

The Dawn

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Highlights of Dawn

Preparation for the Kingdom

“Prepare the way for the people; build up, build up the highway.”—Isaiah 62:10, RSV

SEVERAL months ago, The New York Times published as front-page news an Environmental Protection Agency report that the warming of the earth, known as the “greenhouse effect,” will begin in the 1990’s. The director of strategic studies for the agency said in an interview, “We are trying to get people to realize that changes are coming sooner than they expected. Major changes will be here by the years 1990 to 2000, and we have to learn how to live with them.” The EPA report warned that the world would have to discover ways to deal with major changes in climate patterns, with disrupted food production, and with significantly higher coastal waters. Although private scientists have been making similar predictions for years, the EPA report was the first by a governmental body, stating that the greenhouse effect is not a theoretical problem, but a threat the effects of which will be felt within a few years. Will this be bad or good? Before examining the possibilities, it would be well to consider the background of carbon dioxide emissions into the atmosphere which are responsible for the greenhouse effect.

Carbon dioxide, along with water, is the end product of every combustion process. Every fire produces this gas. The food that men and animals eat is consumed by the body, and carbon dioxide is exhaled. Utilities generating electric power, as well as automobiles and jet airplanes, release vast amounts of carbon dioxide into the atmosphere. Man has used fire from the beginning of his existence, and throughout

history has found it to be essential in the preparation of palatable food, and providing life-sustaining warmth. Until the dawn of the industrial age, wood was sufficient to supply the fuel needed for these limited uses of combustion.

But with the invention of machines, especially internal combustion engines, more efficient fuels in much greater supply were needed. In preparation for this, God provided in the bosom of the earth vast supplies of fossil fuels such as lignite, coal, oil, and gas. Most people do not associate the planning of God with the existence of these fuels, so important to the present day needs of man. But students of the Bible do. In equipping the earth for habitation, God, in the early days of creation, laid down and stored these materials which man was to need at a later time. It is remarkable that access to these huge stores of various fuels should coincide with events near the end of the old order upon earth, and prior to the ushering in of God's kingdom.

Centuries ago, Daniel—a faithful prophet of God—desired to know more about God's plan for his people. God did reveal to him some of his purposes, but in symbolisms which were difficult for Daniel to comprehend. Nevertheless, he recorded God's words for future generations, and we are now blessed to be living in the specific time when some of the events foretold by Daniel are being fulfilled. In particular, we see the fulfillment of the prophecy recorded in Daniel 12:4: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Knowledge and learning, which has so suddenly burst upon man, has led to inventions which have required huge quantities of energy to operate. The prophesied rapid travel, "running to and fro," has required much energy, energy that has been supplied through the use of fuels which man fortuitously discovered in the heart of the earth at this time of the end.

In the early periods of man's existence, the fires he used did very little to change the composition of the air we

breathe. And in spite of the many people and animals which have been exhaling carbon dioxide for over sixty centuries, and the many fires and combustion processes which have released this gas into the atmosphere during this period of time, there has not been a significant accumulation. The reason for this is that green plants assimilate carbon dioxide to make carbohydrates, which constitute a major food supply for both man and animals. As we contemplate this balancing force of nature, all men should give glory to God who engineered it so precisely for our good.

Coinciding, too, with the fulfillment of Daniel's prophecy concerning knowledge, learning, and rapid travel, has been a huge increase in worldwide population. Population growth has been increasing so rapidly that it has been termed an "explosion." God's mandate to father Adam was that he should multiply and fill the earth (Gen. 1:28), and it is being filled. God will not over-fill the earth, contrary to the fears of some. Yet, this population increase in our day, with its expanded needs for food and energy to produce goods, services, shelter, and heat, has now caused a measurable increase in atmospheric carbon dioxide. Fortunately, because of the cyclic process involving absorption of carbon dioxide by green plants, the amount of carbon dioxide increase is small, measured in parts per million.

However, scientists have been studying this effect for one hundred years, and they are convinced that any increase in the atmospheric carbon dioxide level has the result of increasing the overall temperature of the earth. This is because carbon dioxide prevents heat loss from the earth. Therefore, dissipation of heat into space is lessened proportionately to the increase of carbon dioxide in the atmosphere. Much of this study was done by independent groups, but in 1980 Congress passed the Energy Security Act, which mandated that the National Research Council study both the rate at which atmosphere carbon dioxide could be expected to increase and the likely effects of such an increase. The NRC

report, confirming the prior deductions of the scientists, was formally presented on October 19, 1983. Because of the global nature of the problem, science attachés from both the Soviet and Chinese embassies were included in the invitation to attend.

The question that arises immediately is: should men stop using fossil fuels? And the answer is that this would not be possible. Then we ask, should use of certain fuels be banned, such as coal and shale oil which produce greater quantities of carbon dioxide? Again, the EPA study concludes that a ban on coal is not feasible economically or politically. Their report also stresses the possibly disastrous effects of the warming trend, such as rapid melting of polar ice caps and flooding of coastal areas. The NRC report, however, was not positive about the effects, and considered this problem "full of uncertainties that may hold benefits for some regions, disadvantages for others." They recommended continued research and monitoring, and viewed the overall situation as one of "caution, not panic."

In 1952, The Dawn published an article on the world food problem entitled, "The Earth Shall Yield Her Increase." Among the projections made in the article for solving the food problem was the warming of the earth to reclaim land. It said:

"It appears that he [God] has taken steps to remove from 'cold storage' vast quantities of land which ultimately will be required to provide for man's sustenance and habitation. In a recent issue of **Time** magazine, in an article under the caption, 'Retreat of Cold', facts are cited to show that the wall of cold caused by the polar ice cap is gradually retreating, permitting crops to grow on hitherto barren land.

"The time may come when cotton will be grown in the state of New York and corn far north in Ontario. . . . Dr. George H. T. Kimble, British-born director of the American Geographical Society told . . . that the climate of the North Atlantic region is growing unmistakably warmer. . . . Along

the bleak natural boundary between Canada's forests and the barren Arctic, the trees are marching northward. Saplings of tamarack, spruce, and birch are appearing where none grew before. . . . In eastern Canada, cereals can be grown 100 miles farther north than ever before. . . . Ontario is already experimenting with cotton. . . . In Russia the southern limit of perma-frost (permanently frozen ground) is receding northward up to 100 yards a year. Many Norwegian slopes are raising barley where only grass grew before. Even the fish of the North Atlantic are taking advantage of the change. The cod, which are very sensitive to temperature changes, have migrated northward some 500 miles since 1920.'

“ . . . Rear Admiral Richard E. Byrd, the explorer, brought back from the South Pole region samples of tropical plants found under the ice. And we know that the same warm climate which could grow such tropical flora in the antarctic circle also was present in the arctic circle.

“There have been found in Siberia complete mastodons embedded in ice, and, in the same general area, were discovered tons of elephant tusks. Although differing somewhat from our present-day elephant, these extinct mastodons, in order to live, required the same warm climate and lush vegetable growth. And, of great interest, is the fact that these animals, found embedded in ice, had undigested food in their stomachs and unmasticated grass in their mouths.

“This shows that the change of temperature at the poles was virtually instantaneous, causing the beasts to be overtaken in a crushing fall of snow while feeding. These facts [are offered in support of] a hypothesis of creation called the Canopy Theory, suggested by Professor Isaac Vail. See Volume VI, **The New Creation**, page 23. It has been observed that the earth has a crust composed of various layers, all of which give evidence of having been soft or moist. Beneath are the basic rocks which indicate clearly they were once hot and molten. . . .

“Professor Vail reasoned that once these basic, igneous rocks were at a white heat and so, all being combustible elements such as water and minerals, were driven off from the mass in gaseous form. These gases enveloped the earth, and the spinning earth would gradually set in motion these vapors. This motion would cause the mists to form in rings of various density over the equator. Hence, in the dim past, our earth [may have] resembled the planet Saturn with its rings.

“As the basic molten rock cooled [the argument goes], the density of the gaseous rings would change, and those closest to earth would precipitate. No doubt these would fall at the poles, where repelling centrifugal force would be the least, and wash down toward the equator, laying stratum after stratum of earth’s crust.

“The Vaillian or Canopy Theory assumes that the last of these rings was pure water, and that it did not fall until after creation—more specifically at the Flood. This would mean that at the time of Adam’s creation and until after the Flood, the entire earth’s climate was pleasantly uniform. The cloud vapor of water enveloped the planet and no direct rays of the sun pierced through to earth. Instead, the sun’s rays were diffused, causing the climate at the poles to vary but slightly from that at the equator.

“Hence, tropical plants, such as Rear Admiral Byrd found, could grow in the antarctic zone, and the arctic circle had the warm climate to produce lush grass for the mastodons’ food. And, in corroboration of the Bible, this would also indicate that no rain fell until the Deluge—the vegetation of earth was watered by a mist rising from the earth.—Gen. 2:5,6

“When the watery veil broke, centrifugal force at the equator would cause the main body to strike at the poles. This would mean an almost instantaneous change from hothouse temperature to bitter cold at the poles, and permit the sun to beat openly and hotly upon the equatorial or tropical zone. It would explain how animals in the polar regions, while still

feeding, could be trapped in an icy grave. [As reasonable as this Canopy Theory sounds, it should be remembered that it is still but a hypothesis which is an as yet unproved scientific theory.]

“After the Flood, God made a covenant with Noah that never again would all flesh be cut off by waters of a flood; and as a confirmation of this he set his bow ‘in the cloud’. (Gen. 9:11-13) In other words, Noah saw the first rainbow. In harmony with the Canopy Theory, this becomes most logical. Prior to this, the watery vapors encased the earth and the direct rays of the sun could not penetrate, hence there could be no bow in the sky. Rainbows are formed by the mists of air-borne water diffusing the direct rays of the sun, and breaking up the light into its component colors. When the water vapor is dense, no such phenomenon is possible, hence we only see such a glorious spectacle after the storm has subsided and the sun breaks through to pierce the thin mist of moisture still in suspension. How definite a reminder, then, is each rainbow, that never again can a watery veil break upon the earth in such cataclysmic fury.

“We are again impressed with the fact that God knew the end from the beginning, and introduced human life upon the earth at the correct point in time prior to the Flood. He foresaw man’s rapid descent into evil and the need for the destruction of the first world—‘the world that then was, being overflowed with water, perished’. (II Pet. 3:6) We note again that his precise power has begun to manifest itself in releasing from ‘cold storage’ the vast land areas of the poles for man’s habitation.”

The projection made in this 1952 article concerning the warming trend was without the benefit of today’s latest findings concerning the role that carbon dioxide has in the process. Also, it was not known in 1952 that the photosynthesis rate in green plants is increased when the carbon dioxide level is increased—in other words, plants grow faster. This benefit concerning plant growth is con-

spicuous by its absence in both the recent EPA report or the NRC report on the greenhouse effect. Perhaps it is because only a few isolated experiments have been run on this effect by the U.S. Department of Agriculture, and only recently have the results, not widely publicized, been published.

Thus, as we review the possibilities of the warming trend from an optimistic viewpoint, there are these potential benefits:

1. Increased growth of plants and food supply.
2. Less extreme cold in the polar regions of earth.
3. Less extreme variation in weather.

The lay public has not been told that any potential benefit exists in the greenhouse effect. Instead, they have been alerted to potential problems, such as flooding of coastal areas, and a shift in those areas suffering drought or receiving rain.

However, as we peer into the uncertain gloom of the final hours of this dark night of sin, we cannot be sure of the precise details of the events that will bring this present evil world to an end. We do know, however, that it will be the consummation of fallen man's ages-long sin, selfishness, and folly.

But there is glorious hope for all mankind! There are many inspiring prophecies in God's Word that foretell of the restoration of the earth to its Edenic condition during the times of restitution. One of these is Isaiah 35:1,2, describing the change that comes with the establishment of Christ's kingdom: "The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God." (RSV) The glory and majesty of God shall be revealed in the beauty of the earth. This promise will have both a literal and figurative fulfillment. The literal earth

will be appreciated as a place of natural beauty. And the people living upon the earth will beautify it with their hearts full of love and devotion to God and righteousness.

