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Highlights of DAWN

True and Faithful Words

“And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.”—Revelation 21:1-5

AS WE approach the opening days of a new year, it is perhaps inevitable that our minds should revert to some of the happenings of the old year now closing. It was truly an eventful period. To many in the world it was a time of sorrow, suffering, and despair. To those whose eyes have been blessed with an understanding of God's loving plans and purposes for mankind the same occurrences reveal more clearly than ever before the need for Christ's kingdom, and they confirm their hope and faith in the early establishment in the earth of that righteous government.

Probably the most dramatic occurrence of the year was President Carter's revival of efforts to arrange peace between Israel and Egypt. Those efforts, which had begun with such high promise when President Sadat of Egypt met with Premier Begin in Jerusalem at the end of 1977, had run into seemingly insurmountable difficulties and were at a standstill. Aware of the danger to the peace of the entire world in letting this grave problem go unresolved, President Carter invited the two leaders to Camp David, where discussions between the opposing nations were reopened.

From time to time it was announced that considerable progress toward arranging peace between the parties had been made, but at this writing they had not reached final agreement. The main point of difference at the moment is the

same old one that has existed from the very beginning of these difficult negotiations—what shall be done about the Gaza Strip, the West Bank, the Golan Heights, and East Jerusalem, with particular reference to the Palestinian Arabs who dwell in these areas. Many in Israel vehemently hold that these are Israeli lands, having been given ages ago to their Father Abraham by Jehovah. The Palestinian Arabs who dwell in these areas declare with equal fervor that they are Arab lands and that their forebears dwelt in these lands before the Jews did. This knotty problem would probably persist even if Israel and Egypt should come to agreement on the Sinai Peninsula.

This conflict has implications reaching far beyond the destiny of two relatively small nations. The United States and much of Western Europe depend heavily on Arab oil to keep their economies functioning. The Arab states, of course, are thoroughly aware of this dependence; indeed, they deliberately take occasion from time to time to make known to the Western powers their awareness of this vital fact. The nagging question arises, will the Arab nations at some point of exasperation with Israel insist that the United States make a choice between getting needed Arab oil or forcing her ally Israel to bow to the demands of the Arab nations?

But while Arab oil is important to the United States, having Israel as a militarily powerful ally in the vicinity of those vast and vital oil resources is also important. For not only do the Arab oil nations know the indispensability of oil to the Western nations—Russia also knows it. Russia knows that if she could somehow control the flow of oil from the Persian Gulf to the Western nations she could shortly bring the entire West to its knees, and much of the rest of the world would also be her prize. But paradoxically, tiny well-armed Israel blocks the road from Russia to Arab oil. Thus, one wonders just what the United States would decide to do if forced to make a clear choice between supporting Israel or receiving oil. An early peace treaty between these opponents, if it could

be arranged, would happily defer the need for making such a hard decision, should it be required.

An interesting facet of this problem, perhaps constituting a time signal in God's great plan of the ages, is brought to our attention in Jeremiah 30:12-14, where the prophet says that all Israel's lovers (allies, Moffett, Amplified) eventually abandon her. The setting of this statement is revealing. In the 3rd verse of this prophecy the prophet shows that the Jews would have returned to the land of Palestine and would be in possession of it, as they now are. Then he foretells a great time of trouble to come upon Israel, also described as Jacob's trouble. (Jer. 30:7) It is in this setting that the prophet states that Israel will be facing her enemies alone. (Jer. 30:13,14) Where will her ally, the United States, then be?

Ezekiel, in the 38th and 39th chapters of his prophecy, also speaks of this same time of trouble coming on Israel. He says that Israel will be attacked by a powerful force from the north, accompanied by many allies. But just as Jeremiah states that Israel will be saved out of the trouble (Jer. 30:7), so also Ezekiel declares that Israel's attackers will be destroyed by Jehovah God, in order that his love for Israel may be manifested, his name vindicated, and his glory and power revealed to all nations.—Ezek. 38:23; 39:6,7,21

But at the time of that last, powerful attack upon Israel, Jeremiah has said she shall be standing alone. What, then, will have happened to her patron ally, the United States? The prophecy seems to suggest that as long as the United States and Israel are allies the foretold attack upon the little nation of Israel by the powerful forces from the north will not occur.

Other developments in the year now ending that closely rival the Middle East situation in notability have been the decline of the U.S. dollar in relation to other world currencies and the difficulty of controlling the inflationary spiral in the United States. Not only is this whole situation worrisome to this nation, but, unless abated, it could have serious financial repercussions in other nations of the world.

The decline of the dollar is related mainly to the huge trade deficits incurred by the United States in latter years. In 1977 alone the deficit ran about 28 billion dollars, and it will probably prove to have been even higher in 1978. It is largely caused by the need of this country to import an increasingly large amount of high-priced oil, so essential to our economy, from abroad—principally from the Arab nations.

Another aspect of the trouble is the renewal in the U.S. of the inflationary trend, due largely to the heavy federal fiscal deficits in recent years. As the inflation of the money supply continues, the purchasing power of the dollar decreases, as every housewife knows. In the last ten years alone the buying power of the U.S. dollar in this country has been cut in half.

Among the factors responsible for the recurring federal deficits are the numerous social programs, the cost of which snowballs in each succeeding year and which are politically embarrassing to control. Thus, Mr. Carter's choices are limited and difficult. To let matters continue as they are going could seriously damage the value of the U.S. dollar both at home and abroad, with possible disastrous results. To try to change their direction abruptly and decisively incurs the risk of a general depression, along with increased unemployment, deprivation, and unrest among many people in lower income brackets. Either result is not pleasant to contemplate.

Recognizing the seriousness of the problem, President Carter recently took steps to bring it under control. Since it was rather obvious to foreign observers from the start that his rather toothless edicts would not prove effective, the dollar continued to fall in world markets. One weekly news magazine reported that Mr. Carter's "anti-inflation program was [failing], the dollar was in a tailspin, and world markets were verging on panic." The President then quickly devised another and more austere and comprehensive plan to deal with the problem, which inspired somewhat more hope. But since high-cost, imported oil is a large factor in the trade deficit and since this particular matter has not yet been dealt

with in firm fashion, it is too soon to know, and almost too much to hope, that these latest measures will be effective.

Banking officials, as a rule, are not given to making disturbing statements. But some today are voicing restrained alarm. Said one banker recently: "The year 1979 could prove to be a time of trial and testing for the Federal Reserve System, for the U.S. economy, and **ultimately for our political and social system**. . . . We are running out of opportunities to bring inflation under control before it does truly serious damage to our society."

One cannot help but be reminded of scriptural statements that the time will come when men will cast their silver and gold into the streets.

