acceptance of Jesus and his redemptive work. It is through the Word that we hear the invitation to consecrate ourselves to the doing of God's will. We hear Jesus invite us to deny ourselves and take up our cross and follow him.—Matt. 16:24

It is through the Word that we are given all the helpful admonitions to faithfulness in laying down our lives in divine service. Through the Word we are counseled to humble ourselves under the mighty hand of God; to be submissive to his will, and thus to work out our own salvation, while he works in us to will and to do of his good pleasure. (Phil. 2:12, 13) And as we give heed to all these wonderful things of the Word of God, as best we can apply them in our lives, we are symbolically speaking, thereby eating the flesh and drinking the blood of the Son of man. Our partaking of the bread and the cup at the Memorial Supper is merely a reminder of the fact that if we are living up to our privileges we are feasting on Christ through His Word every day of the year.

On that original Memorial night it is specifically stated that Jesus broke the bread and personally offered the cup. How well this signified the willingness of our Lord in offering himself in sacrifice. His body wasn't broken by others, and his life wasn't taken from him—but he himself willingly and lovingly laid it down, in the three-and-one-half years of his ministry, enduring suffering and affliction for the Gospel's sake, and finally a painful death upon the cross. Jesus said, "On account of this the Father loves me, because I lay down my life that I may receive it again. No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to receive it again. This commandment I received from my Father."—John 10:17, 18, Diaglott

It was the prospect of receiving his life again, that is receiving into his possession the ransom benefits of his sacrificed human life, that inspired him to lay it down. The receiving of it again implied his resurrection from death to a position of power and privilege, which would enable him to bestow the life-giving merit of his ransom price upon, first the church, and then to all the remainder of mankind. Paul tells us in Hebrews 12:2 that this prospect was a joy that was set before him, which enabled him to endure the cross and despise the shame.

In the prophecy of his life recorded in the fifty-third chapter of Isaiah, it is stated that he was led as a lamb to the slaughter. To save himself he opened not his mouth. He stated to Peter who tried to save him from death, that he could call upon twelve legions of angels for protection, but heeding the desire of Jesus the angels stood aside and allowed him to be so cruelly crucified by men.

He was despised and rejected of those to whom he was sent. Though he knew beforehand through the prophets that Israel would not receive him, yet even so it brought him sadness. He sorrowed at their hardness of heart and wept over Jerusalem. O Jerusalem, Jerusalem, how oft would I have gathered thee as a hen gathers her chicks, but ye would not. He was a man of

sorrows and acquainted with grief, feeling so acutely the elements of sin and degradation around him and sympathizing so keenly with human suffering.

It is perhaps hard for us to appreciate what a difficult course of life his was. For the whole time of his ministry he was aware of the exact time and manner of his death! How his humanity must have rebelled at this, and how his love of righteousness and appreciation of his Heavenly Father must have recoiled at the idea of dying the death of the cross, condemned as a blasphemer of God.

Yet it was Jesus' choice to endure all of this contradiction of sinners against himself, for our benefit, that a way might be prepared for us to follow in his footsteps. The Apostle Paul tells us that after having poured out his human life unto death, having broken himself on earth as the living bread, he, being raised to the divine nature, appeared in the presence of God for us. There he offered the merit of his ransom sacrifice for our justification, and standing upon the foundation of his imputed righteousness we can lay hold upon the words and the deeds of his life as a guide for our discipleship.

In three-and-one-half years of ministry, Jesus was teaching by precept and example the pattern of life that would be required of all who would be his followers. He taught by personal example what was meant when stating that if any man would be his disciple he must take up his cross and follow him. In the cross was represented the sacrificial death that Jesus had consecrated his all to carry out, which involved divesting himself of all personal interests of this world and devoting his time and strength to serving the kingdom of heaven. This brought suffering from the many who opposed him, and his devotion to God was constantly tested in the demands upon his physical strength in serving the people.

The Apostle Paul wrote that we have a partnership in his ministry. When he said that God was in Christ reconciling the world unto himself, he also said that the Lord had given unto

us the “word of reconciliation.” (II Cor. 5:18-20) Paul further explained that this makes us the ambassadors of Christ. We represent Christ in the world even now, and through us the Word of reconciliation reaches those who have a hearing ear. But the god of this world has blinded the minds of nearly all mankind, and because of this, Christ’s ambassadors are often repudiated and persecuted. This leads to our suffering with Christ and thereby gives us the opportunity of proving our worthiness to live and reign with him.

This future hope of sharing in his resurrection glory, if faithful in sharing in his suffering and death, was referred to by Jesus when he said that the wine represented his blood of the new testament, or covenant. Centuries before Jesus came to die for the sins of the world, God made a wonderful promise concerning a new covenant which he would make.