The following two verses are intended to encourage all who read this prophecy with a yearning for the establishment of Christ's kingdom: "Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, Be strong, fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you." (Isa. 35:3,4, **RSV**) The handicaps which besiege mankind, such as blindness, deafness, lameness and dumbness, both literal and figurative, are to be removed: "Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy."—Isa. 35:5,6, **RSV**

This prophecy continues by stating that there will be an abundance of water: "Waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water; the haunt of jackals shall become a swamp, the grass shall become reeds and rushes." (Isa. 35:6,7, **RSV**) So, too, the knowledge of the LORD shall cover the earth as waters cover the deep, and the earth will be a place that will sustain life through the waters of life.

All obstacles for attaining these blessings shall be removed as the prophecy in Isaiah 35:8,9, **RSV**, promises: "A highway shall be there, and it shall be called the Holy Way; the unclean shall not pass over it, and fools shall not err therein. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there." Satan, who now goes forth as a roaring lion, shall in that day be bound.

The prophecy ends on a joyous note! "The ransomed of the LORD shall return, and come to Zion with singing, with everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa.

35:10) The people who had lived upon the earth shall return from the grave, rejoicing in the provisions God has made for them.

But this beautiful prophecy cannot be fulfilled until the church has faithfully finished her trial. The sixty-second chapter of Isaiah tells of God's arrangement for the kingdom to have a spiritual ruling class, Jesus and the church (the Christ), and their earthly representatives, the Ancient Worthies. The beginning of this prophecy (vss. 1-3) tells of the time to come when all the world will recognize the church's glory. In verses four to six, the contrast is made of the church's former condition, when she, like her Lord, was despised and forsaken. Then God in effect says (vss. 6-9) that he will not rest until her glorification is accomplished, and emphasizes it by an oath. "The LORD hath sworn by his right hand [Christ Jesus]." —Isa. 62:8

How encouraging it is for the last members of the church to read the closing words of Isaiah 62, as it gives Jehovah's assurance that, indeed, they will be saved and rewarded, permitting the blessings of the millennium to be poured out upon all: "Behold, the LORD has proclaimed to the end of the earth: Say to the daughter of Zion, Behold, your salvation comes; behold, his reward is with him, and his recompense before him. And they shall be called The holy people, The redeemed of the LORD; and you shall be called, Sought out, A city not forsaken." —Isa. 62:11, 12, **RSV** ☐



1984 MEMORIAL SUPPER DATE

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, April 15. We have a complete Memorial service for isolated brethren or for any who care to have it. Please request early.



International Bible Study Lessons

LESSON FOR MARCH 4

Jesus Begins His Ministry

KEY VERSE: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel."—Mark 1:15

SELECTED SCRIPTURE: Mark 1:14-28

FROM our text in Mark it appears that Jesus started his ministry when John ended his, but when we compare the parallel passages in John 1:29-51; 2:1-12; 3:22-36, it is quite evident that Jesus preached and baptized by the hand of his disciples for a considerable length of time before John was imprisoned. The purpose of Jesus during this time was to begin to establish himself as the long-promised Messiah by his enlightened message and by the performance of many miracles. The people said of him that "he taught them as one having authority, and not as the scribes." (Matt. 7:29) In John 7:46 we read, "Never man spoke like this man." But there can be no doubt that when Jesus received the news that John was imprisoned, the content of his message changed and its purpose became more defined and its intensity increased.

In Mark 1:14,15, we read, "Now after that John was put in

prison, Jesus came to Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." In Luke 16:16 Jesus said, "The Law and the prophets were until John: since that time the kingdom of God is preached." To understand these statements it is necessary to know that this incident marked the approach of a change of ages. It was the ending period of the Jewish Age during which the Law Covenant, established at Mount Sinai with the nation of Israel, was the manifestation of God's relationship with the Jews. And it was also a time of preparation for the incoming Gospel Age, which would see the development of the seed of blessing promised in the Abrahamic Covenant, which was first manifested by the appearance of Jesus.—Gen. 22:16-18; Gal. 3:7,8,16

Jesus was fully aware of the time fixed by the prophets and

especially the prophecy of Daniel 9:25-27 which reads in part, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." (vs. 25) In the prophecy it was understood that a week represented seven years. Therefore, at the end of the sixty-nine weeks, Messiah was expected. Jesus was also aware that according to the prophecy Messiah was to be cut off in the midst of the seventieth week (vss. 26,27), thus limiting his ministry to three-and-one-half years. We believe Jesus knew exactly when his ministry was to begin and when it was to end.

The Apostle Paul confirms the thoughts expressed. "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law." (Gal.

4:1-5) The first phase of the Abrahamic Covenant we call the Gospel Age, and it is during this time that the message of the coming kingdom was and is to be announced. This was the commission God gave Jesus at the time of his baptism and begetting of the Holy Spirit. (Isa. 61:1,2; Luke 4:18,19) The message was to confirm to the nation of Israel their hope of deliverance from their oppressors in the kingdom of God, administered by the Messiah. The message was also to announce to those who had ears to hear that Messiah was not to be just one, but was to include many in Israel who were of the right heart attitude and would accept God's arrangements for deliverance through Jesus and were willing to walk in his footsteps. The Jews at that time, and afterward both Jews and Gentiles who accept this invitation and are faithful unto death, are promised a heavenly reward. They will have the privilege of living and reigning with Christ during the time of the kingdom. Jesus said, "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."—Matt. 19:28 □

Jesus Encounters Hostility

KEY VERSE: "I came not to call the righteous, but sinners to repentance." — Mark 2:17

SELECTED SCRIPTURE: Mark 2:15-17, 23-28; 3:1-6

FROM the account given in Matthew 9:9-13, it is evident that the apostle was giving a rather detailed account of his calling to discipleship. Matthew was classed as a publican by the Jews because he was a collector of taxes and customs for the government. In general, the publicans from among the Jews were persons of immoral character because they charged more than was due and enforced their demands by military action. The office itself, because of this, was infamous, and, therefore, all who were engaged in this work were looked down upon by the people. Not all, however, were dishonest, and we believe this was the case with Matthew.

There is no record that Matthew had heard Jesus or John the Baptist, but we think it reasonable that he had heard one or both, and that the message had lodged in his heart and had borne fruitage so that when the Master spoke to him, saying, "Follow me," he arose and

followed him. (Matt. 9:9) He apparently never looked back to his former life.

We appreciate the evidence of zeal on the part of Matthew when he invited his friends and others who were publicans to a dinner, for the purpose of announcing his new vocation and making an opportunity for Jesus to give a witness to the truth and the kingdom. It is evident that our Lord was no prude, for he immediately sat down to the meal with these social outcasts of the Jews. The Pharisees, who were always looking for some objection to Jesus, inquired of his disciples why his actions were so inconsistent with the character of a prophet who would not sit at meat with men of so vile a character. "But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repent-

ance.” (Matt. 9:12,13) Jesus was saying that to have mercy requires contrition of heart which comes through a proper evaluation of oneself when compared to the perfect standard stated in the Law, and manifested by Jesus. Sacrifices under the Law could be offered without a proper heart attitude, and therefore not be pleasing to the LORD.

Our Lord’s words pointed to the heart condition of the scribes and the Pharisees and, in general, the religious leaders of the Jews, who felt that they were God’s favorites and had no reason to repent. It was the outward compliance to the letter of the Law that was important to them; the motives or the condition of the heart were not to be considered. Jesus, in another place, said of them, “Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.”—Matt. 23:27,28

It is obvious these religious leaders did not feel the need of a physician. They did not recognize their fallen and undone condition, but were full of arrogance and pride. The Lord was inter-

ested in those who recognized that because of the weakness of the flesh they could never attain to a righteous condition through perfect obedience to the terms of the Law. These were those who responded to the call of repentance and showed a willingness to accept God’s provision for salvation through the promised Messiah. The obvious reason the Lord joined the feast was because he felt that some were there who would have a hearing ear.

On another occasion, one of the rulers of Israel came to Jesus “and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.” (Matt. 9:18) When Jesus arrived at the ruler’s home, he said, “Give place; for the maid is not dead, but sleepeth.” (vs. 24) And those who were present “laughed him to scorn.” But after she was raised, his fame spread abroad into all the land.

It was such experiences as these the Apostle Paul spoke of in Hebrews 12:3, when he said, “For consider him that endured such contradiction [opposition] of sinners against himself.” And in another place he indicated it was necessary that Jesus have these experiences for his development.—Heb. 5:7,8; I Pet. 2:21-24 □

Jesus Uses Power

KEY VERSE: "Be not afraid, only believe."—Mark 5:36

SELECTED SCRIPTURE: Mark 4:37-41; 5:35-43

THE prophecies concerning Jesus, the Messiah, are full of statements that tell of the wonderful things he would do when he came. In fact, it was by these works that the nation of Israel was to be helped to recognize him and know that he was indeed the Messiah. One of these prophecies is found in Isaiah 42:7, which reads, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." We believe that here the prophet was looking forward to the kingdom when not only physical blindness will be cured, but the blindness of discernment imposed upon Israel because of disobedience. The promise of the release of the prisoners from the prison house of death refers to the resurrection of all who are in the graves (John 5:28,29), including, of course, the people of Israel. But the Jews, because of their blindness, believed that all these things would take place at the time of the advent of Mes-

siah, including the establishing of the kingdom. It was, therefore, necessary that Jesus perform some of these wonderful works to prove that God had given him the power to do them, and to give a concrete illustration of the greater works to come in the kingdom.

Matthew 9:2-7 records the account of Jesus healing a man sick with the palsy. In addressing the sick man, Jesus said, "Son, be of good cheer; thy sins be forgiven thee." The scribes, who were witnesses to the miracle, were offended by the statement of Jesus that the man's sins were forgiven, because according to the Law only God could forgive sins. But Jesus, knowing their thoughts, said, "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? **But that ye may know that the Son of man hath power on earth to forgive sins** [emphasis ours], (then saith he to the sick of the palsy) Arise, take up thy bed, and go

unto thine house." The point Jesus was illustrating was that because of Adamic condemnation, the world of mankind is in a sinful and fallen condition, both morally and physically. (Rom. 5:12) His words indicate that the man's physical condition was simply an evidence of the fall, which Jesus has the power to remedy. This incident should have been a sign to all, that Jesus was the promised Messiah.

The two miracles recorded in our Selected Scripture texts were also for the purpose of providing evidence to those who had ears to hear and eyes to see, that Jesus was indeed the long-promised Messiah. One of the great works he did was to resurrect the dead, as in the account recorded in Mark 5:35-43, where Jesus raised the daughter of the ruler of the synagogue. When Jesus arrived at the home, he said, "Why make ye this ado, and weep? The damsel is not dead, but sleepeth." And those who heard him laughed him to scorn. The point Jesus was making was that in due time all who are in their graves will hear the voice of the Son of man and come forth to an opportunity for life in the kingdom. So, in reality, the damsel, and, for that matter, the whole world of

mankind are in a condition resembling sleep, waiting to be awakened in the resurrection. Jesus only temporarily raised the girl from the dead, because we know that eventually she died again and continues in death until the resurrection in the kingdom.

When John the Baptist was in prison, he sent word to Jesus, asking, "Art thou he that should come, or do we look for another?" (Matt. 11:3) John, like the majority of Jews, expected that when the Messiah came all the promises concerning him would come to pass immediately. He did not understand that the complete fulfillment of the promises and the establishment of the kingdom was to be in the future. Jesus assured John that he was indeed the Messiah, by saying to the messengers, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, whosoever shall not be offended in me." (Matt. 11:4-6) These demonstrations of God's power operating through Jesus were apparently proof to John that Jesus was the Messiah. □

Jesus Invites Followers

KEY VERSE: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."—Mark 8:34

SELECTED SCRIPTURE: Mark 8:27-38

THE incident described in our lesson today, among many other things, is an illustration of the practical side of Jesus in conducting his ministry. He sent his disciples out into areas he himself could not cover with the message of the kingdom, because of the press of time. And when they returned from their missionary journeys, he gathered them together to discuss and review all of the things that had happened to them. Jesus was interested to know what the people were saying about him, and so he asked, "Whom do men say that I am?" (Mark 8:27) His disciples answered that some thought he was John the Baptist, and others Elijah, and still others thought he was one of the prophets. Then he said unto them, "But whom say ye that I am?" (vs. 29) Then Peter answered, "Thou art the Christ."