The year 1978 also saw three different popes sitting on the papal throne in the Vatican—at different times, of course. Following the death of the popular Pope Paul VI during the summer, John Paul I was chosen to succeed him. After only 34 days in office, Pope John Paul I, 65, died on September 28. On October 22 Roman Catholicism's 264th pope, John Paul II, was elected.

John Paul II is the church's first non-Italian pope in 455 years, and its first Polish pope. Although the new pontiff has indicated he will support the reforms introduced by his immediate predecessors, it is unlikely he will stray very far from the conservative leanings of the curia, which exercises much power in the policies and doctrines of the church.

Meantime, conditions around the world have been far from settled. It is generally agreed that continuance of the scattered, checkerboard type of peace that exists in the world today depends very largely on the maintenance of reasonably good relations between the two great superpowers. But it is the condition of these very relations and the question of the Soviet Union's ultimate world intentions that cause universal concern. Few are deceived by the facade of congeniality that invariably adorns meetings between the opposing U.S. and Soviet members of the SALT (Strategic Arms Limitations

Treaty) teams, for the mutual distrust and hostility that exists between the two nations cannot be hidden by smiles and handshakes.

For many years after the end of World War II the United States held a clear edge in military power in relation to the Soviet Union. In latter years, however, Russia has devoted a considerable part of her national income to modernizing and expanding her military strength, so that, today, there are many both in and out of the United States' military establishment who argue that Russian military power already exceeds that of the United States and that the lead is growing. In addition to having built up its armed might, the Soviet Union (significantly) has also concentrated on civil defense, to the point where it is believed that the great bulk of her population would now be immune from nuclear attack.

U.S. News & World Report (October 30, 1978) heads up a special report on this dark situation, "New Alarm over Russian Threat." The subheading to the article asks a disturbing question, "What will the Soviet Union do with the immense military power that it's amassing?" Paradoxically, if the United States leadership should conclude that the situation is intolerable and should undertake to redress it with its own vast military outlays, it could indeed precipitate the very conflict which such action sought to avoid. For there are those who, looking ahead a few years, believe that Russia will in fact have gained a temporary military advantage over the United States. This gives rise to deep concern that Russia, fearing loss of its hard-gained number one military position (if indeed, it does possess it) might be tempted to exercise that superior power while it is still ahead.

Supporting this reasoning is the belief that Russia has gained this position at the expense of economic hardships and social discontent at home, while at the same time China becomes a growing challenge and the Eastern European satellite nations become restive. Says U.S. News & World Report (October 30, 1978): "In this situation, strategic

analysts warn, the Soviets will be tempted to exploit their military advantage **before** the U.S. can reverse the balance and **before** the Kremlin feels the full effect of economic and political pressures. . . . A National Security Council study stresses this conclusion: The danger will escalate as the U.S. and its NATO Allies in Europe take steps to challenge the Russian bid for clear-cut strategic superiority.”

If the experts are right, we can look for a continued troubled world in the years ahead. And where do these experts expect Russia to exert her military-backed power? “Toward the Persian Gulf and the Arabian Peninsula, where the European and Japanese sources of oil are located: . . . Iran . . . Saudi Arabia . . . Yugoslavia . . . Southern Africa . . . China.” In fact, it is believed that Russia herself will be dependent on foreign oil by the middle 1980’s.

Of course, the experts can be wrong about the how, when, where, and if of such a conflict. But it seems to be a well-documented historical fact that when massive military power comes into being, it will eventually be exercised.

Another area of discontent that has just recently burst into flames is the strategically important nation of Iran. Early in November strikes, violence, and turmoil tore the nation’s capital apart, spreading to other parts of the nation, until martial law was imposed and a measure of order restored. The importance to the world that is accorded by statesmen to the need for stability in this nation can be judged by the following news item: “For the United States, overthrow of the pro-American Shah [Iran’s ruler] would be a blow economically, politically and strategically. Washington relies on Iran to provide stability to a region that an American expert once called ‘the real center of the world.’”—U.S. News & World Report (November 13, 1978)

Iran is important to the U.S. and the entire Western world, not only because it supplies needed oil to these areas, but because it serves as a vital buffer against Soviet power plays

in the Middle East, Asia, and southern Europe. An unstable or divided Iran would open the doors to Soviet designs in an area of great importance to the entire Western world. It is therefore no surprise that anxious eyes in capitals throughout the world are watching the course of events in that deeply troubled nation.

On the African continent, release of its people from the shackles of colonialism has brought little peace and much bloodshed. Rhodesia is caught up in a long and bitter struggle between its whites and blacks. Uganda and Tanzania are at war. Southwest Africa is in turmoil. South Africa has not yet come to terms with its huge black majority. In the Far East, Cambodia, supported by China, is battling with Vietnam, supported by Russia. Nicaragua's bloody civil war could flare up again at any time. "Almost everywhere around the world, border wars and civil conflict are stirring new and perilous international crises," says U.S. News & World Report (November 13, 1978).

In this brief review of events of the year 1978 it has been possible to touch on but some of the highlights. It is evident, nonetheless (and hopefully so), that forces beyond imperfect man's ability to direct or hold back are irresistibly at work shaping the future for the ultimate joy and blessing of all mankind. The Lord's people take no joy simply in pointing to the trouble and anguish that besets this poor, suffering world or in laying bare the frailty and selfishness of man that is at the root of so much of the distress. But they have no end of joy in telling of God's wonderful promises to bring an end to sin, selfishness, and death, and to shower the blessings of life, peace, and happiness upon the whole world of mankind, both living and dead, through Christ, after the trouble has done its work. They especially rejoice to tell this glorious story at the present time because they believe the turbulent conditions so general throughout the world are signs that Christ's kingdom will soon be established in the earth for the blessing of all mankind.

But before that glorious time for man can come to pass, this present evil world (Gal. 1:4) must be destroyed. The Apostle Peter brings this fact to our attention in his second epistle. Speaking of the passing away of the existing imperfect social structure, he says: "The day of the Lord [Jehovah] will come as a thief in the night [only the watchers will be aware of what is happening]; in the which the heavens [ruling ecclesiastical powers] shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein [the imperfect social structure that makes up the present world civilization] shall be burned up."—II Pet. 3:10

Through the Prophet Isaiah, the Lord God of heaven declares that it is he himself who brings about the destruction of this present world, or social arrangement, because it is contrary to his righteous principles. Isaiah writes: "Howl, for the Day of the Lord [Jehovah] is at hand; it comes, a mighty blow from Almighty God. Thereat shall every hand hang limp, every man's courage shall melt away, his stomach hollow with fear; anguish shall grip them, like a woman in labour. One man shall look aghast at another, and their faces shall burn with shame. The Day of the Lord [Jehovah] is coming indeed, that cruel day of wrath and fury, to make the land a desolation and exterminate its wicked people. . . . I will bring disaster upon the world and their due punishment upon the wicked. I will check the pride of the haughty and bring low the arrogance of ruthless men."—Isa. 13:6-11, NEB