“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 . . . but this shall be the covenant that I will make with the house of Israel. . . . 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.”—Jer. 31:31-33

While this promise states that the new covenant will be made with restored Israel first, other prophecies indicate that it will extend to all the world of mankind. With the old covenant made with Israel, there was shedding of blood associated with its establishment. This blood pointed forward to the sacrificial work of Jesus, typifying the fact that he would shed his blood, in order that a new covenant might be established with the world. For this reason Jesus referred to the cup as representing his blood of the new testament or covenant.

The New Covenant was not made at the time of our Lord’s first advent, but what did happen was the beginning of the

work of selection and training of those whom Paul referred to as "able ministers of the new testament." These are the true footstep followers of the Master who are being prepared to be co-administrators with Jesus in the future establishment of the New Covenant under which the world will be blessed. Paul wrote, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament."—II Cor. 3:5,6

No member of the sinful and dying race could qualify for such a high position, but as Paul explains: "Our sufficiency is of God." God has made a provision through the blood of his Son which qualifies us to share in the fulfillment of his promise to bring all mankind into covenant relationship with him during Christ's thousand-year kingdom. The blood of Christ is used during the present age to cover the imperfections of those who are being prepared to be associated with him in making the New Covenant. Thus it is properly referred to as the "blood" of that covenant. It will be this same blood, or merit of Jesus' sacrificed life, that will seal that covenant when it is made with the world of mankind.

When we partake of the Memorial emblems we are not only reminded of the riches of God's grace to us, but also are expressing our faith and confidence in God's purpose to extend the blessings of life through Christ to all mankind during the Millennial Age.

Drinking blood was forbidden by the Jewish Law. God said that in the blood was represented life. The blood of the animals sacrificed under the Law arrangement so often symbolized the precious blood of the Redeemer. Because of this it must have seemed strange to the disciples when Jesus said to them that unless they drank his blood they could have no life in them. Now Jesus wanted his disciples to know that they must "drink" his "blood" if they were to have life. When we drink Jesus' blood we do have life—his life. Paul wrote, "The life which I now live in the flesh I live by the faith of the

Son of God.” (Gal. 2:20) When we present our bodies a living sacrifice our offering is acceptable because we partake of the life provided by Jesus’ shed blood.

We see then, that as we partake of the symbols of Jesus’ sacrifice we appropriate anew to ourselves by faith the merit of that sacrifice; but we do more than this—we re-consecrate our lives to share in that sacrifice. In his letter to the church at Corinth, the Apostle Paul said: “The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” (I Cor. 10:16,17) The Greek word which is here translated ‘communion’ has the meaning of ‘partnership’ or ‘sharing.’ We then partake of the justifying merit of Christ’s sacrifice as symbolized in the bread and the cup in order that we, in turn, may also lay down our justified lives in sacrifice, filling up that which is behind of the suffering of Christ. (Col. 1:24) The Revelator wrote, “These are they which follow the Lamb whithersoever he goeth.”—Rev. 14:4

We too, as part of Christ’s body, are required to be broken, to be sacrificed, to share in his sufferings. This we agreed to do when we first consecrated ourselves to the Lord. The eating of the symbolic bread and drinking the symbolic wine is a confirmation of our vow of consecration to share with Jesus in laying down our lives, following closely the example he set for us in his life. “Love your enemies, bless them that curse you, do good to them that hate you . . . that ye may be children of your Father which is in heaven.”—Matt. 5:44,45

Jesus was a living example of these words. He lived his life in doing good, and died on behalf of even those who hated and despitefully used him. Our Master taught that a consequence of sharing his life would be the sharing also of his suffering and death. A cup was often used as a symbol of participation in a common cause. Jesus asked the two disciples who wished to sit next to him in his kingdom, Are ye able to drink of the cup that I shall drink of? He had just explained that they were going up to Jerusalem and there he would be betrayed and

condemned to death, delivered to the Gentiles to be mocked and scourged and crucified, and the third day rise again. This culmination of his ministry of sacrifice was yet to be experienced before the glory of his kingdom could be achieved. How simply the Lord pointed out that any who would desire to share in his kingdom must through sharing his sacrifice and suffering prove their worthiness. "Ye shall drink indeed of the cup that I drink of."—Matt. 20:22, 23

The Apostle Paul also referred to the Memorial cup as a "cup of blessing." The word 'blessing' is a translation of the Greek word **eulogia**, meaning 'eulogy' or 'eloquence of language.' In the Passover celebration of our Lord's day, the cup was an important feature associated with eulogizing and praising God. To begin the service, the first cup of wine was filled and a special blessing asked upon it before it was passed for all present to drink. Later, before the lamb was eaten, a second cup of wine was filled and, before it was passed, the head of the table gave an account of Israel's great deliverance from Egypt by the power of God. Then the Hallel (Hallelujah) was sung. This was Psalms 113 and 114 set to music, which speak in prophecy of the majesty of God as manifested through his plan of salvation for all mankind. "Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in the earth. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people." (vss. 5-8) After the lamb was eaten, third and fourth cups of wine were poured and passed. Associated with this was the singing of the second part of the Hallel, Psalms 115 to 118. Some of these words prophetically speak of Jesus and his suffering. "I was brought low and he helped me. Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore have I spoken: I was greatly afflicted."