This was apparently a sign Jesus was waiting for, to begin instructing his disciples concerning his suffering, because from that time forward "he

began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." (vs. 31) Jesus felt it was necessary for him to prepare the disciples for the unhappy events to follow, because they, like the rest of the nation of Israel, believed that when Messiah came the kingdom would be established and all the kingdom blessings would flow to them as a people. They had overlooked the prophecies which indicated that the Messiah must first suffer and then come into his glory.—Isa. 53; Ps. 22; Luke 24:24-27

In the subsequent verses of our lesson, Jesus brings to the attention of his disciples and all his potential followers the terms of discipleship. The statement of Jesus that he had to die was completely out of harmony with what Peter conceived to be the LORD'S plan for Jesus, and so he objected, and began to rebuke him and evidently tried

to persuade him not to yield himself to death. But Jesus knew that he had to die. The primary purpose of his first advent was to take Adam's place in death and thereby provide the means of lifting Adamic condemnation from Adam and his race. Jesus spoke of it in this way, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for [the] many."—Mark 10:45

It is evident that if Jesus gave his human life for Adam, a perfect man for a perfect man, then Adam and his race could be released from the sentence of death, but the man Jesus would go out of existence, having taken Adam's place in the dust of the ground. But the LORD'S plan was much more far-reaching than that. When Jesus surrendered himself to the Heavenly Father at the river Jordan, he was begotten of the Holy Spirit to a new spiritual life, the divine nature. (Matt. 3:16,17) During the three-and-one-half years of his ministry, it was necessary that he prove his loyalty and faithfulness beyond any doubt, in order that he might be born to the divine nature at his resurrection. (Heb. 5:8-10; I Pet. 2:19-25; Acts 13:32-37) His resurrection was proof that he had been faithful

and by this he became a surety that the blessings of the kingdom would become a reality.—Heb. 7:22; Acts 10:38-43; 17:31

Jesus then turned to his disciples and the people, and said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." (Mark 8:34) The thought of denying one's self is that of renouncing the things of the flesh—that is, our worldly possessions, aims, ambitions, and desires. These things then are to be replaced by the things of the Spirit, which are the things of the LORD. This will effect a transformation of the mind that will bring the individual into harmony with the LORD'S will. (Rom. 12:1,2) If this be so, then the footstep follower of the Lord will be led to take up his cross, and lay his life down in a lifetime of service and submission to God's will. And if faithful in this, Jesus said, "Whosoever shall lose his life for my sake and the Gospel's [or, in other words, lay his life down in service and sacrifice doing God's will], the same shall save it." (Mark 8:35) This is saying that the faithful footstep followers of Jesus will receive everlasting life on the spiritual plane of existence with him, and will be associated with Jesus in the kingdom. □

Christian Life and Doctrine

THE BOOK OF BOOKS—PART 17

The Revelation of Jesus Christ —Part 2

Satan's Work Destroyed

THE Apostle Paul speaks of Satan as the one who has the "power of death." (Heb. 2:14) This reminds us that it was through the influence of that old serpent, the Devil, and Satan, that our first parents were induced to disobey God's law and brought upon themselves the penalty of death. God had said, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) When they did disobey, the penalty fell, "Dust thou art, and unto dust shalt thou return."—Gen. 3:19

Previous to this, that old serpent said to mother Eve, "Ye shall not surely die." (Gen. 3:4) We have noted the fact that the Devil has endeavored by many and devious deceptive methods to substantiate this blackest of all lies ever told. He has induced millions to believe that death is not a reality, that there is no death. In the minds of many he has succeeded in implanting the idea that eternal torment, not death, is the wages of sin.

However, the testimony of the Scriptures on this point is consistent from Genesis to Revelation. Death is the penalty for sin, not torment. The torment doctrine became associated with the biblical word hell; but we found that in the Old Testament hell is a translation of the Hebrew word **sheol**, and that the first time the word **sheol** is used in the Bible is by the righteous patriarch, Jacob, who indicated his expectation of going to **sheol** when he died.—Gen. 42:38

Hell, then, is simply the condition of death into which both the wicked and the righteous go when they die, there to await the resurrection of the dead. Job prayed to go to **sheol**, the Bible hell, in order to escape suffering. (Job 14:13) Solomon explained that there is no knowledge or wisdom in **sheol**—hell, the grave. (Eccles. 9:10) Through the Prophet Hosea, the LORD has assured us of his intention to destroy **sheol**. This, the LORD reveals, was to be accomplished by means of a ransom—“I will ransom them from the power of the grave,” that is, **sheol**.—Hos. 13:14

Jesus, the Redeemer and Messiah, is the one whom Jehovah sent into the world to ransom mankind from death, from **sheol**. To do this, he himself took the sinner's place in death. He went into the Bible hell when he died. But he was not left in hell. Psalm 16:10 reveals that Jesus' soul was brought back from hell, that is, restored to life. So this wonderful story of redemption and restoration is also carried over into the Book of Revelation where we are assured of the final and victorious accomplishment of divine love through the return of all who are in the Bible hell.

In Revelation 1:18 we find Jesus saying, “I am he that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell and of death.” Keys are used in the Scriptures as a symbol of authority and power to unlock. Jesus purchased these keys to unlock the gates of hell by himself going into hell; so he is now the Lord both “of the dead and living.”—Rom. 14:9

In keeping with this we have the assurance throughout the Bible that when Christ's thousand-year kingdom is established, one of the blessed things to be accomplished by him will be the resurrection of the dead. In Revelation 20:13 the resurrection is depicted as a returning from the Bible hell. The text reads, “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.”

In Matthew 16:18, Jesus speaks of the "gates of hell." Hell will give up its dead because Jesus will use the keys of hell to unlock these gates. Thus all the prisoners of death will be set free, which is simply another way of saying that there shall be "a resurrection of the dead, both of the just and of the unjust." (Acts 24:15) With the resurrection work complete, man's great enemy, death, will have been destroyed, or, as the Prophet Isaiah stated it, "swallowed up in victory."—Isa. 25:8

The Lamb Was Slain

The reason the world of mankind will have an opportunity for life in the next age is because Jesus gave his flesh for the life of the world. (John 6:53) Throughout the Bible, this sacrificial work of the Redeemer is symbolized by a slain lamb. The first, although indefinite, reference to it is in connection with the lamb which, by faith, Abel offered to the LORD in sacrifice. (Gen. 4:4) Man had sinned, but God had promised that there would be a seed to bruise the serpent's head, implying that in some way this sin would be remitted. So the LORD began to illustrate how it would be accomplished, that "without the shedding of blood" there would be no remission of sin.—Heb. 9:22

When Isaac, type of the Redeemer, was stretched upon the altar ready to be slain, the LORD substituted a ram, a lamb, to be sacrificed instead. God had promised Abraham that through his seed all the families of the earth were to be blessed, and in this scene the fact is illustrated that before this blessing could take place a loving father must give up his beloved son in sacrifice. As the plan of God unfolds, we discover that the Son who actually does this is Jesus, the Heavenly Father's only begotten Son. In the picture of this, a lamb was provided as a substitute, thus reminding us that Jesus would become identified in the promises and prophecies of the Bible as God's lamb who would be "brought to the slaughter."—Isa. 53:7

The Passover lamb sacrificed by the Hebrew children in Egypt, and prominently associated with the deliverance of that people from Egyptian bondage, also pictured God's lamb, Christ Jesus. Paul wrote, "Christ our Passover [lamb] is sacrificed for us."—I Cor. 5:7

John the Baptist, the last of the prophets, had the high honor of introducing Jesus to his own disciples, and he did so by saying, "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) This is as though John were saying, "This is the lamb that was foreshadowed by the one sacrificed by Abel, and by the lamb that God provided as a substitute for Isaac. This is the anti-typical Passover lamb. This is the lamb foretold by Isaiah, who would be brought to the slaughter. This is the real lamb, the 'Lamb of God, which taketh away the sin of the world'."

And this symbolism of the slain lamb also finds its glorious climax in the Book of Revelation. It is first introduced in Revelation 5:6. The fourth chapter of Revelation presents what is called the throne scene by many students of the Bible. In it we see the great Creator of the universe in his exalted position, with all creatures giving glory to him. In the beginning of the fifth chapter he is shown upon his throne with a book in his right hand, "written within and on the backside, sealed with seven seals." Then a proclamation goes out, "Who is worthy to open the book, and to loose the seals thereof?"—Rev. 5:1, 2

This book clearly seems to be a symbol of the divine plan as contained in the Bible. It long remained a sealed book. Even those who were used by the LORD to write the Old Testament Scriptures did not comprehend the full significance of what they wrote. It remained for Jesus to begin breaking the seals of this book. Of him it is written that he "brought life and immortality to light through the Gospel."—II Tim. 1:10

So in response to the inquiry, "Who is worthy to open the book, and to loose the seals thereof?" the answer came,

“The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book.” (Rev. 5:5) These two titles are both used in the prophesies concerning Jesus, the Messiah. Jacob’s prophecy speaks of him as a “lion’s whelp.” (Gen. 49:9,10) Isaiah refers to Jesus as the “root of Jesse.” (Isa. 11:10; Rom. 15:12) Jesse was the father of David, so the root of Jesse would also be the root of David.

When John heard the announcement that the Lion of the tribe of Judah, the root of David, had prevailed to open the book, he looked to see who that might be, and said, “I beheld, and, lo, in the midst of the throne and of the four beasts [living ones, representing the wisdom, justice, love, and power of the Creator], and in the midst of the elders, stood a Lamb as it had been slain.”—Rev. 5:6

The sequence of this vision is in complete harmony with the manner in which the plan of God itself actually unfolded to the LORD’S people, those represented by John. When Jesus came, his disciples recognized him to be the Messiah of promise, the one who had come to be “King of kings.” They saw him to be the Lion, the strong one, the ruler, of the tribe of Judah. It was only when he was taken away from them in death, and by special enlightenment of the Holy Spirit, that they recognized him also as the “Lamb of God,” the Lamb who came to give his life for the sins of the world, “a Lamb as it had been slain.”

And this Lamb symbolism is prominent throughout the remainder of the Book of Revelation. “A Lamb stood on the Mount Zion, and with him an hundred and forty and four thousand, having his Father’s name written in their foreheads. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.”—Rev. 14:1,4

We have already noted the many ways in which the Bible reveals that Jesus will have associates in the kingdom,

joint-heirs who will live and reign with him. Here these are again shown. They are with the Lamb on Mount Zion (the heavenly phase of Christ's kingdom), because they followed the Lamb, that is, they did as he did, they laid down their lives in sacrifice.

Nor were they defiled with women. A woman is used in the Scriptures to represent the church. There is, of course, the true church, a virgin, waiting to be united with Christ in marriage; and then there are impure churches, women, who, as we have seen have committed fornication with the kingdoms of the earth (the illicit union of church and state). Individual Christians throughout the age, who, at heart, have remained loyal to the heavenly Bridegroom, regardless of the position of the organization with which they were nominally associated, have been recognized by the LORD as those who follow the Lamb.

In the seventeenth chapter of Revelation we see the coming into being of unholy influences represented as a scarlet colored beast. The chapter indicates that this beast is a revival of something which had previously existed. As this prophecy is not yet wholly fulfilled, we will not speculate as to the details of its meaning. Suffice it to say that while it is the agency used to destroy that unholy city, Babylon, it also makes war with the Lamb. But the Lamb (the leader of God's people) overcomes the beast, and it is destroyed and goes into perdition. This indicates the end of that long period when the forces of Satan represented by the "little horn" of Daniel 7:8, 20-26, and the leopard-like beast of Revelation 13:1-8, "made war with the saints, and prevailed against them." God's plan moves forward toward the establishment of the kingdom.