Following on the heels of the destruction of this present iniquitous world, or social order, Peter joyfully tells us of the coming of a glorious new era in the annals of humankind. He writes, "Nevertheless we, **according to His promise**, look for new heavens and a new earth, wherein dwelleth righteousness." (vs. 13) Peter is telling us that as surely as we see this present evil world being destroyed, even as foretold, **just as surely** shall the wonderful new world wherein dwelleth righteousness be established, "according to His promise." This new heavens and new earth will be Christ's glorious

millennial kingdom, in fulfillment of the promise made so long ago to Abraham that in his seed should "all the nations of the earth be blessed." (Gen. 22:18) The Apostle Paul assures us that the seed of blessing is Christ. He writes, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16) Paul further states that the footstep followers of Jesus are included as part of that seed of blessing: "For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:27,29

In harmony with this, the Scriptures indicate that the faithful overcomers of this present Gospel Age will be associated with Jesus in his kingdom for the blessing of all humanity. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:4,6) They are pictured with Jesus as holding out to resurrected mankind the blessings of life everlasting. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17

And what a glorious new world it will be! The whole earth will be a place of plenty, of peace, and of beauty (Isa. 35:1-10); Satan will be bound, and there will be no more sin (Rev. 20:1-3; II Pet. 3:13), no more sickness, and no more death (Isa. 33:24; Rev. 21:4; I Cor. 15:26); wars shall cease to the ends of the earth (Ps. 46:9); all mankind shall love and be loved of the great Lord God (Isa. 66:23; Jer. 31:33; Rev. 21:3); and every man will love his neighbor as himself (Matt. 22:39).

How beautifully the Revelator describes the blessings of that coming new world of peace, joy, and everlasting life:

"And I saw a new heaven and a new earth: for the [former] heaven and the [former] earth were passed

away; and there was no more sea.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

“And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”—Rev. 21:1-5

Who could not, with his whole heart and mind and being, pray for such a time and such a kingdom! And may the new year be a blessed one to you all in the Lord.



RADIO TOPICS FOR JANUARY

- | | |
|----------------------------------|-------------------------------|
| 7—What Is Wrong with the World? | 21—Can We Talk with the Dead? |
| 14—The Manner of Christ's Coming | 28—No More Death |



How Can We Keep from Singing?

THE experience of the Christian should not be a fleeting one. Outwardly he may have the same sorrows as others, but inwardly he has “the peace of God which passeth all understanding” ruling in his heart. It is like living in a new world, wherein the clamor of the present time is indeed heard but not so much heeded, because he hears the ringing of the music of the new dispensation.

The Christian's heart is with his Lord; his expectations are not for earthly wealth or fame but for kingdom glories, honors, privileges, and services. Even now he rejoices in his wonderful opportunities for serving. He is an ambassador for Christ, a representative of the coming kingdom, a fingerpost, a director for those who are "feeling after God" and wishing to be in harmony with him.—Acts 17:26, 27

As the years go by, the Christian's experiences, if they are proper ones, grow richer and richer. Earthly joys and comforts may be taken away to prove his faithfulness and loyalty to God; but the fact that he is still in relationship to the Father and the Son is a source of continuous pleasure. It offsets all his losses. His faith grows stronger under trial. His inmost calm is the more serene. He looks forward trustingly, realizing his Master to be the King of kings and Lord of lords. He feels like singing, yea, often like shouting, so filled is he with the Spirit and with a sense of the divine presence.

The apostle admonishes: "Set your affection on things above, not on things on the earth." As we lift our eyes more and more to the heavenly things, the intervening clouds become less and less, and the realities of the future life deepen their impression upon us. The pathway, so narrow and rugged, gradually smooths as the child of God gets a firmer hold upon his old nature and brings it into subjection to the new mind. He learns to love "the narrow way," not merely because of the glorious outcome at its further end, when he will be received into his Father's house on high, but also because of present privileges of service in this way.

The storms of life, its sorrows, its tears, do not penetrate so deeply as once they did. They are counted as light afflictions. "All things are mine since I am his!" the Christian joyfully sings. The development of the church of Christ is the great work of God for the present age. All the powers of heaven are enlisted. Soon, however, the church will be complete, Christ's kingdom established in the earth, and the great work of blessing mankind in the Millennial Age will begin. □

Bible Study

LESSON FOR JANUARY 7

A New Person in Christ

MEMORY SELECTION: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—II Corinthians 5:17

SELECTED SCRIPTURE: Romans 8:1-4; Ephesians 2:1-10

OUR memory text describes a person in Christ as a "new creature," for whom old things have passed away and all things have become new. The word "creature" is more properly translated "creation" in the Revised Version. This better describes the change that takes place in the mind of a Christian when he comes into Christ.

In Romans 8:1 the apostle describes this change as follows: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." There are two things, according to this text, that mark the new person in Christ. The first of these is that there is "therefore now no condemnation to them." This does not mean that the new person in Christ suddenly becomes pious and righteous, but it means that from God's standpoint the individual is

right and just, because he is in Christ Jesus.

What does it mean to be in Christ Jesus? In I Corinthians 12:12 we read, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." We are invited to this position by God himself. Jesus said, "No man can come to me, except the Father which hath sent me draw him. . . . It is written in the prophets, And they shall be all taught of God. Every man therefore that hath **heard**, and hath **learned** of the Father, **cometh unto me**."—John 6:44, 45

Having learned of God through his Word, we become aware of his love and how it is manifested toward all of humankind through his divine plan of the ages. We learn the very special way it is demonstrated toward those who desire to be new persons in

Christ, and the called ones manifest their appreciation by a consecration of their lives and all that they possess to the Heavenly Father and his service. This decision to consecrate involves the use of worldly possessions, time, physical strength, and a willingness to lay down one's very life in serving the Lord, the truth, and the brethren. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24

The Apostle Paul then tells those who have consecrated: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." (Rom. 5:8,9) We now come back to our selected scripture: "There is therefore now no condemnation to them which are in Christ Jesus." The new person in Christ has now been justified.

The second point in our selected scripture that we should consider is that those who are in Christ walk not after the flesh but after the Spirit. Having been justified, the new creature received an earnest of his inheritance, the Holy Spirit. (Eph. 1:12,13,18) The effect of the Holy Spirit is to enlighten the

mind with respect to God's plan, and especially as it relates to God's will for the new creation. It is now that the new person in Christ really begins to understand the privileges and responsibilities of being a prospective member of the body of Christ.