(Ps. 116:6-10) Still other parts of this beautiful song speak of the Lord's disciples: "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord, I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord is the death of his saints."—Ps. 116:12-15

As Jesus sat with his apostles he was no doubt considering the various features of God's plan alluded to in these texts. He realized that they were no longer just prophecies in picture, but that their fulfillment in reality was now due to begin, and all centered in him and his faithfulness to the difficult task at hand. How he must have rejoiced to realize that through him his Heavenly Father would be so greatly praised. And so with the typical Passover thus ended, Jesus took the cup of blessing and filling it again, passed it to his disciples, saying, "This is my blood . . . which is shed for many for the remission of sins." What greater eulogy to God could be offered: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

So it is that when we drink of the cup it is with a deep appreciation of the gracious privilege which has been extended to us of being "crucified" with Christ, for the prospect of sharing in the hope of his resurrection. And our appreciation of this glorious privilege can best be expressed to the Lord by a renewal of our determination to fulfill our vows of consecration, and to let nothing stand in the way of our being faithful unto death.

When instituting the Memorial Supper, Jesus told his disciples that he would not drink the cup with them again until in the kingdom. Then, of course, it will be a cup of unalloyed joy, for all the sacrifice and suffering of the complete Christ company will be finished. Jesus himself was confident of this final outcome of joy and triumph. In another prophetic prayer he is represented as saying to his Heavenly Father, "Thou wilt show me the path of life: in thy presence is fullness of joy; at

thy right hand there are pleasures for evermore.” (Ps. 16:11)  
What a prospect this is for each one of us, who partake of the cup of sacrifice and suffering.

The privilege of laying down our lives does not imply spectacular demonstrations of sacrifice, but rather the faithful use of the little opportunities we have of rendering service when, and in the manner most needed. We can all cooperate in the general effort to reach and comfort the brethren worldwide, and we should also be on the alert to speak that word of comfort, perform that little act of kindness, and breathe that word of prayer, on behalf of those we know are having special trials. It is at such times that the fellowship of kindred minds means so much.

As again we commemorate Jesus' death, may we remember and be glad that the great and ultimate purpose of that which we memorialize is the reconciling of the world to God, and let us rejoice that this purpose will be accomplished. May the Memorial Supper this year help to fill our hearts with the same love, and with the desire to comfort all who mourn, and increase our longing for the time when we will have the glorious opportunity of association with Jesus in restoring all the willing and obedient to health and life, and of establishing global peace and happiness. □



**1982 MEMORIAL SUPPER** will be observed after 6:00 p.m. on Tuesday, April 6.

**“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”**

**—I Corinthians 5:7, 8**

# Christian Life and Doctrine

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## God Has a Plan

MANY long centuries ago God caused one of his prophets to write that "the desire of all nations shall come." (Hag. 2:7) The desire of all nations is to have peace, with security and happiness. But human wisdom has been unable to deal with the problem of selfishness in a manner to safeguard the peace of nations for more than brief, intermittent periods. Today, in spite of all the advantages of modern education and enlightenment, the world seems further from solving its problems than ever before. Sincere and self-sacrificing efforts are made by the democracies to defend themselves against aggression, but no workable formula has been found to deal with the fundamental causes of war.

However, while all human plans for lasting peace are failing, God has a plan. This plan is just as certain to be successfully carried out in all its details as that the sun will rise tomorrow morning. On this point God himself has said, "My word . . . that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:8-11; 14:27) God's plan for everlasting human happiness is revealed in his Word, the Bible.

But some may counter that the Bible is not very dependable; that it is like an old fiddle on which any tune can be played. This is not true. It may be possible to find passages of Scripture which can be used to support almost any theory human ingenuity is able to devise, but this merely represents a **misuse** of the Bible, and does not mean that the Bible itself is contradictory and unreliable.

When we think of a plan, we think of something involving more than just a single element. An architect's plan for a building consists of drawings and specifications descriptive of its several floors, including styles of plumbing, decoration, arrangement of rooms, etc. Unless each floor of the building is to be identical to every other floor, necessarily the drawings and specifications for any given floor do not harmonize with the details of the other floors. No one, however, would construe this to mean that the architect is incompetent, nor that his plans and specifications are contradictory.