Two chapters further on—the nineteenth—we again find mention of the Lamb. Verse seven reads, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." This not only speaks of the glorious reward of the called-out class in being

united with their Lord in heavenly glory, but serves also as a valuable key in unlocking the meaning of some of the symbolic prophecies of the Book of Revelation.

Throughout the book we have the contrasting symbols of the Lamb and the beast. There is, as we have seen, a leopard-like beast; there is an image of the beast; and there is a scarlet colored beast. For the purposes of this study we may think of all these as unholy systems which seek to destroy the followers of the Lamb. Through illicit union of church and state; through the spirit of the world along all lines; through corrupt and blasphemous doctrines, millions of professed followers of the Lamb have been enticed away from full loyalty to him.

As a composite whole, these are shown, not as a virgin waiting for her heavenly Bridegroom to be united with him in marriage, but as committing fornication with the kings of the earth. By this unholy union they become a city, a governing force in the world; not a holy city, but "Babylon the great, the mother of harlots." But in God's due time, and by agencies which he permits to rise up in the earth for this purpose, Babylon is destroyed.

As John saw it in vision, "the great city was divided into three parts [as it went down in destruction], and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." (Rev. 16:19) Revelation 17:1 identifies this unholy city, Babylon, as sitting "upon many waters"—representing peoples and nations of the earth—and in Jeremiah 51:13 we read, "O thou that dwellest upon many waters, abundant in treasures, thine end is come."

In the place of Babylon there appears another city, a holy city, new Jerusalem. It is not a humanly constituted city. It is not formed by the illicit union of church and state. It is in no way a kingdom or city of this world. (John 18:36) Instead, it comes "down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21:2) In verses nine and ten

we read, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in spirit to a great and high mountain [Mount Zion], and showed me that great city, the holy Jerusalem, descending out of heaven from God."

Just as unholy Babylon is not a literal city, so holy Jerusalem is not a literal city. Both, however, are governments, or kingdoms; one unholy, created and inspired by that old serpent; the other holy, the new creation of God and designed by him to be the governing authority in the earth for a thousand years, and to be his channel through which will flow out his promised blessing to all the families of the earth.

As John saw the matter in vision, a new heaven and a new earth were closely associated with the holy city. (Rev. 21:1,2) This is in keeping with a prophecy in the Book of Isaiah, where we read God's promise, "Behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. 65:17, 18

In Isaiah's prophecy, as a result of the creation of the new heavens and new earth, and the rejoicing Jerusalem, length of life is seen to increase, and the people "long enjoy the work of their hands." (Isa.65:22) Peter refers to this promise of a "new heavens and a new earth," and says that therein will dwell "righteousness." (II Pet. 3:13) Sin and unrighteousness led to death. Righteousness will lead to life; so as shown in John's vision, as a result of the coming into power of the holy city, the new heavens and the new earth, "there shall be no more death," for "the former things are passed away."—Rev. 21:4

Verse three of this chapter says that then "the tabernacle of God" will be with men, and that he "will dwell with them." Through Israel's Tabernacle in the wilderness, God's presence was represented with that nation. This symbolism is now used to convey to our minds that through the holy city, God's favor and blessing will be manifested toward

the people of all nations. Just as that old serpent, the Devil, and Satan, deceived and plagued mankind through the unholy city, Babylon, so the LORD will enlighten and bless the people through the agencies of Christ's kingdom, the holy city.

In Revelation 22:1 this governmental arrangement is symbolized by a throne, the "throne of God and of the Lamb." Proceeding out of this throne is a "pure river of water of life. . . . In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."—vss. 1-3

Thus is described the glorious climax of God's plan of redemption and restoration as associated with the symbolisms of the slain Lamb. In this final picture we see the authority of the kingdom represented by the throne, and we are reminded that the blessings it will administer to the people—symbolized by the life-giving waters of the river—are made available through the sacrificial work of the slain Lamb.

Peter wrote about the combined testimony of the prophets, saying that they foretold the sufferings of Christ, and the glory that should follow. (I Pet. 1:11, 12) Here, in the picture of the slain Lamb and the throne, we have both these prophetic truths brought to our attention, revealing that as a result of the suffering and death of the Lamb, and the glory of the kingdom, the river of life is made available; also the trees of life, the leaves of the trees being for the healing of the nations—the blessing, indeed, of all the families of the earth.

We saw the called-out ones with the Lamb on Mount Zion. (Rev. 14:1) We have seen them portrayed as united with the Lamb in marriage. We have seen the bride as the holy city,

the new Jerusalem. And now, as the water of life is made available for the people, we see the bride again, and she is saying, "Come, . . . and . . . take the water of life freely." (Rev. 22:17) Thus are confirmed again the many promises of God that those who follow the Lamb whithersoever he goeth are to be associated with him in the future work of blessing all mankind with life and happiness.

In the twentieth chapter of Revelation we have another portrayal of the glorious triumph of Christ's kingdom, in which those called to be saints will share. In the Garden of Eden, God said to that old serpent that its head would be bruised by the seed of the woman. In fulfillment of this, the Revelator sees an "angel," a messenger of God, who is Christ, lay "hold upon that old serpent, which is the Devil and Satan," and bind him "for a thousand years," after which he is destroyed.—vss. 1, 2

John continues, "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years: this is the first resurrection."—Rev. 20:4, 5*

The purpose of the thousand-year reign of Christ, in which his church participates, is the restoration of the remainder of the dead from the sleep of death, and giving them an opportunity under the favorable circumstances of that time, to accept Christ, obey the laws of his kingdom, and live forever. That is brought to our attention in verses eleven through thirteen, in which we are told that the dead, small and great, shall stand before God, when books will be opened and the people judged from the things written in the books.

When Adam disobeyed God's law he was sentenced to death. His children, born imperfect, lost life with him, and

*NOTE: The remainder of verse five is not in the older Greek manuscripts, hence is spurious.

with it they lost their standing with God, being cast off from his favor. But in his love, God made provision through Christ for the human race to return to his favor. Therefore they must be awakened from death in order to have an opportunity to benefit from this provision. Here we see them, the dead, small and great, and they stand before God. The very fact that they are awakened from death indicates God's favor being manifested toward them.

Then the books are opened. This, symbolically, indicates that a knowledge of God and his laws is revealed to them. That will be the time when the knowledge of the LORD shall fill the earth as the waters cover the sea. The awakened dead will be judged by the things written in the books; that is, they will have an opportunity to obey the will of God as contained in the opened books, and upon this basis they will be judged worthy or unworthy of everlasting life.

Verse twelve declares that another book will be opened, which is the book of life. Those who prove loyal to the truths written in the opened books will have their names placed in the book of life. This is simply a figurative way of saying that they will be deemed worthy to live forever.

And then, to emphasize that the dead who thus are given an opportunity to receive the blessings which divine love has provided for them, include all the dead, the next verse declares, "The sea gave up the dead which were in it: and death and hell delivered up the dead which were in them; and they were judged every man according to his works" (Rev. 20:13)—according to the manner, that is, in which their works conform to the books which will then be opened for their guidance and instruction in righteousness.

The word hell, in this wonderful promise of the resurrection, is translated from the Greek word **hades**, which, as we have seen, simply denotes the condition of death. Verse fourteen declares that "death and hell" will be cast into the "lake of fire," which is explained to be "the second death." Failing to understand the Word of God, some have

mistakenly supposed that the lake of fire is a place of torment, but it is simply the second death.

The first time God pronounced the death sentence, only Adam and his descendants were involved. But the second death will include everything out of harmony with God's supreme will. All sinners who willfully oppose God, when full opportunity is given to them to reform, will go into the second death. The devil, and the beast, and the false prophet are cast into this symbolic lake of fire. And even death and hell are thus shown to be destroyed; or, as the poet has stated it, "Death itself will die."

That is why, in the fourth verse of the next chapter, we are told that "there shall be no more death," no more "pain," and that the "former things are passed away." All the evils which were introduced by Satan in the Garden of Eden, and which have plagued the human race for six thousand years, will then be destroyed. "And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5:13 □



Weekly Prayer Meeting Texts

MARCH 1—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Philippians 4:7 (Z. '03-8 Hymn 126)

MARCH 8—God hath set the members every one of them in the body, as it hath pleased Him.—I Corinthians 12:18 (Z. '03-59 Hymn 23)

MARCH 15—The just shall live by faith.—Hebrews 10:38 (Z. '95-92, 93 Hymn 174)

MARCH 22—If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the LORD, that we should not be condemned with the world.—I Corinthians 11:31, 32 (Z. '03-3, 4 Hymn 183)

MARCH 29—By grace are ye saved through faith; and that not of yourselves: it is the gift of God.—Ephesians 2:8 (Z. '03-90 Hymn 219)

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Glendale	KIEV 870	1:45 p.m.	Minneapolis	KTCR 690	9:45 a.m.
Redding	KSKO 600	7:45 a.m.	MISSOURI		
Sacramento	KJAY 1430	10:00 a.m.	St. Louis	KSTL 690	7:30 a.m.
San Francisco	KEST 1450	3:30 p.m.	MONTANA		
Tehachapi	KTPH	10:15 a.m.	Kalispell	KGEZ 600	9:45 p.m.
COLORADO			NEW JERSEY		
Englewood	KQXI 1550	3:15 p.m.	Salem	WJIC	9:45 a.m.
CONNECTICUT			NEW YORK		
Groton	WSUB	8:15 a.m.	Buff.-Niag. Fls.	WHLN 1270	12:00 noon
FLORIDA			OREGON		
Jacksonville	WBIK 1010	1:15 p.m.	Oaks Pk.-Portl.	KLIQ 1290	9:45 a.m.
Orlando	WGTO 540	7:30 a.m.	PENNSYLVANIA		
Tampa	WFLA 970	10:15 p.m.	Allentown	WHOL 1600	10:45 a.m.
GEORGIA			Philadelphia	WIBF (Wed.)	2:00 p.m.
Albany	WALG 1590	7:30 p.m.	Pottstown	WPAZ 1370	12:45 p.m.
Augusta	WHGI	10:45 a.m.	SOUTH CAROLINA		
Vidalia	WVOP	1:00 p.m.	Charleston	WOKE 1340	7:06 p.m.
HAWAII			Lancaster	WAGL 1560	9:30 a.m.
Honolulu	KNDI	5:15 p.m.	TEXAS		
ILLINOIS			Fort Worth	KJIM 870	6:45 a.m.
La Salle	WLPO 1220	9:45 a.m.	Pearsall	KVWG 1280	8:00 a.m.
Hammond	WXTA 1330	6:15 a.m.			
West Frankfort	WFRX 1300	9:15 a.m.			
INDIANA					
Hammond	WJOB 1230	8:30 a.m.			
La Porte	WCOE				

VIRGINIA

Richmond	WGGM	7:45 a.m.
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WASHINGTON

Clarkston	KCLK	10:00 a.m.
Seattle	KGAA 1460	8:15 a.m.
Spokane	KICN-FM 99	3:00 a.m.
Spokane	KUDY 1280	9:45 a.m.
Tacoma	KAMT 1360	9:45 a.m.
Yakima	KUTI 980	6:45 a.m.

WISCONSIN

Milwaukee	WZUU	7:00 a.m.
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WYOMING

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

PUERTO RICO

Aguadilla (Fri.)	WABA	8:00 p.m.
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## FOREIGN RADIO BROADCASTS

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BRITISH WEST INDIES

Grand Cayman	Radio Cayman	11:15 a.m.
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CANADA

Edmonton, Alta.	CJOI	12:45 p.m.
Lethbridge, Alta.	CJOC	7:15 a.m.
Vancouver, B.C.	CJJC 800	9:45 a.m.
Winnipeg, Man.	CKJS	9:00 a.m.
Fredericton, N.B.	CFNB	10:15 p.m.
Corner Brook, Nfld.	CFCB 570	12:15 p.m.
Deer Lake, Nfld.	CFDL-FM	12:15 p.m.
Pt. au Choix, Nfld.	CFNW	12:15 p.m.
Pt. 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	7:00 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.

CEYLON

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

Europa Radio Milano	FM83.300	11:30 a.m.
Euro Tele Radio Calabria	102MHZ (Fri.)	5:30 p.m.
Radio Corleone Centrale	FM88-500 FM92	11:00 a.m.