One of the responsibilities is to be alienated from the world in thought, word, and deed, and to become spiritually oriented. The Apostle Paul expresses the matter in these words: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Rom. 12:2

The thought is that the whole life and conduct of the new creation is started in a new direction by the spiritual concepts that become a part of the new mind, as pointed out by the apostle in Romans 12:9-21: "Abhor that which is evil. . . . Be kindly affectioned one to another . . . fervent in spirit; serving the Lord; . . . patient in tribulation; continuing instant in prayer. . . . Bless them which persecute you. . . . Be of the same mind one toward another. . . . Be not in your own conceits. . . . Live peaceably with all men."

If these ways are followed, the new person will be pleasing to God. □

Growing Up in Christ

MEMORY SELECTION: "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."—
II Peter 3:18

SELECTED SCRIPTURE: Philipplians 3:12-16; I John 4:13-21

IN OUR previous study we discussed what it means to be in Christ. It involves a full and unreserved consecration to God on the part of the individual. But everything hinges upon God's acceptance of that consecration. If it is accepted, then the individual is justified by the blood of Christ (Rom. 5:9) and begotten of the Holy Spirit.

The purpose of God in giving the Holy Spirit to those who are in Christ is to reveal to them spiritual truths. The Apostle Paul expresses the matter thus: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."
—I Cor. 2:12,13

Growing up in Christ involves growing in spiritual knowledge and then the application of that

knowledge in the Christian's life. (Matt. 7:21; Luke 11:28) Our Lord, in his wonderful Sermon on the Mount, gave us many elements of a truly mature Christian character. Some of these facets of Christian maturity are humility, compassion, a love of righteousness, mercy, a love of peace, a willingness to suffer for righteousness, a desire to proclaim the Gospel, a supreme love for God, and an unfeigned love for the brethren.

The Apostle Paul tells us that these qualities are not admired by the world (I Cor. 1:25-29); and because of this, if the Christian manifests these things he will receive persecution. Jesus stated: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also

persecute you. . . . But all these things will they do unto you for my name's sake, because they know not Him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin."—John 15:19-22

The entire matter centers around the point that Satan is the god of this world (II Cor. 4:4; John 14:30) and that because of this the world is in darkness, and the darkness hateth the light. (John 3:19,20) The world hates the light, because their evil works are made manifest by it.—Eph. 5:13

The Apostle Paul, speaking of Jesus and his experiences during his ministry of letting his light shine in a dark place, stated: "Though he were a Son, yet learned he obedience by the things which he suffered: and being made perfect [mature], he became the Author of eternal salvation unto all them that obey him." (Heb. 5:8,9) The thought is that Jesus became mature, or full-grown, as a new creation by the things he was permitted to suffer under difficult and trying circumstances.

The Heavenly Father has so arranged that in the school of Christ the footstep followers of the Master must also let their light shine in the darkness of

this world. The experiences that result from this ministry will provide the means of exercising the Christian principles propounded in the Sermon on the Mount, especially Matthew 5:10-12: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Through use, these principles finally become fixed in the character of the Christian. He becomes mature, or grown-up, in Christ as he learns to appreciate the purpose of suffering for righteousness' sake. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—I Pet. 2:19-21 □

The Christian's Hope

MEMORY SELECTION: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—I John 3:2

SELECTED SCRIPTURE: Romans 8:18-25; John 14:1-3

AS INDICATED in our selected texts, part of the hope of the Christian is that by faithful endurance he might seek for glory, honor, and immortality. (Rom. 2:7) But the real hope, with motivating power in our lives, is that we will be enabled to use the promised glorious station in the kingdom as a means of bringing blessings to all the families of the earth. This was the prospect that was set before Jesus. The Apostle Paul states, "Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2

The joy that was set before Jesus was the prospect of being the Mediator of the New Covenant. "Now hath He obtained a more excellent ministry, by how much also He is the Mediator of

a better covenant, which was established upon better promises: . . . not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Heb. 8:6-12

It is under the terms of this covenant that God will write his law in the hearts of the people. The basis for this hope was the promise that God gave to Abraham: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall

possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”—Gen. 22: 17, 18

The Apostle Paul identifies this promised seed as Jesus; “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”—Gal. 3:16

The word “Christ” is the Greek translation of the Hebrew word “Messiah.” In other words, what Paul was saying in the text quoted above is that Jesus was the long-promised Messiah, or Deliverer. In Acts 3:20-24 we read: “And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, a Prophet [Messiah] shall the Lord your God raise up unto you of your brethren, like unto me [he will be like unto Moses in that Moses was the mediator of the Law Covenant; Christ will be the Mediator of the New Covenant]; him shall ye hear in all things whatsoever he

shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people.” But it shall also come to pass that if they are obedient, God, under the terms of this covenant, “shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—Rev. 21:4

The Christian’s true hope is to be associated with Jesus in administering the New Covenant in the next age. One of the forthright statements in the Bible that supports this statement is found in Galatians 3: 26-29: “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ’s, then are ye **Abraham’s seed**, and heirs according to the promise.”

It is plain, then, that those Christians who have been baptized into Christ’s death are accepted as part of the greater Messiah and will have the great privilege of living and reigning with Christ for the thousand years of the kingdom, for the purpose of bringing blessings and life to all the families of the earth.—Rev. 20:4 □

Enabled to Serve

MEMORY SELECTION: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John 15:16

SELECTED SCRIPTURE: Nehemiah 2:11-18; John 15:1-5

THE very exclusive and selective nature of the call to God's service is recounted in the very familiar text: "No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me."—John 6:44, 45

Jesus, when asked by his disciples, "Why speakest thou unto them in parables?" (Matt. 13:10) answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." And then he continues in the 16th and 17th verses: "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things

which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

It is obvious that in order for anyone to serve the Heavenly Father acceptably in anything or in any way, the service must be in harmony with his will, and this requires a knowledge that is not revealed to everyone. To "hear" the Word of truth means more than simply to be able to detect the audible sound. To "hear" in this instance means to discern with conviction. And so the apostle, in Ephesians 1:12-14, speaking to the brethren in Ephesus, said: "We should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of

our inheritance until the redemption of the purchased possession, unto the praise of His glory." And then he continued in verse 18 of this beautiful prayer, asking the Heavenly Father that, through the Holy Spirit of promise the eyes of their understanding being enlightened, they might know what is the hope of his calling; and, knowing this, they would be able to serve God acceptably.

In Ephesians 2:10 the apostle continues the same line of thought, stating, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

One of the complaints Paul mentions against the nation of Israel was that "they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."—Rom. 10:2, 3

Jesus, when speaking to the woman at the well, said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24) Therefore, to enable those whom he has called to serve him, God has sealed them with the Holy

Spirit of promise. The effect of the sealing is to enable the prospective servant to hear and understand spiritual things and thereby be enabled to serve God acceptably.