God's plan, like the plan of a building, is also made up of many parts. Instead of different floors, however, it embraces epochs and ages. Through each of these the divine plan has steadily progressed toward completion. Only when it is complete, and mankind sees the result, will they be able to appreciate the wisdom, justice, love and power of the Divine Architect.—Ps. 72:1-20

While the preparatory features of the divine plan have all been related to the one harmonious program, they have varied in detail. This means that in our study of the Bible it is necessary properly to apply its promises and prophecies, else there will be seeming contradictions. That part of the divine plan which was developed prior to Christ's first advent was different from that which God has been doing since. His plans for the new world of tomorrow are again different from what is being done today.

An example or two will help to illustrate this point. In the second psalm there is a prophecy which applies to Christ, the Messiah. Here the Creator, the Heavenly Father, says to his beloved Son, Christ Jesus, "Ask of me, and I shall give thee the heathen [nations] for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."—Ps. 2:89

When Jesus came at his first advent, he did not ask for the nations of the world at all. Instead of that he said, "I pray not

for the world, but for them which thou hast given me [out of the world].” (John 17:9) Does this mean that the prophecy of the second psalm is not in harmony with what the Messiah actually did? Not at all. It simply means that the fulfillment of this prophecy belongs to a different epoch in the divine plan.

In the Book of Revelation (2:26,27) Jesus quotes a portion of the second psalm and applies it to his church, promising that they are to share with him in ruling the nations with a rod of iron when the time comes for him to ask for and receive the nations for an inheritance, and the uttermost parts of the earth for a possession. This is in harmony with other New Testament promises to the followers of the Master, which show that they are to be joint-heirs with him in his inheritance of the nations. (Rom. 8:17; II Tim. 2:12) It is in harmony also with Jesus’ prayer on behalf of his disciples, in which he explains that his purpose in calling them to be associated with him in the Father’s work is that the world might believe on him through them.

We see, then, that when the time element is applied to these apparently conflicting scriptures, they at once become harmonious. Jesus is to possess and rule the nations, but first there is the work of calling and preparing those who will be partners with him in that universal rulership of the world.—Acts 15:14-18

Another example of how the Bible may seem to be contradictory is found in the promise Jesus made to his disciples concerning the preparation of a place for them (John 14:2; Matt. 19:21; Luke 12:32), together with the statement made to the sheep class in the parable of the sheep and the goats, which reads, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”—Matt. 25:34

In these scriptures we have mention of two separate rewards. One is said to have been prepared from before the foundation of the world (Eph. 1:4), but the other had not yet been prepared at the time of the Lord’s first advent. Is this a

case of inaccuracy or contradiction in the sacred Word? Certainly not! One promise is made to the followers of the Master in this age, while the other describes the blessings coming to mankind in general at the end of the Messianic Age.

The kingdom prepared at the foundation of the world is the dominion that was given to our first parents back in the Garden of Eden. They were given dominion over the earth, and everything that lived upon the earth. As a result of sin, which brought death, that dominion was lost. It was redeemed by the blood of Christ, and is to be restored during the messianic kingdom period now near.—Matt. 25:34; Acts 3:19-23

But the disciples of Jesus are promised a higher reward than the restored paradise, because they are invited to follow him at a time when it calls for self-sacrificing effort to do so. To these Jesus gave the promise, "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." (John 14:2) This promise implies a heavenly reward for the church, while the blessings coming to the restored world of mankind will be earthly. In this example, therefore, we have both time and place as elements for consideration in our study of the Bible.

The promises of the Bible which are to be fulfilled during the Messianic Age describe earthly blessings of health, everlasting life, happiness, prosperity, security and peace. On the other hand, the promises that are made to the disciples of Christ are of a spiritual character, and their fulfillment to the individual Christian of this age is dependent upon his faithfulness in laying down his life in the service of the Master. The Christian is invited to suffer and die with Christ, and is inspired with the promise that if he does, he shall in the future live and reign with him.—Rom. 8:17; II Tim. 2:11; Rev. 20:4

Briefly stated, it might be said that in the plan of God there are three major divisions of time, marking three epochs, or

worlds. The Scriptures outline these three divisions as the world that was, the world that now is, and the world to come. (II Pet. 3:6, 7, 13) The first of these ended at the time of the Flood; the second is now coming to an end; while the third will constitute God's happy world of tomorrow.