MEXICO (Spanish)

Mazatlan	XEQCQ	8:30 a.m.
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NEW ZEALAND

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

NIGERIA

Radio Africa	Wed.	8:00 p.m.
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PANAMA

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

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

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

SPAIN (Spanish)

Radio Girona (Mon.)		9:45 p.m.
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TONGA

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

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

VIRGIN ISLANDS

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

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ARIZONA

Nogales	KFBR 1340	9:00 a.m.
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CALIFORNIA

Wasco	KWSO 1180	7:45 p.m.
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FLORIDA

Coral Gables	WRHC	8:45 a.m.
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TEXAS

San Antonio	KUKA 1250	8:45 a.m.
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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-10
Sunday, 8:30 p.m.

FLORIDA

Miami WKID
Jacksonville 17

GEORGIA

Albany WTSG, 31
Sunday, 9:30 a.m.

Atlanta WATL

ILLINOIS

Champaign-Decatur
Springfield WBHW

IOWA

Cedar Rapids KTS, 13
Mt. Vernon/
Lisbon WMVL Cable
Every weekday 7:00 a.m.

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ-Sunday

TEXAS

Lubbock KCBd

WEST VIRGINIA

Logan 12-Monday

GUAM

KUAM, 9:00 a.m., Sun.

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY CHANNEL

ALABAMA-8:00 a.m.

Dothan 3
Montgomery 6, 22

ARIZONA-7:00 a.m.

Phoenix 17, 30, 31, 38, 42
Tucson 37

ARKANSAS-8:00 a.m.

Joplin-Pittsburg 10
Little Rock 7, 23

CALIFORNIA-6:00 a.m.

Alhambra 48
Arroyo Grande 31

Bakersfield 29, 31
Beverly Hills 29

Laytonville 61
Los Angeles 14, 23, 30,
44, 48, 50, 56

Mountain View 34B
Palm Desert 33

Sacramento 25
San Francisco 21

Tulare 23
Ukiah 47

COLORADO-7:00 a.m.

Cortez 2
Denver 20

CITY CHANNEL

Englewood 35

Fort Collins 28
Greeley 22

Longmont 29
Parker 28

CONNECTICUT 9:00

Bridgeport 35
Groton G20

Plainville 33
West Haven 32-S

DELAWARE-9:00 a.m.

Dover 14A
Wilmington 2

FLORIDA-9:00 a.m.

Coral Gables 6
Florida City 18

Fort Lauderdale 25
Fort Myers 9

Kendall 33
Key West 5

Madison 4
North Miami Beach 12

Orlando 28
Pompano Beach 32

Sarasota 4

CITY CHANNEL

GEORGIA-9:00 a.m.

Atlanta 27
Augusta C

Decatur 27

IDAHO-7:00 a.m.

Boise 18
Caldwell 18

Idaho Falls 10

ILLINOIS-8:00 a.m.

Belleville 24
Elmhurst 19

Joliet 21
Mount Prospect 1

Sunnyside 36
Waukegan 33

INDIANA-9:00 a.m.

Hammond 22
Indianapolis 5

Lafayette 5
Munster 31

New Haven 10

IOWA-8:00 a.m.

Dubuque 22
Sioux City 23

Waterloo R(31)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
KANSAS-8:00 a.m.		NEW JERSEY-9:00 a.m.		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10	SOUTH CAROLINA-9:00	
KENTUCKY-9:00 a.m.		Newark	24	Charleston	P
Bowling Green	20	Trenton	34	Columbia	4, 19F
Covington	B-16	NEW MEXICO-7:00 a.m.		TENNESSEE-8:00 a.m.	
Dayton	B-16	Alamogordo	26	Bristol (VA)	18
Lexington	31	Albuquerque	12	Chattanooga	18
Louisville	26	Santa Fe	22	Knoxville	H, 15, 21
Westwood	21	NEVADA-6:00 a.m.		TEXAS-8:00 a.m.	
LOUISIANA-8:00 a.m.		Las Vegas	21	Arlington	41
Lafayette	7	NEW YORK-9:00 a.m.		Austin	16
St. Bernard Parish K(24)		Albany	29	Brownwood	17
MASSACHUSETTS-9:00		Brookhaven	6	Bryan	19
Arlington	32	Buffalo	11	Dallas	71
Beverly	43	Manhattan	10	El Paso	13
Boston	B5	Niagara Falls	3	Fort Worth	16
Lynn	27	Rochester	12, 32	Galveston	31
Quincy	43	Schenectady	8	Harris	25
MARYLAND-9:00 a.m.		Syracuse	17	Hitchcock	31
North Brentwood	A-22	NORTH CAROLINA-9:00		Houston	22, 31
MICHIGAN-9:00 a.m.		Apex	17	Irving	B30
Birmingham	51	Greenville	27	Odessa	26
Clinton	10	Rocky Mount	26	San Antonio	34
Coldwater	27	OHIO-9:00 a.m.		Victoria	55
Dearborn	38	Blue Ash	38	Waco	17
Flint	23	Cincinnati	33	VIRGINIA-9:00 a.m.	
Lincoln Park	31	Cleveland	17	Alexandria	30
Plymouth	39	Columbus	5, 8, 19	Chesterfield	28
Southfield	43	Mentor-on-Lake	12	Danville	A
Warren	10	Poland Village	10	Newport News	13
MINNESOTA-8:00 a.m.		Youngstown	0	Richmond	11
Alexandria	UHF34	OKLAHOMA-8:00 a.m.		Staunton	8
Richfield	34	Tulsa	10	WASHINGTON-6:00	
N.W. Minneapolis	56	OREGON-6:00 a.m.		Tacoma	10
St. James	48	Portland	30, 44	Vancouver	28
MISSISSIPPI-8:00 a.m.		Salem	26	Yakima	16
Lafayette	12	PENNSYLVANIA-9:00		WISCONSIN-8:00 a.m.	
Meridian	7	Aston	3	Ashwaubenon	31
MISSOURI-8:00 a.m.		Erie	B29	Green Bay	12
Chesterfield	32	Lansdale	18	Hustisford	26
Columbia	11	Norristown	29	Madison	29
Kansas City	8	Pittsburgh	57	Manitowoc	30
Overland	23	Stroudsburg	23	Milwaukee	31A/B
St. Louis 13A, A13, 28, 33		Uniontown	22	New Berlin	31
NEBRASKA-8:00 a.m.		RHODE ISLAND-9:00		Portage	33
Columbus	29	Lincoln	46	Sheboygan	13
Lincoln	36			WYOMING-8:00 a.m.	
Omaha	29			Douglas	7
				PUERTO RICO	
				San Juan	24

Christian Life and Doctrine

Our Faithful Creator

“Let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator.”—I Peter 4:19

IN GIVING this advice Peter probably remembered the words of Jesus on the cross, “Into Thy hands I commend my spirit.” (Luke 23:46) Stephen used a similar expression in his dying hour. (Acts 7:59) Peter, however, suggests that this committing be done often, whenever experiences of suffering come. He also uses the word soul instead of spirit, or breath of life. Jesus and Stephen committed the spirit, that mysterious power to live, to God. Their future life must come from God, since they couldn’t raise themselves from the dead. The soul, however, is our entire being, and we are to use this up gradually in the service of God. Jesus “poured out his soul unto death.”—Isa. 53:12

At consecration we give our all to God, or more accurately, we promise to do it. Actually, we cannot give tomorrow, or any future time, for we have only today. We promise solemnly to do his will, but we can do it only moment by moment. Each day we must pay our vow by doing God’s will as each experience comes up. Committing, as used in our text, seems to refer to putting a particular matter into God’s hands, especially one involving suffering. Even when there is no suffering it is our privilege and duty to commit our way unto him. (Ps. 37:5) This is one way of acknowledging that we want His will to be done in the particular matter under consideration. This is carrying out our vow of consecration, and keeps the relationship with our Heavenly Father active and up to the minute.

Peter advises that when we suffer according to the will of God, we should commit our souls to him. Suffering is an occasion of special trial, a time of special need of God's help. Yet experience shows that at the particular time it is easy to forget this important fact. Our minds are disorganized to a certain extent, making it difficult to realize that God is supervising this particular experience. A mental struggle is usually required at such times to apply the exceeding great and precious promises to ourselves. Peter's advice, therefore, is of particular value, and if followed, will give us divine help when we need it most. In any particular time of suffering we should commit ourselves to God. Instead of murmuring and rebelling, we will say as Jesus did, "Not my will, but Thine be done." It will also mean asking for help to endure, and for strength to overcome. This may require a repeated struggle in the mind, but it is a part of the good fight of faith, and will surely bring us the true peace that comes to a mind stayed on God.

Our Father does not expect too much at once. In Hebrews 12:11 we read, "No chastening [discipline] for the present seemeth to be joyous, but grievous." God knows our frame, "He remembers we are dust." (Ps. 103:13, 14) When a particularly severe experience comes, we should not be discouraged if we go to pieces for the time being. The important thing is to ask God for help as soon as possible. Then we should try to get our bearings by viewing things from God's standpoint. We are called to do this very thing, to suffer with Christ. It is a necessary part of our experience. In an unusually severe trial this procedure will have to be repeated over and over. Eventually we will get the proper perspective. With it will come "the peaceable fruit of righteousness."—Heb. 12:11

Our text uses the word "Creator" instead of God, or our Father. This is because every true Christian is in the process of creation. "If any man be in Christ he is a new creation." (II Cor. 5:17, **Diaglott**) "We are his [God's] workmanship."

(Eph. 2:10) God's work is done upon the mind and character. A Christian is transformed by the renewing of his mind. "God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels." —II Cor. 4:6, 7

This knowledge from God does its work on the mind. If a Christian continues faithful unto death he will receive a divine body fashioned like unto Christ's glorious body. (Phil. 3:21) Suffering is an important and most necessary part of this creative process. Of Jesus, the Head of the new creation, we read: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9) He could not be perfect or complete as a new creature until he had proven loyal to God under conditions of suffering. Even though a Son of God, a perfect human being, he had to endure suffering before being completed as a Son on the divine plane of being.

His followers, who were originally children of wrath, must suffer with him if they would be glorified together with him. This suffering is an indispensable part of the creative process. Even love, the sum of all graces, is proven genuine by obedience: "This is the love of God, that we keep his commandments." (I John 5:3; John 14:21) The test becomes severe when doing God's will involves suffering. At such times we should commit ourselves to our faithful Creator. This is done by accepting the experience, saying in our hearts, Not my will, but Thine be done. Our part is to submit our wills in this way. God's part is to direct the issue.

"God is **faithful**, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." (I Cor. 10:13) He is, in this way, a faithful Creator. In a particularly severe trial we should ask him for help and strength. Asking him for this help proves that we are sympathetic with God's will for us. We want to please him, even though the flesh is

weak. We accept the experience, and are learning obedience. With such an attitude of mind, our faithful Creator will give us the help needed. Committing ourselves to him at such times definitely strengthens the new creature.

The word suffer in our text is defined by Dr. Strong "to experience a sensation or impression (usually painful)." This is a broad definition, since we experience sensations and impressions continually. Peter limits the meaning by saying, suffer according to the will of God. This means that the experience has come to us by his providence, and that we are taking or enduring it in a way that pleases him. Other texts explain what sufferings are in harmony with God's will. Suffering for wrongdoing is not counted as suffering with Christ. (I Pet. 4:15) "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently?" (I Pet. 2:20) Such experiences are not suffering with Christ. There is no glory attached to them.

Glory comes only when we voluntarily suffer for doing right in the same way that Jesus did. This is to the glory of God. It is doing more than what will be required of perfect beings on the human plane in the Millennial Age. Christians in the flesh are imperfect, and need correction and discipline. Taking the buffeting for our faults patiently is helpful if we try to correct our faults. Proverbs 3:11 and Hebrews 12:7,8 show that we must have these buffetings. Let us endure these necessary corrections, but, at the same time, be active in letting our light shine and in living a life of righteous action. Whatever opposition this brings will be to the glory of God, and thankworthy.—I Peter 2:19

When Jesus was reviled, he reviled not again; when he suffered, he threatened not; but committed his cause to him that judgeth righteously. (I Peter 2:23, margin) This is our example. (vs. 21) It is not right that anyone should suffer for well-doing. God does not require this of perfect men nor of angels. Those being created for the divine plane, however, are required to endure suffering for righteousness because

they learn obedience this way. This proves they have an exceptional degree of love for God. Thus they become like Jesus. As Jesus committed his cause to God, so do they. They commit themselves unto their faithful Creator.