The Apostle Paul, in I Corinthians 2:4-14, further confirms this necessity of spiritual discernment as a means to service and acceptability. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. . . . We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. . . . But God hath revealed . . . unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. . . . Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." □

Christian Life and Doctrine

THE PEOPLE OF THE
BIBLE—PART XXVIII

Peter, James, and John



THERE is very little in the Gospel records pertaining to several of the apostles. Of Bartholomew and "Simon the Canaanite" we know little or nothing. Thaddaeus Lebbaeus is believed to be Jude, who wrote the Epistle of Jude. Thomas is known mostly for his role of doubter in connection with the resurrection of Jesus. And Judas, of course, is the apostle who served the Twelve as treasurer and, in the end, betrayed our Lord.

Matthew is identified as a publican and collector of taxes when called to be an apostle. His great contribution to the church is his scholarly record of the life and ministry of Jesus. Aside from his Gospel, however, there is little in the Bible to reveal the extent of his ministry.

Andrew, Simon Peter's brother, was with Peter, James, and John when they asked Jesus "privately" concerning the signs of his second presence. (Mark 13:3) Near the close of Jesus' ministry, when certain Greeks desired an interview with Jesus, Andrew was one of the apostles who conveyed this information to the Master. (John 12:21, 22) Andrew also expressed his misgivings when Jesus inquired concerning the amount of food they had on hand just before the feeding of the five thousand. (John 6:8) These brief glimpses are about all the Bible furnishes on Andrew's activities as one of Jesus' apostles.

Philip was a zealous apostle. It was he who "discovered" Nathanael and "saith unto him, We have found him, of whom

Moses in the Law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.” (John 1:45) While able to discern that Jesus was the Messiah, without the revealing power of the Holy Spirit Philip was unable to grasp the deeper truths of the Master’s teachings. When Jesus said, “If ye had known me, ye should have known the Father,” Philip replied, “Lord, show us the Father.” To this Jesus answered, “Have I been so long time with you, and yet hast thou not known me, Philip?”—John 14:7-9

Of the apostles, the names Peter, James, and John are linked together in the Gospels by reason of the fact that they seemed to be closer to Jesus than some of the others. For example, when Jesus went up into the Mount of Transfiguration he took with him “Peter, James, and John.” (Matt. 17:1) When he raised Jairus’ daughter from the dead, “Peter, James, and John” were the only ones he allowed in the room. (Mark 5:37) Jesus took these three with him deeper into the Garden of Gethsemane than he did the others.—Mark 14:33

Possibly there was something in the personalities of these three apostles that drew Jesus closer to them than to the others on special occasions. However, we believe that the chief reason for this seeming favoritism is the fact that the Lord was preparing them for a wider field of service in later years than the others may have been capable of filling. How effectively, for example, Peter later used his experience on the Mount of Transfiguration! (II Pet. 1:16-18) Divine wisdom never errs.

And these three were greatly used by the Lord beginning with Pentecost, particularly Peter and John. It was Peter who acted as spokesman for the apostles on the Day of Pentecost, delivering that marvelous sermon, the central theme of which was the resurrection of Jesus Christ from the dead. When the people heard the clear and powerful reasoning of Peter, three thousand of them were pricked in their hearts and asked, “What shall we do?”—Acts 2:37-41

Shortly after this, probably within days, Peter and John went together into the temple. Just outside by the gate called "Beautiful" they healed a man who had been lame from birth. This led to another sermon by Peter, on the object of our Lord's return, in which he showed that its result would be "times of restitution of all things."—Acts 3

When the religious rulers noted the boldness of Peter and John, "they took knowledge of them, that they had been with Jesus" and had learned of him. (Acts 4:13) Here, perhaps, comes to light one of the reasons Jesus had for the special consideration he gave to these. He wanted them to learn his ways and to imbibe his courage, his boldness, in declaring unpopular truth.

Surely the intimate association which Peter, James, and John enjoyed with Jesus did help much in equipping them for the service that had been designed for them. But these three men were, by nature, very different, and this we will discover best by noting some of the individual characteristics of each of them.

Peter

We are first introduced to Peter at the time Jesus called him to be one of his apostles. (Matt. 4:18) He and his brother Andrew were in the fishing business, and Jesus said unto them, "Follow me, and I will make you fishers of men." This record states that he was "called" Peter. Mark 3:16 explains that it was Jesus who surnamed him Peter, his family name being Simon. In the Greek text it is **Petros**, meaning a piece of rock.

The significance of Peter's name was used by Jesus to teach an important point of truth. (Matt. 16:13-19) This was some time after Jesus began his ministry. He had become fairly well known and he inquired of his apostles as to who the people thought he was. They answered, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

This was far from being an unfavorable report, for it indicated that the people seemed agreed that Jesus was a prophet sent by God, even though they did not agree as to his exact identity. But Jesus was not satisfied, so he inquired further, "Whom say ye that I am?" It was in reply to this that Peter said, "Thou art the Christ, the Son of the living God."

This was Jesus' true identity, and he was pleased; so he said to Peter, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven."

This observation has been misused in an attempt to exalt Peter to a position of prominence and authority among the apostles which Jesus did not actually give to him. The expression, "Upon this rock I will build my church," has been mistakenly applied to Peter as though Jesus had constituted him the foundation of the church, whereas Jesus, as the divine Christ, is in reality that foundation (see I Cor. 3:11). It was Peter's confession of this great truth to which Jesus referred as "this rock." Here the Greek word is **petra**, meaning a large rock, or boulder, unlike Peter's name, which signifies merely a piece of rock.

Nor are the "keys of the kingdom of heaven" what many have supposed them to be. Peter is not the doorkeeper of heaven. In the first place, it was the "kingdom of heaven" that Jesus mentioned, not "heaven." In Luke 16:16 we read that "the law and the prophets were until John," and that since then "the kingdom of God is preached." The kingdom of heaven and the kingdom of God are synonymous. See Matt. 13:31-33 and Luke 13:18-21. The purpose of this preaching has been to gather out from the world a people to be associated with Jesus in the heavenly phase of his kingdom.

Jesus said to the religious leaders of his day, "Ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." (Matt. 23:13) To "enter" the kingdom of heaven, to live and reign with Christ, it is essential to accept Jesus as Redeemer and Lord; and the scribes and Pharisees did all they could to turn the people away from Jesus and to prejudice them against him. Thus they "shut up" the "kingdom of heaven."

But in contrast to this, Peter was given "keys" to "unlock" the kingdom of heaven. He did this by presenting the truth concerning Jesus and giving the people an opportunity to become his followers. He used one of these "keys" on the Day of Pentecost when he presented the truth concerning Jesus to a vast assembly of Jews, three thousand of whom believed. Later it was Peter whom the Lord sent to Cornelius, the first Gentile convert. Here he used another "key" and "unlocked" the kingdom of heaven to the Gentiles.