According to the Bible, these three worlds are subdivided into ages. There was the age in which God dealt with the natural descendants of Abraham, the Jewish nation—that was the Jewish Age. With the coming of Christ a new age began, which we call the Gospel Age. These are preparatory ages in the divine plan, during which the personnel of the messianic kingdom are prepared for the future work of blessing the world of mankind. The earthly representatives of the kingdom were prepared prior to Jesus' first advent. The Bible calls these "princes," who will be resurrected and become the earthly representatives of the kingdom.—Ps. 45:16

The first age in the new world will be a thousand years long. (Rev. 20:4) It will be the thousand years of Christ's reign. (II Pet. 3:8) It will also be the thousand-year judgment day for the world, when the people will be on trial for everlasting life. (Acts 17:31) During that age the resurrection of the dead will take place.—Rev. 20:12; John 5:28, 29

During that thousand-year period Christ will be the spiritual king over the whole earth, supplanting the present spiritual ruler of the world, who is Satan. (Ps. 66:4; 22:27, 28) Through that kingdom arrangement peace and understanding will be promoted among the nations. Selfishness will be eradicated from human hearts. Love instead of selfishness will become the motivating power of human activity. Men will strive, not to get the best of one another, but to give their best to one another. Thus all cause for disharmony and strife will be removed.

Sickness also will be destroyed, for "the inhabitant of that day," the prophet declares, "shall not say, I am sick." (Isa. 33:24) Tears will be wiped away from off all faces, and death

will be swallowed up in victory. (Rev. 21:4; 7:17; I Cor. 15:54; Isa. 25:8) All of these blessings, and many more, the Bible assures us, will soon become the heritage of humankind. These promises have not yet been fulfilled because it has not been God's due time. But now his world is near, and in expectation of receiving the answer soon, we continue to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." That divine kingdom will be the desire of all nations, and all the ends of the earth will rejoice in the feast of blessings it provides.—Isa. 25:6-9 □

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## Weekly Prayer Meeting Texts

**APRIL 1**—Watch ye and pray, lest ye enter into temptation.—Mark 14:38 (Z. '03-119 Hymn 119)

**APRIL 8**—If any man draw back, My soul shall have no pleasure in him.—Hebrews 10:38 (Z. '95-93 Hymn 188)

**APRIL 15**—Father, into Thy hands I commend My spirit.—Luke 23:46 (Z. '99-128 Hymn 225)

**APRIL 22**—I say unto you, That every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof in the day of judgment.—Matthew 12:36 (Z. '96-32 Hymn 277)

**APRIL 29**—Heshall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him.—Psalm 91:15 (Z. '96-31 Hymn 110)

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### ENGLISH RECORDED LECTURE SERVICE

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

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Yeovil, Somerset  
England BA202LP

# Encouraging Letters

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## For Use in Adult Sunday School

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

## Likes Our Teachings

Dear Sirs: Reading a number of your books, my husband and I have really changed a lot of our thinking about the Bible. We have tried to study for many years. I can't help but wonder why I've never heard any

minister explain it as you do. We really enjoy it. We hadn't been taught before that there will be many people who will have the chance of life after death, but now we feel sure they will. We feel good about your teachings, and we read the Bible and study it the best we can. I feel sure you have helped many to understand the Bible better. We are trying to live so that we can be a part of the great kingdom of God. Pray for us, and may God bless you!  
—MD

## Loves Her Dawn

Gentlemen: I am herewith renewing my subscription to The Dawn. I have read it for years, and love it very much. I look forward to it every month, and don't want to be without it now. I am 75 years old. Thank you very much for The Dawn! Sincerely,—BWI

## Inspirational—Enlightening

Dear Sirs: Greetings to you all! My mother sent for some of your books, and I borrowed some of them. They have been so inspirational and enlightening to me, helping me to understand the

Bible better. I decided to send for my own, so I can re-read them, and keep them for future reference. I am enclosing a list and a check, and would be most grateful if you would mail me these books. Along with them could you also send me a copy of "When Pastor Russell Died," and a few copies of your free tracts. Thanking you, I am, Yours in Christ.—NY

### **Prays for Others**

Dear "Frank and Ernest": I listen to and enjoy your program most every Sunday. It is my prayer that people all over the country who hear you will be as enlightened as I have been. Continued success, and God-speed. Please send me the "Hope" booklet. Thank you! Respectfully.—OH

### **Rereading Volumes**

Gentlemen: Several years ago I purchased your set of Bible study books, and am now reading them once more. I find that they truly go far beyond what is taught in the church of which I have been a member for the last nine or ten years. I think every minister should read these books. Do you have any books on coming events and our present times? Please advise me, and

you may rest assured that the books one to six should be read by every Bible teacher and religious person. Thank you! —NC

### **A Feeling of Thanksgiving**

Dear Brethren: Loving Christian greetings to all you dear brethren at The Dawn! There is always in my heart love and a feeling of thanksgiving for the grand and beautiful way you spread the true Gospel of the Bible. May the dear Lord continue to bless you as you minister to the brethren in a way that helps us to hold fast to the truth. My prayer is that we may be faithful unto death.—FL