The Scriptures also use the word suffer in the sense of permitting, or letting things be as they are. "Suffer it to be so." (Matt. 3:15) When Jesus was reviled he could have taken matters into his own hands and retaliated. Instead, he chose to suffer it. When he was taken for crucifixion, he explained that he could call for twelve legions of angels. He could have prevented his capture. He did not do this, but suffered his enemies to take him because it was God's will. Had he not submitted, how would the Scriptures have been fulfilled?—Matt. 26:54

We are told that the course of Jesus is to be an example to us. (1 Pet. 2:21) When we are reviled, we are not to revile again. We are not to return evil for evil, but are to suffer such things and commit our cause to him that judgeth righteously. This course is contrary to fallen human nature, which continually urges that we should retaliate. We must expect a struggle between the old and new natures. We should oppose the old, and strengthen the new, by a determined effort to follow the example of Jesus in each such experience. It is helpful to remember that God will avenge all unrighteousness in his own time and way. "Vengeance is mine; I will repay, saith the LORD." (Rom. 12:19) The responsibility for evening the score is not ours.

The principle of suffering, permitting things to be as they are, is very useful to the Christian. Few will have such an extreme experience as when Jesus suffered himself to be taken for crucifixion, but all Christians will experience some reviling because of their loyalty to God's truth and the principles of righteousness. Such experiences will enable them to follow the example of Jesus, who suffered without returning evil for evil. Paul advises brethren to suffer wrong rather than go to law with brethren.—1 Cor. 6:7

The Christian must also suffer conditions to be as they are in this present evil world. He is often tempted by the natural desire to reform the world and make it a better place in which to live. Such noble desires must be curbed by remembering that the Millennial Age is God's time for converting and reforming the world of mankind. With few exceptions, he must suffer present conditions to be as they are. This course will be misunderstood by the great majority of professed Christians who do not know or cannot believe God's plan for the restitution of all things during the Millennial Age. The true Christian may be reviled as he gives his reasons for the hope that is in him. He may merely be thought foolish. Whatever the result, he will suffer it to be so, committing himself to his faithful Creator.

Jesus, as a perfect human being, could have done much reform work at the first advent. Even imperfect people with strong wills have accomplished great things at various times. Had Jesus devoted himself to something of this sort, he could have made a great name for himself as a human being. But such a course would not permanently solve the problems of humanity. Jesus knew God's long-range plan which required the sacrifice of his humanity. He believed in this plan, and was determined to go through with his part. He refused to be swerved from this singleness of purpose by any halfway measures. God's plan was more difficult, in that it required sacrifice. True Christians, like Jesus, are living sacrifices. (Rom. 12:1) They, like him, will suffer present conditions to be as they are now, and will trust God's promises for future glory.

Even in simple vexing trials, the Christian is helped by suffering things to be as they are. In this evil world there are so many things which annoy and irk us. It is natural to grumble and speak our minds, but this does not help the new creature. We can do very little in the way of changing things, but we can help ourselves by remembering that God will change conditions soon. We prove our faith in his plan by suffering things to be as they are. We fight our tendencies to

grumble by applying such promises as, "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28) Paul advises us not to murmur as the Israelites did in the wilderness. (I Cor. 10:10) Developing and maintaining the attitude of suffering unpleasant things to be as they are will help us to endure more severe sufferings when they come to us. If we have the habit of murmuring at little things, it is more than likely that we will find it difficult to take greater trials patiently.

A Christian may have to take a position with a lower salary, or be put under an unreasonable foreman. He may have a landlord or a neighbor who is disagreeable or offensive. The proper course is to ask God for wisdom, and endeavor to weigh the matter from the standpoint of his eternal interests as a new creature. His present opportunities for serving the LORD and having fellowship with others of like precious faith may be greater than some place to which he might move in order to ease temporal difficulties. The Christian who suffers difficult situations for this reason will surely please God. He is committing his interests unto a faithful Creator. The process of "creation" will continue as he grows in knowledge and grace. By enduring disagreeable conditions he will allow patience to have her perfect work.

"This is thankworthy [well-pleasing, **Diaglott**], if a man for conscience toward God endure grief, suffering wrongfully." (I Pet. 2:19) The consecrated Christian educates his conscience by studying God's Word and watching his providences. He decides that God wishes him to do certain things, and not to do other things. If his endeavors to please God result in grief, he can take satisfaction in the above promise. God reads the heart, and knows the sincere intention and effort to please him.

In Romans, Paul shows that the consciences of some were more fully educated than others. "One man esteemeth one day above another: another esteemeth every day alike." He

himself was one who regarded every day alike. (Gal. 4:9-11) Every day was to be fully devoted to God's service, even when he supplied his temporal needs by making tents. Paul went on to say, "Let every man be fully persuaded in his own mind." (Rom. 14:5) He then explained that the conscience of another must be respected. (Rom. 14:13) Each one is responsible to God, who alone can read the heart.

One who serves God sincerely will study his Word diligently to educate his conscience by discerning God's will more clearly as time goes on. It is also helpful to question our motives occasionally. Why did I do this, or that? Can I truly say that I did it solely because I understood it to be God's will? Such heart-searching will help to counteract the deceptive tendencies of our natural earthly desires and habits of thought.

One subtle tendency is to go to extremes. In the Early Church there was a conflict about faith and works. James 2:20-26 shows that both are necessary. Faith without works is dead. There is a tendency to specialize on one phase of Christian living and ignore the others. The Christian must take the disagreeable conditions of this present evil world patiently. But this alone will not make him a follower of Christ because some worldly people, for various reasons, do this too. The Christian must also be active, taking the initiative in using his talents and opportunities. He will be careful to follow God's instructions in letting his light shine as a witness, and for the purpose of taking out a people for God's name. He will suffer present conditions to be as they are until God's kingdom changes them. He will do what he believes God would have him do, regardless of what the results are. It is well stated by the Apostle Paul in II Corinthians 12:15: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." He would continue to be active in sacrificing for others regardless of what the recipients did. It is comparatively easy to do things that bring appreciation. When this is not forthcoming, it is natural to

stop giving; but the Christian does not follow his natural tendencies. He does all things as unto God, not unto men.

Those who follow Jesus are to be living sacrifices. (Rom. 12:1) They permit their all to be used up gradually in serving God. As they see opportunities to exercise their talents they take the initiative and do with their might what their hands find to do. This activity costs them much—their ail. It uses up their time, their energy. It will sacrifice their human hopes for success in this life. They, like Jesus, will make themselves of no reputation. Their feelings will be hurt. Instead of resisting, they suffer these things to be so, knowing that this is God's will for them. When their old nature, the flesh, tends to rebel, they ask God for help. He has promised to give grace to help in every time of need. —Heb. 4:16

We have but one sacrifice, our all; but it consists of many little sacrifices, some of which are too small to mention or even consider; yet all of these are necessary parts of the whole. To withhold in anything we see to be God's will would be disobedience no matter how little it is. Things of small value can become important in that they exercise us in the great principles of faithfulness and obedience. "He that is faithful in that which is least is faithful also in much." (Luke 16:10) Carelessness in little things is a danger signal. On the other hand, it is possible to be deceived into thinking that because we are sacrificing some comparatively small things, we are fulfilling our entire obligation. This is a dangerous attitude. "Let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12) We cannot stand still. We must grow as long as we are on this side of the veil.

Our covenant of sacrifice requires that we continually ask ourselves: What more can I do? I will not be discouraged because I can do little, but will ask the LORD to help me to recognize new and larger opportunities which I might have overlooked. I am a steward of all my time, talents, energy, temporal things. Can I use them to greater profit for the LORD? This attitude will be a great help in fulfilling our

consecration vow. It is pleasing to God because it was the attitude of Jesus, who said, "Not my will, but thine be done." (Luke 22:42) One who maintains this attitude will become more and more like Jesus. He will be transformed by the renewing of his mind. He will gradually bend his affections heavenward, away from the natural earthward tendencies, and will learn to think from God's viewpoint.

In time of suffering, our thinking is more intensified than in quiet meditation or study. We are forced to come to grips with great problems, and make definite decisions on great principles such as loyalty and obedience. The path of duty becomes clear as we try to discern God's will, even though the right course involves suffering. If we follow Peter's advice and commit ourselves to our faithful Creator, we will receive the necessary strength to do God's will. Our efforts to think the matter out from his viewpoint will accentuate the transforming process and develop us as new creatures. Let us continue faithful until our humanity is entirely used up as a living sacrifice. □

1983 CONVENTION TAPES

The General Convention tapes for 1983 are now available. Send your request to the Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Cassettes will be sent to you **two** at a time. Upon return of these to us, we will send you **two** more, etc. **This is a free service of the Dawn.** The talks are furnished only on cassettes.

If you desire to **purchase** tapes, the prices are:

90-minute cassette	\$3.00 each
60-minute cassette	\$2.00 each
Complete Convention	\$52.00

Test Your Knowledge

How Many of these Bible Questions Can You Answer?

1. What day in 1984 is the anniversary of Christ's death?
2. What instructions were given to the Israelites which, if followed, would result in their firstborn escaping death by the last plague?
3. Over what body of water did the children of Israel pass when the Egyptians released them from the oppression of forced servitude?
4. Should we as Christians have a deep interest in those things which occurred centuries ago to the children of Israel?
5. Is there any text in the New Testament which specifically states that the Passover lamb typified Jesus Christ? Can you quote it?
6. What reference did John the Baptist make concerning Christ being represented by the Passover lamb?
7. Which is more important: (a) to partake of the Lord's Supper at the proper time each year, or (b) to partake of it in the proper condition of heart?
8. The people of Israel could never have delivered themselves from Egyptian slavery under Pharaoh without divine intervention. What is represented in antitype?
9. The firstborn of Israel were delivered from death before the nation as a whole was delivered from bondage. Is there any typical significance in this fact? If so, what?
10. Why do Christians not keep the Passover, as did their perfect pattern, Jesus?
11. What is the Memorial Supper, and what emblems are used to celebrate it?
12. What is the primary significance of (a) the breaking of the bread, (b) the cup of wine?
13. Is there a secondary significance in which the church is pictured as sharing with the Lord in the broken bread and in the cup?
14. Does our Lord's Supper take the place of the feast of the Passover?

(Answers on page 61)

Talking Things Over

General Convention Bulletin

JULY 28-AUGUST 2, 1984

“Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matthew 6:10



THE convention voted unanimously to gather again at Albion College in 1984, and the dates are as indicated above. We expect that this year, as in the past, we will be the only group on the campus during our convention dates. The privacy this affords, together with the other arrangements provided, makes Albion College an ideal setting for us to worship and praise the LORD for the six days of the convention.

The theme text for the convention was selected because of the increasing awareness on the part of the LORD'S people everywhere of the deteriorating conditions in the earth. Never in the history of the world has there been a time such as exists today. The leaders of the nations of the earth are in derision, there are no solutions, and for the first time man has the capability of destroying himself from the face of the earth with the nuclear bomb, not just once but twenty-five times. Surely there is no solution but the establishment of

God's righteous kingdom on the earth, which is the burden of our prayers.

The assigned doctrinal subjects will deal with God's plan to remedy the conditions in the earth, and to provide the way to life and peace for the poor fallen human race. There will be four such assigned talks dealing with various facets of the preparation for, and the establishment of, the kingdom. In addition, of course, there will be other doctrinal subjects discussed, as well as talks of an inspirational nature, and admonitions for Christian living. We know that you will enjoy the lessons and also profit spiritually from the convention, so make your plans now to attend. The April issue of *The Dawn* will contain the registration instructions and a registration blank. □



**LET us rejoice in Christ the Lord,
Who claims us for his own;
The hope that's built upon his Word
Can ne'er be overthrown.**

**Though many foes beset us 'round,
And feeble is our arm,
Our life is hid with Christ in God
Beyond the reach of harm.**

**Though now he's unperceived by sense,
Faith sees him always near—
A guide, a glory, a defense
To save from every fear.**

**As surely as he overcame
And conquered death and sin,
So surely those who trust his name
May all his triumph win.**

First African Convention

FOR the first time a Bible Students' Convention was held in Africa. At a small conference center in one of the major cities of Nigeria (Ibadan) a six-day gathering of Bible Students was held during the first week of May, 1983.