Impetuous

We get an intimate glimpse of Peter at the time Jesus walked out on the waters of Galilee, rescued his disciples, and calmed the sea. (Matt. 14:22-31) The apostles saw Jesus approaching their ship, and they were fearful. But Jesus said, "Be of good cheer; it is I; be not afraid."

Peter's nature did not allow him simply to remain in the ship and wait for his Master, so he cried out, "Lord, if it be thou, bid me come unto thee on the water." Jesus invited Peter to come, but when he found himself surrounded by the wind and waves, his faith failed and he began to sink. Jesus rescued him and said, "O thou of little faith, wherefore didst thou doubt?" Surely later this experience must have been a great source of strength to this intrepid apostle!

Peter was loyal to his Master. This was true even at the close of Jesus' ministry when Peter seriously disagreed with the course he was taking. Jesus announced to his apostles that he was going to Jerusalem, where he expected his

enemies to put him to death; and Peter objected, saying, "Be it far from thee, Lord: this shall not be unto thee." Responding to this Jesus said to Peter, "Get thee behind me, Satan: thou art an offense unto me."—Matt. 16:22, 23

Explaining this rebuke, Jesus said to Peter, "Thou savorest not the things that be of God, but those that be of men." In other words, in trying to dissuade Jesus from surrendering to his enemies, Peter was expressing a human viewpoint. To him it was unthinkable that Jesus, who had done no wrong but instead had unselfishly served the people, should be put to death. He did not yet realize that it was necessary for Jesus to die in order to redeem the world from sin and death.

In the Upper Room, when Jesus partook of the passover supper with his disciples for the last time, he said to Peter, "Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter replied, "Lord, I am ready to go with thee both into prison, and to death." Then Jesus prophesied, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."—Luke 22:31-34

Peter meant it when he said that he would be willing to die with Jesus. Later, when his Master was about to be arrested, Peter drew his sword and demonstrated his willingness to do everything in his power to prevent Jesus from surrendering to his enemies. Jesus commanded him to put away his sword, which was another rebuke to this faithful disciple.—Matt. 26:52

But despite this thwarting of his effort to prevent Jesus' arrest, Peter followed him to the judgment hall of the high priest. The record states that he "went in, and sat with the servants, to see the end." (Matt. 26:58) In this we see a wonderful spirit of devotion. Perhaps Peter thought that by being nearby there still might be something he could do for his Master, perhaps even save him from what now seemed to be the inevitable.

Apparently Peter did not realize that he was likely to be recognized as one of Jesus' disciples and thus be placed in danger, and when he was recognized he denied that he knew him. Fear is the motive usually ascribed to this denial, although the record gives not motive. Some have suggested that Peter endeavored to conceal his identity in the hope that he still might have an opportunity to rescue his Master from the cruel hands of his enemies.

But regardless of his motive, Peter realized that his denial had been foretold by Jesus, and that it was wrong. (Matt. 26:69-75) He "wept bitterly," the record states. Remorseful for his own wrongdoing, he also now realized that he could do nothing to prevent the death of his beloved Lord; so he was overwhelmed with sorrow.

After the Resurrection

In one of Jesus' appearances to his apostles after his resurrection, he engaged in a revealing conversation with Peter. (John 21:15-19) "Lovest thou me?" Jesus inquired of Peter. Upon being asked this question the third time, Peter replied, "Lord, thou knowest all things; thou knowest that I love thee." Perhaps here Peter's mind went back to the "Upper Room," when Jesus had prophesied his denial, and realized that his Master was indeed able to read his heart.

Yes, Peter did love his Master despite the fact that his efforts to save him from the cross had been thwarted and that Jesus had referred to him as "Satan." Prior to his crucifixion Jesus had said to Peter that when he was "converted" he was to strengthen his brethren. And now Jesus said to him, "Feed my sheep." It might seem strange that Peter, who accepted Jesus as the promised Messiah, who had served with his Master in preaching the Gospel of the kingdom, who had been empowered to perform miracles, should still need to be "converted."

While Peter was convinced that Jesus was the Messiah, he did not understand that it was necessary for him to suffer and

die as the world's Redeemer. Doubtless Peter realized that if a man did wrong he should suffer for it, but his human reasoning told him that those who do only good should not suffer. This is why he endeavored to prevent Jesus' death. While his experiences in connection with this futile effort would help to prepare him for "conversion," he did not fully understand this matter until he received the Holy Spirit at Pentecost. Then he knew why it was necessary for Jesus to die, and he quoted a prophecy from the Old Testament relating to the death and resurrection of Jesus.—Acts 2:25-28; Ps. 16:10

Later, when Peter himself was imprisoned and threatened with death, we find him so submissive to the divine will that he slept while chained to guards within the prison. (Acts 12:4-6) This was the "converted" Peter, who now knew that in the divine plan for the recovery of man from sin and death, suffering for righteousness' sake is necessary.

And now this "converted" Peter was equipped, both by experience and by revelation, to "strengthen" his brethren in this essential aspect of the Christian life. One of his services along this line is found in his first epistle. In the opening chapter of this letter he refers to the prophetic testimony concerning the "sufferings of Christ, and the glory that should follow." (I Pet. 1:11) In this epistle Peter explains that the followers of Jesus have the privilege of sharing in this foretold suffering.

"Ye also," Peter wrote, "as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ." (ch. 2:5) Again: "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."—ch. 2:19-21

His Sacrificial Death

In his discussion with Peter after his resurrection, Jesus said: "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." John adds, "This spake he [Jesus], signifying by what death he [Peter] should glorify God."—John 21:18, 19

This is generally understood to mean that Jesus foretold Peter's death by crucifixion, this thought being taken from the expression, "Thou shalt stretch forth thy hands." Tradition has it that Peter was crucified head down. Whether or not this be true, we know that Peter was symbolically crucified, in the sense that Paul wrote of himself, saying, "I am crucified with Christ."—Gal. 2:20

To "stretch forth" the hands could also well represent the thought of surrender to another. While Jesus surrendered to his enemies and allowed them to put him to death, this was but a reflection of his surrender to his Heavenly Father, whose will it was for him to die as the world's Redeemer. Likewise, Peter also surrendered himself to God and understood that the divine will for him, too, was that he should die a sacrificial death, a death that was contrary to the desires of his flesh.

But it was by such a death that Peter was able to glorify God, even as Jesus had foretold. Perhaps Peter had this in mind when he wrote, "What glory is it, if, when ye be buffeted for your faults, ye take it patiently?" The implication here is that "glory" does result from suffering for righteousness' sake, that it is thus that God is glorified. Surely to follow thus the example of Jesus is to the glory of God.