### **"Hungry for the Word of God"**

Dear "Frank and Ernest": I listened to your program on Sunday morning. I am hungry for the Word of God, but studying by myself there is a lot I don't understand. When I heard you on the radio Sunday morning I knew it was the true Word of God I was looking for. The Lord says that when you hear the truth, you will know it. Keep on! God bless you! Brothers in Christ, I would like you to send the booklet, "God and Reason," to me.—NY

### **More Knowledge Wanted**

Dear Brethren in Christ: I listen to your broadcast on radio on Saturday mornings, and I truly enjoy the way you explain the truth of the Scriptures. I would like to have the booklet, "Our Lord's Return," mentioned on your program, and any past booklets or pamphlets that may be helpful to me in understanding the truth of God's Word. Sincerely yours.—NY

### **Unable to Find Flaws**

Dear Sirs: Through a friend and neighbor your booklet, "Our Lord's Return," has come into my life. I have just finished reading it for the third time. I am a practicing Catholic, and have tried to find flaws in it, but am unable to do so. I think it is one of the best explanations of our Lord's return I have ever read. Please send me six copies of it, for which I enclose my check. I look forward to giving these to some of my friends. Thank you!—MI

### **Indeed Gave Hope**

Gentlemen: Today I received your booklet "Hope" in the mail, following the death of my brother. I just wanted to write and let you know that the words therein indeed gave me hope. I

never before have had God's plan explained to me in the way your booklet did. I have always been afraid of death—afraid of not having been good enough. Your booklet explains the death of Christ for us all in such clear and comforting terms. I am indeed filled with new hope and joy, and the great love of God for us. Thank you.—IL

### **Thoughtful Gesture**

Gentlemen: I have been remiss in acknowledging the little booklet, "Hope," which I received some time ago. This is a lovely thoughtful gesture on your part, and much appreciated. I am a regular church attendant and feel that God has truly sustained me in the loss of my wonderful husband. May God continue to bless your work. Sincerely—OH

### **Very Grateful**

Gentlemen: Since I started reading your books I have been much inspired. I wish to continue reading them. At my husband's death, I was uncertain. Now I've found hope, and strength to go on, with God, and with your books. Please send me the enclosed list of books, and a year's subscription to The Dawn magazine. My check is enclosed. I'm very grateful!—IA

# Vineyard Echoes

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## A Pilgrimage to Italy

BY JOSEPH PANUCCI

I AM very happy to have this opportunity and great privilege to give this report of my pilgrim trip to Italy, and to share some of the experiences. At this time I also want to express my appreciation to the brethren for their prayers. Indeed the Lord did answer our prayers, for everywhere I visited it seemed that the Lord arrived before I did to prepare the way for me.

My first contact was with Brother Bonamico and his family, who live in Ottaviano at the foot of the Vesuvius. It was a real joy for me to be with them and to fellowship with him and his family; I received such a warm welcome. These occasions help to remind us that we are members of one family and that we are joined together by the love that comes from our Lord Jesus Christ and flows to each member of the body of Christ. We had a study meeting with Brother Bonamico and his family, and it was very refreshing. Brother Bonamico, with tears in his eyes, mentioned to me that the turning point of his life was when he attended the Agrigento convention three years ago, and since then he has dedicated his life to the Lord and the truth. He has also assumed the responsibility of answering the requests from the radio programs "Frank and Ernest" that are now on the air in Italy. How glad we are that the Lord, by his Holy Spirit, has opened his eyes to see the great divine plan of the ages and the hope set before him and us.

The following day we (Brother Bonamico, his son, and I) left by car to visit the brethren in the earthquake area. It is very difficult for me to describe what I saw there. In some

areas it looked as though an atomic bomb had wiped out all the buildings, leaving nothing standing. It really was a frightening sight. In the town of Buccino, or what was left of it, we visited Brother Magaldi and his family. We stayed with them for a few hours and were very much impressed and thankful for his faith in our Heavenly Father. He related to us that when the first tremor of the earthquake came and houses began to tumble, most people went into the street in panic; he and his family remained in their home, reasoning that the Lord knew where they were and their lives were in his hands. If this was to be the end for them they would accept it as the Lord's will. Within minutes the second tremor came and houses were coming down all around them, but, thank God, his house suffered only a large split in the middle, and their lives were spared. How thankful to the Lord they were.

We presented to him the generous contribution from the brethren in America. He was extremely grateful for this display of their loving kindness. In addition to Brother Magaldi, fifteen other brethren received help from the generous gifts of the American brethren.