Seven brethren from America served on the program, which consisted of discourses, studies, testimony meetings, musical services, film showings, question meetings, a baptismal service and a business meeting. The meeting hall was part of a nondenominational religious conference center which, in addition to meeting rooms, had lodging facilities, a dining room and a library. The center was located on a several-acre compound near the University of Ibadan.

For over twenty years, truth literature in the form of tracts, the Studies in the Scriptures, and The Dawn magazine have made their way to Nigeria. In recent years, the Bible Student's Committee for Africa arranged for a number of pilgrim trips to several African nations. These trips identified and encouraged those individuals who had expressed interest in God's plan as we see it presented in the Scriptures. From these efforts, a nucleus of consecrated Bible Students now exists in Nigeria. As the Bereans of old (Acts 17:11), they have accepted the Word "with all readiness of mind."

Attendance at the convention ranged from twenty to thirty adults plus a number of children. The present Nigerian economic recession kept many at home. But the American brethren were especially impressed by the depth of scriptural understanding and interest of those who were in attendance. Each day was filled with studies, discourses, questions and discussions.

The topics covered almost every facet of the Scriptures, especially those doctrines that pertain to current events—the establishment of the kingdom and the completion of the church class. The desks and tables in the meeting hall were covered with Bibles, notebooks, concordances, and the usual Bible Student study aids. Four tape recorders took down each session. One Nigerian brother symbolized his consecration by water baptism. A summary and question meeting was held each evening, and each day ended with the showing of a half-hour television film. The films always complemented the day's studies.

The present conditions and economy in Nigeria do not make travel and communication convenient. Mail service is often unreliable. Literature ordered from America often takes over one year to arrive, and in many cases it never reaches its destination. The Dawn magazine frequently is only delivered three or four months out of the year and always several months late. By God's grace, none of these hindrances have kept the brethren from zealously studying and witnessing to God's plan.

It was evident that the Holy Spirit is working in the lives of our Nigerian brethren. The various brethren testified of their joy and gratitude in having a Bible Students' convention in Africa. They recounted how they had variously searched from church to church, looking for a harmonious and scriptural explanation of what was happening in the world. Some had previously been raised in pagan African religions, others in various denominations of Christianity. And now all rejoiced in the scriptural teachings of the hope of the high calling and the coming earthly kingdom soon to be established by our returned Lord. Our brethren in Africa hold to these doctrines with the same faith and zeal that we do.

The closing service of the convention was a small version of our large American conventions. After the closing discourse, we sang, "God Be With You," and then during the "love feast" farewells we sang hymn number twenty-three, "Blest

be the tie that binds our hearts in Christian love." This convention was a small beginning, but richly blessed by the LORD. If the LORD wills, such conventions will continue to be held in Africa. The brethren attending the first Nigerian Bible Students' Convention send you their warm Christian love and greetings, and ask for an interest in your prayers. □



For Your Newspaper:

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

March Special:

On Sunday, March 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

Listen to these
Interesting Topics
to be discussed
by:

"Frank & Ernest"

KAMT
-1360

9:45 a.m. on SUNDAYS

Mar. 4-The Church

Mar. 11-The Sheep and Goats
Parable

Mar. 18-The World on Fire

Mar. 25-The Coming World
Government



WRITE for the free
booklet offered after
each broadcast to:

"FRANK & ERNEST"
Box 60, Dept. N
General Post Office
New York, NY 10116

Encouraging Letters

Truths Unfolded

Dear Sirs: Grace and peace from God our Father and our Lord and Savior Jesus Christ! I accidentally got hold of a book, "The Divine Plan of the Ages." I read it prayerfully, and I am very happy to tell you that it has unfolded so many hidden truths which I had wanted very much to be interpreted to me by someone. I thank God for having given me this opportunity to get the book. It was very enlightening. I would like very much to order the complete set of six volumes, "Studies in the Scriptures." I want them to be sent by airmail to my address above as soon as you receive the enclosed check. Thanking you, I am, Your fellow believer in Christ.—Saudi Arabia

"The Truth Has Come Alive"

Dear Sirs: I have one of your booklets, "Creation," which I requested and received some four or five years ago. At that time, when I read it, it did not reveal to my mind very much of importance. Since reading it again more intensely last week, the truth has come alive for me, and I am most pleased that we agree on this matter! On the

back page of this booklet there is information concerning the 350-page textbook on the Bible, entitled, "The Divine Plan of the Ages." I would be pleased if I can purchase two of these books. Thanking you kindly, I am, Yours truly.—AZ

Newly Interested

Dearest Sirs: First I want to thank you so much for the TV program you have. It has helped me in time of questioning. I hope your program will expand. It sure helps me understand a lot, and I needed it. I could use some literature, for I have some problems understanding the Bible. I have just come to know God three months ago. I am 24 years old, and have a great desire to learn more. I stay up every Sunday night just to watch your program. Thanks a million!—TX

Answers Her Questions

Dear "Frank and Ernest": I was listening to your broadcast and would like to receive your booklet entitled, "Our Lord's Return." I have enjoyed your program for a long time. Somehow you always seem to answer my questions. Keep up the good work—I'll be listening!—OH

A New Friend

Dear Friends: Enclosed find a check, to be used for The Dawn magazine, which we like very much. We listen to "Frank and Ernest" every Sunday morning on the radio, and enjoy the broadcast. Best wishes, and may God bless you all.—IL

For Two Friends

Dear Sirs: I would like to have three copies of "Life after Death," one for me. I have two friends who think that when you die you go right to heaven or hell. I have told them you don't, but they don't believe me. I would like to have a copy for each of them. Thank you.—AL

Sunday School Teacher's Books

Gentlemen: Enclosed please find two checks. One is for some books for which I have enclosed an order. The other is in the hope that you will be able to send what I am requesting. Several weeks ago I purchased from you a book entitled, "God's Promises Come True." It is a very nice book. I teach a class of children in our church, and would very much like to purchase one of these books for each child, and am enclosing a check for \$16.00 for eight of these books, if you still have them. Thanking you, I am.—PA

"Loves to Listen"

Dear "Frank and Ernest": I have never written to you before, although I have wanted to many times. But recently I heard mention of "God and Reason," and I would like to read it. I do go to Bible class, and so many times I could ask lots of questions. We hear you talk about the Bible every Sunday, and I just love to listen, and I learn so much, but it seems so short a time—I could just go on and on listening. I will be waiting for the booklet.—MI

"I Really Like It"

Dear Program Director: I have tuned in to your radio program for over a year, and I really like it. It has aided me in understanding the Bible, and has brought me closer to God. I sincerely hope more people tune in to the Word of God. Keep up the good work! Please send me "God and Reason." Thanks.—MI

Wonderful to Hear

My dear Christians: It is wonderful to see you on Channel 11, explaining the Bible. I love to hear about the Lord Jesus Christ, and try to live each day closer and closer to him. Please send me the booklet, "Hope." I heard you talk about it this morning. Your Christian friend.—SC

Program Outstanding

Dear Sirs: I viewed your program on TV last night and thought it outstanding! Wish we had more informative programs like it; keep up the good work! I would very much appreciate having your booklet, "Hope Beyond the Grave." I lost my husband four years ago, and this has been a most disturbing time for me. I am not sure what his thoughts were. We discussed the subject often, but I am not sure I got his message exactly. He was reared a Catholic, and he did not read the Bible much as a youngster. Thank you.—GA

Sounded Interesting

Dear Sirs: Heard your sermon this morning on Bible questions and answers. It sounded very interesting. Would you kindly send me the free pamphlet you mentioned on the air? Thank you for your most enjoyable program.—CA

Spiritually Satisfying

Dear Friends: I want to take time now to thank you for the wonderful Dawn magazine that I receive each month for so little! It really is great. One can learn so much, and be satisfied with it, whereas in some churches you always look for more and don't get it, or they are so busy planning social activities that they don't spend

much time on the teaching and learning aspect. Your magazine gives one a purpose and meaning to life, and is so satisfying spiritually. God bless you!—Canada

Seeking to Serve God

Dear Men of God: Greetings in the wonderful name of Jesus! Listening to you on the radio this morning, I enjoyed your message, and heard about your free offer of a booklet entitled, "God and Reason." Please be so kind as to send me a copy. I would truly appreciate it, as I have decided to know God better day by day. I thank him for your ministry of the Word in seeking people for Christ. I wish you and your devoted team the best blessings of the LORD. Please pray for me and my family, as I pray for your ministry. Sincerely in Christ.—NY

Received Blessing

My Dear Friends: I want to thank you sincerely for the little booklet, "Hope," which you sent to me on the death of my husband. I have used it in my daily devotions, and have derived much comfort and a blessing from so doing. I think it is such a wonderful thing you are doing. Surely there must be much expense to print and mail these booklets, and I am so

happy to enclose a small check to help in this wonderful work, in memory of my dear husband. Keep faith in God, all you wonderful folk there! With Christian love.—AZ

ENCOURAGING LETTERS FROM FILM PATRONS

We would like to thank you for allowing us to borrow your film entitled, "The Crucified and Risen Christ." It proved to be very spiritually enlightening. Thank you again for offering this service.—SC

Thank you for the use of these films. Your service is excellent.—CO

We want to thank you for your Christian kindness in letting us show the film free of charge.—NY

This film provoked a great deal of healthy discussion.—IN

I really appreciate your allowing us to use your films. I have searched for two years to find good films for my High School Bible classes. Finally I found you. Thank you so very much.—CA

Thanks for the films. We are using them in our Bible study for residents of our nursing home. We sing a hymn before and after the film, and have a Bible reading and prayer.—IA

Very enjoyable. Stated facts clearly. Our patients enjoy discussing points brought out in film. Thank you so much.—NC

The residents enjoyed the discussion. We used it in place of our regular devotion. Would like five copies of the book mentioned in the film.—GA

This was so good and it did create a good discussion in our church today. God bless you. Looking forward to more.—NY

Please send booklet, "Why God Permits Evil," as a basis for discussion at our Bible study in our nursing home.—SD

Your film service is very much appreciated by our Sunday School Department.—LA

It was helpful for our Bible Study at the nursing home.—IA

All the films we have received have been very good and we are so grateful. They are all based strictly on the Bible and nothing is offensive to any religion. Thank you for this service.—VT

This film added much to our study of the life, death, and resurrection of Jesus Christ. Thanks for making this service available to us.—NC

Good explanation and description of the Creation. Our Bible Study class enjoyed it very much.—NC ☐

Your Questions

No Longer Flesh

Some months ago you quoted I Peter 3:18, thus, **"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."** Do you consider this the best translation of the text? Was Jesus **'in the flesh'** when Thomas was told to handle his body?

THE quotation above is exactly as it occurs in the King James or Authorized Version of the Bible. There are several other translations which vary slightly from this. Possibly the best translation available to us is found in the interlinear Greek text of the **Emphatic Diaglott**, which reads as follows, "Because even Anointed once, concerning sins suffered, a just one on behalf of unjust ones, so that us he might lead to the God, being put to death indeed in flesh, being made alive but in spirit."

In this text the meaning is clear. The primary purpose of Jesus' coming to earth was to open up a way to life for those who had come under divine condemnation because of Adam's transgression of the law of God. It was for this purpose, and be-

cause "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

Adam, when created, was a fleshly, human being untainted with sin; he was, therefore, a perfect man. The one who would unloose the bonds of death, according to the divine requirements, would have to be a counterpart of Adam in his perfection if he were to be a corresponding price for the first man.