James

There were two apostles named James—"James, the son of Zebedee," and "James, the son of Alphaeus." "James the son of Zebedee" was a brother of the Apostle John. To

these two Jesus gave the name Boanerges, meaning "sons of thunder." This burning, impetuous spirit twice manifested itself. (Mark 10:37; Luke 9:54) This spirited brother of John did not continue long after Pentecost, for he was put to death by Herod Agrippa I. (Acts 12:1,2) Almost nothing is known of his activities after the death and resurrection of Jesus.

James, the son of Alphaeus, is generally accredited with writing "The Epistle of James." It seems quite evident that it is this apostle who was also known as "James the Less," perhaps because he was younger, or smaller in stature, than James the son of Zebedee. This apostle was more prominent among the brethren after Pentecost than were some of the others. Jesus seems to have appeared specially to him after his resurrection. (I Cor. 15:7) It would appear that he was an elder in the Jerusalem church.

When the apostles gathered at Jerusalem to decide on some course of action with respect to Gentile converts who were coming into the church in various places, James presided over the conference. It was at this conference that he stood up and said: "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."— Acts 15:13-18

The last record we have of this apostle is when Paul went to Jerusalem bearing gifts from the various churches, and James, together with the other brethren, advised him to go into the temple for the ceremony of purification. This, the brethren reasoned, would help to clear Paul of the charge that

(Continued on page 38)

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West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WIKY 7:15 a.m.
Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 12:15 p.m.

KENTUCKY

Bowling Green WLBG 1410 8:00 a.m.
Louisville WHAS 84 10:30 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

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

MICHIGAN

Detroit CKLW 800 7:45 a.m.
Grand Haven WGHN 8:30 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 7:45 a.m.

MINNESOTA

Bemidji KBUN 1450 10:45 a.m.
Minneapolis KTCR 9:45 a.m.

MISSOURI

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

MONTANA

Baker KFLN 960 8:00 a.m.
Kalispell KGEZ 600 9:30 p.m.
Miles City KATL 1340 10:15 a.m.

NEW JERSEY

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

NEW YORK

Buffalo-Niagara Falls
WHL 1270 12:00 noon
Mineola (Sat.) WTBE 1520 9:00 a.m.
Rochester WEZO 7:00 a.m.

NORTH CAROLINA

Beaufort WBMA 1400 9:00 a.m.
Mt. Airy (Sat.) WPAQ 10:45 a.m.

OHIO

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

OKLAHOMA

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

OREGON

Portland KYXI 1330 9:30 a.m.

PENNSYLVANIA

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

PUERTO RICO

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

Radio Broadcast Schedule

SOUTH CAROLINA

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

TEXAS

Borger KQTY 1490 8:00 a.m.
Hamilton KCLW 900 10:00 a.m.
Pleasanton KBOP 1380 7:45 a.m.
Shamrock KBYP 1580 10:15 a.m.

UTAH

Salt Lake City KWHO 9:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:45 a.m.
Seattle KMPS 1300 10:00 a.m.
Spokane KICN-FM 99 3:00 a.m.
Spokane KUDY 1280 9:45 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WZUU 8:00 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

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

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
Lethbridge, Alta. CJOC 7:15 a.m.
Vancouver, B.C. CJJC 800 9:45 a.m.
Winnipeg, Man. CKJS 9:00 a.m.
Corner Brook, Nfld.
CFCB 570 10:30 a.m.
Deer Lake, Nfld. CFDL-FM
Port au Choix, Nfld. CFNW 10:30 a.m.
Port aux Basques, Nfld.
CFGN 910 10:30 a.m.
St. Andrews, Nfld. CFCV-FM
St. Anthony, Nfld. CFNN-FM
Stephenville, Nfld. CFSX
Oshawa, Ont. CKLB 1350 9:45 a.m.
St. Thomas, Ont.

CHLO 1570 10:45 a.m.
Montreal, P.Q. CFMB 5:15 p.m.
Prince Albert, Sask.

CKBI 900 9:15 a.m.
Regina, Sask. CKRM 7:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

AUSTRALIA

Geelong 3GL 10:00 a.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman
11:15 a.m.

CEYLON

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

ISLE OF MAN - GREAT BRITAIN

Manx Radio 1594 2030

MALDIVE ISLANDS

Radio Maldives (Tues.) 4740 9:00 p.m.

NEW ZEALAND

Auckland 1XI 10:45 p.m.
Dunedin (Sat.) 4XD 6:45 p.m.
Whakatane 1XX 9:00 p.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

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

SOUTH AFRICA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales XEHF 9:00 a.m.

CALIFORNIA

Fresno KXEX 1550 10:45 a.m.
Los Angeles XEGM 7:45 a.m.
San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

ILLINOIS

Chicago (Sat.) WOJO 6:45 p.m.

TEXAS

Lubbock KWGO 8:30 a.m.
San Antonio KUKA 1250 8:45 a.m.

MEXICO

Mazatlan XEACE 9:00 a.m.
Nogales XEHF 9:00 a.m.

PORTUGAL

Oporto Radio Miramar
782 k.c. 10:15 p.m.

URUGUAY

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

The BIBLE ANSWERS

ALABAMA

Florence WOWL CATV 3
 Huntsville CATV 6:00 p.m.
 Mobile KATV
 Montgomery WKAB
 Selma WSLA
 Tuscaloosa WCFT

ALASKA

Anchorage KIMO KTVA

CALIFORNIA

Los Angeles KHOF
 KTTV 6:00 a.m. Channel 11
 San Jose (Mon.) KNTV 6:30 p.m.
 CATV

FLORIDA

Ft. Myers WBBH CATV 7:00 p.m.
 WKID
 St. Petersburg WLCY

GEORGIA

Savannah WJCL WTOC

ILLINOIS

Moline WQAD
 Quincy KHQA

INDIANA

Anderson Cablevision Corp.
 Ft. Wayne (Sat.) WFFT 8:30 a.m.
 Terre Haute WTHI WTWO

KANSAS

Copeland KUPK 7:30 a.m.
 Ensign KGLD
 Oberlin KOMC

KENTUCKY

Madisonville CATV 4:00 p.m.

LOUISIANA

Alexandria CATV
 Shreveport KTAL
 W. Monroe KLAA

MAINE

Portland WGAN WMTW

MARYLAND

Hagerstown WHAG

MASSACHUSETTS

Needham-Boston WCVB 7:30 a.m.

MICHIGAN

Detroit WGPR

MISSISSIPPI

Greenwood WABG

NEBRASKA

Lincoln CATV

NEW JERSEY

Pt. Pleasant (Mon.) CATV 8:00 p.m.