From Buccino we went to another earthquake town, San Gragorio Magno, and we were told that this town suffered the greatest damage. There we met some of the brethren and others that receive the Italian Dawn. It was not easy to find them, due to the fact that the town was completely destroyed. We went from street to street (what was left of them) talking to the people who were in tents and giving them a message of comfort concerning the Lord's kingdom which is soon to be established. We assured them, with the Word of God, that the people on earth will not always be plagued with fear and earthquakes, but that we can depend on the bright promises of the Bible that soon the Lord will establish his kingdom here on the earth and bless not only them, but all people. When we left they were encouraged by the Word of the Lord and said that our presence there had been a great uplift, and they asked us to come back.

The following day a meeting was arranged for me to give a discourse in a hall at the Evangelic Hospital, also called "Villa Bethany," located on the outskirts of Naples. When we arrived the hall was full of nurses, patients who were able to walk, and some doctors. One of the surgeons who was in charge of the hospital introduced me to the audience. It was quite an experience to find myself among those people and I thank the Lord for the privilege he granted to present the blessed message of the truth we so love. I was pleased to note that the chief surgeon, whose father started the Evangelic Hospital there years ago, was very sympathetic toward anyone who loves the Bible, even though he does not understand the truth as we are blessed to know it.

Besides visiting the brethren in the earthquake area, it was my plan to investigate the possibility of securing radio stations in Italy to broadcast the "Frank and Ernest" radio programs in the Italian language. The first station contacted was in Milano in northern Italy. When I arrived at their office, the manager and his assistant gave me a warm welcome. After discussing the program with them for some time, we agreed on a day and hour to go on the air. They then took me out for lunch and indicated that they wanted to know more about what we believed; this gave me a wonderful opportunity to present to them the full message of the truth. I found them to be very cooperative and enthusiastic about presenting our programs on their radio station. The manager said that "it is about time someone gives the Italian people something that makes sense and truth." The same day I went to a local newspaper publisher to insert an ad about our program. It is one of the largest newspapers in Italy. The station manager himself helped me to compose the ad and took me in his car to the newspaper office.

From Milano I left for Torino to visit the little group of brethren who live in this northern industrial city. My visit with them was a joy because of the sweet fellowship in our common hope. Not being able to get a plane out of Torino, I

traveled twenty-six hours by train to reach Palermo, Sicily. From there I took a bus to Corleone to visit the relatives of Brother and Sister Ruggirello of the Chicago class. These relatives own the radio station in Corleone. When I arrived there, I received a royal welcome, and for this I am grateful to the Lord. There are three families there and all of them opened their homes and their hearts to me. The day following my arrival, we began the first broadcast of the "Frank and Ernest" radio program. While I was there, we also made a spot announcement on tape advertising the program, and it was repeated on the air every hour. That evening the three families and their friends gathered at the home of their father where we had a study and a question and answer meeting. We also made a recording of the meeting to be sent to the Ruggirellos in Chicago. To me this was a joyful experience.

From Corleone I left for the mainland to go to the city of Crotone where some members of my family live. While I was there, with the cooperation of my nephew who works at the city hall in that city, I was able to secure another radio station to broadcast the "Frank and Ernest" program, making a total of three radio stations now broadcasting our programs every Sunday at 11:30 in the morning. Through the radio broadcast, we now have an opportunity to bring the message of truth to a country that for centuries has been under the bondage of the Dark Age creeds, and I am very grateful to our Heavenly Father for his love and care throughout my trip.

Since this report has been delayed, I am happy to report that we have had many requests for booklets that were advertised on the radio.

These are a few comments from the letters we received: A man from Milano writes: "Dear Franco ed Ernesto: With much pleasure I listen to your program every Sunday and must say that I found it very interesting. The broadcast has cleared many things in my mind that for many years have disturbed me. I am like Ernest, asking a lot of questions; but

I thank Frank for clearing up a lot of them, such as why evil has been permitted. Anxiously, I am waiting for the next week's broadcast. Sincerely."

A lady from Milano writes: "With much desire I wait every Sunday to listen to your broadcast. In addition to listening to your program, I have my recording machine ready to register every program and then play them over again for myself and my friends. I find that the way you present religion is very clear and harmonious with the holy Bible. I am a former Catholic and like millions of other Catholics knew nothing about the Bible. Please send me your booklet as soon as possible because I am very interested to know more about the Word of God. Please accept my warm greetings and God bless you. Sincerely."

We have received many other letters, but space does not permit to print them.

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## **Report on Activities in Greece**

**BY PANTEL HATGIS**

DURING the last six months of 1981, ads on the subjects "Where Are the Dead" and "God and Reason" were placed in Greek language publications with worldwide circulation, as well as daily newspapers in the Athens area. To date approximately one thousand seven hundred replies have been received from this effort.

In addition many booklets of various topics of truth have been distributed in Athens by way of newsstand circulation, and seven sets of The Studies in the Scriptures have been sent upon request.