That is the reason our Lord Jesus, at his first advent, was born a fleshly human being, and is described in the Bible as being "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) Had he been more, or less, than this necessary requirement, he would not have been a corresponding price as required by the justice of God, and therefore could not have been a ransom for the race.

The Bible says in John 1:14, "The Word was made flesh, and dwelt among us . . . full of grace and truth." Again in John 6:51 we find these words, "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.” In the verses which follow this text our Master emphasizes the great truth that he had to die, as a man, as a fleshly human being, to provide a way out of divine condemnation, and back to life and harmony with the Father. He thus “gave himself a ransom for all, to be testified in due time.”—I Tim. 2:3-6

Although Jesus Christ died as a fleshly human being, he was resurrected—made alive—a spirit being. According to the Word, “that which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” (John 3:6) We believe that it is this great fundamental truth that Peter is emphasizing in the text of our question—that Christ’s death was that of a human, fleshly person, but his resurrection was as a spirit being. Although his fleshly body was given, he was “made alive but in spirit,” for, of a truth, “there is a natural body, and there is a spiritual body.”—I Cor. 15:44

The answer to your second question is, no. In the resurrection, Jesus did not take back that which he had given for the life of the world. “Flesh and blood cannot inherit the kingdom of God.”—I Cor. 15:50

It is true that he appeared in the upper room with a body

showing his wounds. It is also true that on other occasions he appeared in different bodies—as a gardener to Mary, as a traveler on the way to Emmaus, and as a stranger on the bank of the Sea of Galilee. Why did he assume different bodies of various types after his resurrection? We answer, they were chosen to prove to us that his present body is more wonderful than any of these. They were assumed bodies to reassure the faith of Thomas and the others who had not the testimony of the New Testament scriptures that he had risen, such as we have. These manifestations of his resurrection caused even Thomas to say with conviction, “My Lord and my God.”—John 20:28

The Bible says that “God is a Spirit.” (John 4:24) It also tells us that our resurrected Lord is “the image of the invisible God.” (Col. 1:15) Saul, on his way to Damascus, had a glimpse of our Lord’s glorious body, and it was not a body of flesh, but brighter than the sun at noonday.—Acts 22:11; 26:13

Work Not Restricted

Is not the present work of the church to be a work among the consecrated who are in line for crowns, who have received the truth, are consecrated, but whose consecration is not yet accepted

because of lack of zeal and willingness to sacrifice their all?

THE true church has more than one duty, and more than one privilege. What is true of the church as a whole, is also true of each individual member of it. Each of us has a work to do within ourselves—keeping our heart true to God, with all diligence, for out of it are the issues of life. Again the apostle exhorts, “So then, as we have opportunity, we should do good unto all, but especially to the members of the family of the faith.” (Gal. 6:10, **Diaglott**) This text instructs us to bear the burdens of our brethren in Christ, those who are of the same family, begotten of the same Spirit.

One of the characteristics of this household is zeal. This quality is based upon love for God, for Christ, for our brethren, and for all men. It was our Lord's zeal which consumed him. As his followers we should be “zealous of good works.” (Titus 2:14)

These good works must include the showing forth of his praise and the glorious majesty of his kingdom. Anyone who has the love of God shed abroad in his heart will not restrict his zeal, but will delight to make known to all, that he has been called from darkness into light, so that all may have the opportunity of hearing about the goodness of our Father, and the beauties of the divine plan for all the families of the earth.

Consecration does not permit of an unwillingness to sacrifice all. Those who are unwilling, are unconsecrated, and our questioner is in error in speaking of such as a consecrated group. Let us not restrict our labors in Christ. Let us “sow beside all waters” (Isa. 32:20); let us do good unto all, especially to our brethren in the family of the faith; and “let us not be weary in well doing: for in due season we shall reap, if we faint not.”—Gal. 6:9 □

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. Also, The Dawn magazine is read onto tape each month for those who have difficulty seeing. Service for British Isles only. Direct your request to:

Dawn Recorded Lecture Service
102 Broad Street
Chesham, Bucks., England

Answers to Test Your Knowledge Questions

(See page 48 for Questions)

1. After sundown, April 15th. This will correspond to the time when Jesus instituted the first Memorial in the upper room.

2. Every family was to slay a lamb "without blemish, a male of the first year," and "take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it."—Exod. 12

3. The Red Sea.—Exod. 13:18; 14:21-31

4. Yes.—I Cor. 10:11

5. Yes, "For even Christ our Passover is sacrificed for us."—I Cor. 5:7

6. In John 1:29, his words are recorded thus: "Behold the Lamb of God, which taketh away the sin of the world."

7. Sincerity of heart is most essential.—I Cor. 5:8

8. We all were under slavery to sin and death—the antitypical Pharaoh, Satan, holding us in bondage. Without divine help through Christ we cannot be delivered. But Christ, the Christian's Passover, has been provided in order that we may escape this condemnation.

9. This event corroborates the great truth of the kingdom—that there are two phases to the kingdom of God. After the spiritual seed, the church of the first-born is delivered and given her reward, the world of mankind, pictured by the nation of Israel, will be delivered from its bondage of sin and death.

10. Jesus was born under the Law, and kept its provisions. Christians are not under the Law.

11. It is the supper instituted by Jesus when he broke the unleavened bread left over from the Passover meal and blessed it, and took the cup of "the fruit of the vine" and blessed it, and gave to his disciples to partake with him.—Matt. 26:26-30; I Cor. 11:25

12. (a) The bread represents our Lord's body, broken for us that we might have life. (b) The cup represents our Lord's blood shed "for the remission of sins."—Matt. 26:26-28

13. Yes.—I Cor. 10:16, 17

14. Our Lord was the antitypical Passover Lamb. The Lord's Supper supplants the Jewish Passover and takes its place in the Christian's life as a memorial of our Lord's death. ☐



A little while, men's troubles will be over,
A little while, all tears be wiped away;
A little while, the power of Jehovah
Shall turn this darkness to millennial day.

A little while, the ills that now o'erwhelm men
Shall to the memories of the past belong;
A little while, the love that has redeemed them
Shall change their weeping into grateful song.

A little while! 'Tis ever drawing nearer—
The brighter dawning of that glorious day.
Praise God, the light is hourly growing clearer,
Shining more and more unto the perfect day.



Obituaries

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

Brother T. V. Kuruvilla, Kerala State, India—May 13, 1983. Age, 83.

Brother Felix Krawczyk, Polish Class, Holiday, FL—November 20, 1983. Age, 79.

Sister Bertha Bauer, Topeka, KS—December 23, 1983. Age, 97.

Sister Mary Stocki, Tarnopol, Sask.—December, 1983. Age, 89.

Brother James Marrison, Victoria, B.C.—January 11. Age, 93.

Sister Mary Gedvilas, LaSalle, IL—January 14. Age, 93.

Sister Ida Gray, Los Angeles, CA—January 26. Age, 94.

Brother George Roberts, New York, NY—February 2. Age, 65.

Sister Johanna Josephs, Jersey City, NJ—January 28.

We appreciate information concerning any brethren to be included in this list.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

• • •

G. JEUCK		Vidalia, GA	15
Sayville, NY	March 4	Evans, GA	17
K. NAIL		Macon, GA	18, 19
New Haven, CT	March 11	Virginia Beach, VA	21
G. PASSIOS		West Newton, PA	25
Middletown, NY	March 18	Bluefield, WV	27
E.K. PENROSE		L. POST	
Miami, FL	March 3-5	St. Petersburg, FL	March 1
St. Petersburg, FL	7	Miami, FL	3-5
Warm Mineral Springs, FL	8	Orlando, FL	6
Orlando, FL	11	Vidalia, GA	7
Louisville, AL	14	Philadelphia, PA	25

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		R. ROBINSON	
Ireland	May	Barnsley	April
Yeovil Home Gathering	25-28	Yeovil Home Gathering	May 25-28
Paignton	31	Scotland	30, 31

Conventions

THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

ALL-FLORIDA CONVENTION, March 3-5—Holiday Inn, West 49th St. at Palmetto Expressway, Hialeah. Reservations must be made with secretary by February 15. Leonard Wesol, 3590 SW 81st Ave., Miami 33165
Phone: (305) 226-8455

FULLERTON, CA, March 10, 11 — YWCA, 321 Pomona Ave., Fullerton.

Carol Herz, 2130 Hillsboro Ave., Los Angeles 90034

NEW ORLEANS, LA, March 10, 11—Sheraton Inn, Gulfport, MS. Mrs. Dorie Buel, 214 Magnolia Dr., Pass Christian, MS 39571
Phone: (601) 452-4351

CINCINNATI, OH, March 18 — Home of Mrs. Rose Bertsche, 2850

Dunaway Ave., 45211. Secretary:
Mrs. Edith Harp, 2609 Merrittview
Lane, 45231
Phone: 825-0183

CHICAGO, IL, March 25—Elmhurst
Masonic Temple, York Rd. & Arthur
St., Elmhurst. Ted Marten, 2033
Busse Hwy., Des Plaines, IL 60016
Phone: (312) 824-8916

NEW YORK CONVENTION, April 1
—Woman's Club of Rutherford, Cor-
ner Fairview & Montross Aves.,
Rutherford, NJ. Secy.: Mrs. Ann-
Truth Lange, 76 Longview Ave.,
White Plains, NY 10605
Phone: (914) 948-5428

**ALBUQUERQUE PRE-MEMORIAL
CONVENTION, April 6-8**—Mrs. T.
M. Thomassen, 402 Bryn Mawr SE,
Albuquerque, NM 87106
Phone: (505) 268-8170

**DETROIT PRE-MEMORIAL CON-
VENTION, (Correction: Includes Fri-
day evening, April 6.), April 6-8**—
Armenian Cultural Center, 22011
Northwestern Hwy., Southfield, MI.
Mr. Frank Nemesh, 2183 Babcock,
Troy 48084
Phone: (313) 649-6588

**FRESNO PRE-MEMORIAL CON-
VENTION, April 6-8**—Wonder Val-
ley Ranch. Registrar: Mrs. Shirley B.
Evans (Note new address.), 2023
North Laureen Ave., Fresno, CA
93703
Phone: (209) 255-1712

**WILMINGTON PRE-MEMORIAL
CONVENTION, April 7, 8**—Pipe
Fitters Local 80, 3320 Old Capitol
Tr., Marsha Hauke, 46 Heather Rd.,
Newark, DE 19702
Phone: (302) 368-5525
Gladys MacDonald, 135 Rutherford

Dr., Newark, DE 19711
Phone: (302) 731-1329

**GROTON/NEW LONDON PRE-
MEMORIAL CONVENTION, April 8**
—Groton Municipal Bldg., 295 Meri-
dan St., Groton, CT. Bring your own
"brown-bag" lunch.

**GARY AREA CONVENTION, April
21, 22**—YMCA, 601 West 40 Pl.,
Hobart, IN

BOISE, ID, April 27-29—Holiday
Inn, Interstate 84 and Vista Ave.
Mrs. John Ruparcic, 2825 Columbus
St. 83705
Phone: (208) 343-8255

PATERSON, NJ, April 29—Ameri-
can Legion Hall, Legion Pl., Elm-
wood Park. Mrs. Celia Mitchka, 56
Fenczak Ave., Elmwood Park 07407

PITTSBURGH, PA, April 29—Seton
Center, 1900 Pioneer Ave. Charles
Martig, 730 Dunster St. 15226
Phone: (412) 563-6110

COVINA, CA, May 6—Convention
Center, 1 Industry Hills Pkwy., City
of Industry. Elaine Redeker, Secy.,
5554 No. Pal Mal Ave., Temple City
91780

HARTFORD, CT, May 6—Sage Park
Jr. H.S., Sage Park Rd., Windsor.
Secy.: Mrs. John Coccia, 10 Light
St., Enfield 06082
Phone: (203) 749-8763

**BIBLE STUDENTS GENERAL
CONVENTION, July 28-August 2**—
Albion College, Albion, MI

**INTERNATIONAL CONVENTION,
August 11-17**—Hotel Tyrol, Ob-
steig, Austria. Write: International
Convention of Bible Students, 1425
Lachman Lane, Pacific Palisades, CA
90272
Phone: (213) 454-5248