# Speakers' Appointments

## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

<b>D. BRUCE</b>		<b>G. PASSIOS</b>	
Albuquerque, NM	April 2-4	Berwick, PA	April 25
<b>G. JEUCK</b>		<b>E. PENROSE</b>	
New Haven, CT	April 11	Cincinnati, OH	April 18
<b>N. KASPEROWICZ</b>		<b>L. POST</b>	
Allentown, PA	April 25	Sayville, NY	April 4
<b>E. LANKFORD</b>		Middletown, NY	25
Pueblo, CO	April 1	<b>J. TATE</b>	
<b>K. NAIL</b>		Philadelphia, PA	April 4
New London, CT	April 18	Pottstown, PA	4

## BRITISH SPEAKERS' APPOINTMENTS

<b>F. BINNS</b>			
Yeovil Convention	May 28-June 1	Reigate	15
Chesham Convention	June 13	Yeovil Convention	May 28-June 1
<b>R. ROBINSON</b>		Chesham Convention	June 13
Bridlington	May 1		

## Obituaries

Sister Irene Kypros, Chicago, IL—January. Age, 55.  
 Sister Ethel Sutherland, Warrington, England—January 23. Age, 94.  
 Sister Kathryn W. Carter, Baltimore, MD—January 26. Age, 75.  
 Sister Pearl Egger, Rochester, NY—January 29. Age, 80.  
 Brother Michael Kazpszak, Winnipeg, Man.—February 12. Age, 79.  
 Sister Aletha Letterman, Phoenix, AZ—March 1. Age, 85.  
 Brother Peter Vulga, New York, NY—March 8. Age, 79.

## Conventions

<b>ALBUQUERQUE, NM, April 2-4—</b> Pre-Memorial Convention. University of Albuquerque, St. Joseph's	Pl. N.W. Mrs. T. M. Thomassen, 402 Bryn Mawr S.E. 87108 Phone: (505) 288-8170
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**FRESNO, CA, April 3,4**—Fresno Pacific College, 1717 So. Chestnut. Mrs. Fritz W. Becker, 1030 E. Hedges Ave. 93728  
Phone: (209) 233-2303

**WILMINGTON — CHESAPEAKE, MD, April 3,4**—Pre-Memorial Convention. Brandywine College (Widener Univ.). Route 202, North Wilmington. Mrs. Gladys MacDonald, 135 West Rutherford Dr., Newark, DE 19713

**MINNEAPOLIS, MN, April 4**—Northwest YMCA, 23rd Ave. and Jackson St. N.E. Mr. C. Berdahl, 4804 Decatur Ave. 55428

**GARY AREA, IN, April 11**—Hobart YMCA, 601 W. 40th Pl., Hobart. Mr. John Ulicni, 6703 Tyler St., Merrillville 46410  
Phone: (219) 769-5647

**CINCINNATI, OH, April 18**—Masonic Temple (Social Rm. 3), 317 East 5th St. Mr. Jerry Moore, 2609 Merritt View Lane 45231  
Phone: (513) 823-0183

**PATERSON, NJ, April 18**—American Legion Hall, Legion Pl., Elmwood Park. Mrs. Celia Mitchka, 56 Fencsak Ave., Elmwood Park 07407

**BOISE, ID, April 23-25**—Owyhee Plaza, City Center, 11th and Main Streets. Mrs. Elton Pigg, 1400 Sunrise Rim Rd. 83705  
Phone: (208) 336-0163

**CHICAGO, IL, April 25**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Edward Bushius, 980 Lois Ave., Addison 60101  
Phone: (312) 543-5735

**DETROIT, MI, April 25**—Redford YWCA, 25940 Grand River, Detroit. Mr. Walter Blicharz, 19146 Bedford Rd., Birmingham 48009

**PITTSBURGH, PA, April 25**—Seton Center, 1900 Pioneer Ave. Mr. Charles Martig, 730 Dunster St. 15226  
Phone: (412)563-6110

**COVINA, CA, May 2**—Industry Hills Sheraton Exhibit-Conference Center 1 Industry Hills Parkway, City of Industry, CA. Mrs. Elaine Redeker, 5554 No. Pal Mal Ave., Temple City 91780

**HARTFORD, CT, May 2**—Center School, 50 Chapman St., East Hartford. Mrs. Daniel Silvinsky, 42 Andrew Dr., East Hartford 06108

**WEST NEWTON, PA, May 18**—Sewickley Grange Hall. Mr. Mike Balke, 501 Pittsburgh St. 15089

**SAN FRANCISCO, CA, May 26-31**—Asilomar Conference Grounds, Pacific Grove. Reservations must be made by April 28. Mrs. W. G. Blong, 713 Sycamore Ave., San Bruno 94066  
Phone: (415) 588-3982

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

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

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

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