NEW YORK

Binghamton WICZ
 Horsehead (Wed.) CATV 6:00 p.m.
 N. Syracuse CATV

NORTH CAROLINA

Hickory (Sun.) WHKY 8:00 p.m.
 New Bern WCTI-A

OHIO

Cincinnati WCPO-TV Channel 9
 (Thurs.) 2:00 a.m.

Dayton WHIO
 Lancaster (Fri.) CATV 12:30 p.m.

Marietta CATV
 Pataskala CATV
 Zanesville WHIZ

OKLAHOMA

Tulsa KTUL
 (Sat.) CATV 2:00 p.m.

PENNSYLVANIA

Ephrata (Wed.) KATV 6:00 p.m.
 Johnstown CATV
 Palmerton Blue Ridge CATV
 Philadelphia WPVI

SOUTH CAROLINA

Anderson WAIM-TV Channel 40
 (Tues.) 5:30 p.m.

Columbia WRLK
 Mt. Pleasant WCIV-TV
 N. Charleston CATV

SOUTH DAKOTA

Rapid City KOTA

TENNESSEE

Chattanooga WTVC WDEF

TEXAS

Houston (Sun.) KTRK 7:30 a.m.
 Lufkin KTRF
 Plainview (Thurs.) CATV
 Tyler KLTV

WEST VIRGINIA

Charleston WCHS CATV
 Logan WVCC-TV
 Morgantown CATV
 Parkersburg WTAP

Television Schedule

WISCONSIN		Toronto, Ont.	CATV
Madisonville	CATV	WEST INDIES	
CANADA		St. Kitts	ZIZ-TV Channel 5
Sault Ste. Marie, Ont.	CATV		

MODERN CABLE NETWORK SCHEDULE

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

Lanett, AL	South Bend, IN	Middletown, OH
El Cajon, CA	Des Moines, IA	Norman, OK
Lake Elsinore, CA	Spencer, IA	Tulsa, OK
Oxnard, CA	Kansas City, KS	Woodward, OK
Salinas, CA	Overland Park, KS	Eugene, OR
Seaside, CA	Baton Rouge, LA	Butler, PA
Ventura, CA	Augusta, ME	Ephrata, PA
Walnut Creek, CA	Westbrook, ME	Farrell, PA
Colorado Springs, CO	Cambridge, MD	Grove City, PA
Danbury, CT	Ellicott City, MD	Indiana, PA
Plainville, CT	Holyoke, MA	Meadville, PA
Seymour, CT	Leominster, MA	New Kensington, PA
Newark, DE	New Bedford, MA	Reading, PA
Ft. Myers, FL	Revere, MA	Shamokin, PA
Ft. Walton Beach, FL	Westfield, MA	Knoxville, TN
Gainesville, FL	Grand Rapids, MI	El Paso, TX
Melbourne, FL	Hibbing, MN	Greenville, TX
Naples, FL	Mankato, MN	Plainview, TX
Orlando, FL	New Ulm, MN	Hampton, VA
Decatur, GA	Pascagoula, MS	Lexington, VA
Rome, GA	Joplin, MO	Bellevue, WA
Savannah, GA	Lincoln, NB	Tacoma, WA
Kankakee, IL	Eatontown, NJ	Charleston, WV
Moline, IL	Buffalo, NY	Huntington, WV
Peoria, IL	Central Islip, NY	Kenova, WV
Rantoul, IL	Greenlawn, NY	Logan, WV
Romeoville, IL	Horsehead, NY	Milton, WV
Springfield, IL	Johnstown, NY	Pt. Pleasant, WV
Anderson, IN	New York, NY	St. Albans, WV
Bloomington, IN	Garner, NC	Appleton, WI
Kokomo, IN	Columbus, OH	Madison, WI
Lawrenceburg, IN	Lancaster, OH	Racine, WI
New Haven, IN	Marietta, OH	

(Continued from page 31)

he was opposed to the Law of Moses. Instead of serving to avoid trouble, this resulted in rioting against Paul and his protective arrest by the Roman authorities. (Acts 21:17-40) After this we know nothing of James' activity.

John

The apostle John, as we have seen, was the son of Zebedee and one of the "sons of thunder." We have already noted his close association with Peter, both during the earthly ministry of Jesus and after Pentecost. His Gospel account of the life and teachings of Jesus represents one of his major contributions to the spiritual upbuilding of the entire church of Christ.

While the fourth Gospel bears John's name as the author, nowhere in it does he directly identify himself as the writer. When necessary to refer to any part which he played in connection with the experiences of Jesus, he refers to himself as "that disciple which Jesus loved." Some have used this in an attempt to prove that John was not the author of the Fourth Gospel, arguing that he was too humble to speak of himself as being specially loved by Jesus. But this seems like a weak argument. How much more humble is the attitude thus reflected than if he had used the pronoun "I."

John's humility is further reflected in his three epistles. In the first he makes no reference to himself at all; and in the second and third he identifies the writer simply as an "elder." In the Book of Revelation, which this apostle also wrote, he refers to himself simply as "His servant John," or just "John."—Rev. 1:1, 4

The Lord in his wisdom has chosen to emphasize various aspects of his plan through the varying personalities of those whom he has used as his inspired servants. For example, David's background as a shepherd lent itself admirably to this end. Peter's difficulty in connection with Jesus' suffering and death later served to enrich his ministry in connection

with the "sufferings of Christ," and the glory that should follow." We find a further reflection of this in the personality of John.

While John was one of the "sons of thunder," he also evidently had a loving disposition which appreciated companionship. We see this exemplified in his closeness to Jesus on various occasions. It would be just such a personality that could the better appreciate the precious truth which Jesus taught concerning the partnership his disciples were to enjoy with him, both now and when glorified with him in the kingdom.

John picked up this thought from the Master and reveled in it. This fact is reflected in his Gospel and also in his epistles. He saw Jesus, both as the Logos and, forever, as the Son of God. He perceived that as many of the Jewish nation as believed on Jesus were given the authority to become the sons of God, members of the divine family. (John 1:11, 12) In his first epistle he wrote, "Beloved, now are we the sons of God."—I John 3:1-3

Those intimate lessons of partnership which Jesus taught to his disciples in the Upper Room the night before he was crucified were recorded only by John. "I am the vine, ye are the branches," and, "My Father is the husbandman." (John 15:1-8) "As the Father hath loved me, so have I loved you: continue ye in my love." (vs. 9) "I go to prepare a place for you." "I will come again, and receive you unto myself." (ch. 14:1-4) "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."—ch. 17:24

No wonder John later wrote, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3:2) John realized that in preparation for this glorious future association and partnership with Jesus, we need to enjoy the fellowship of one another, and of the Father and the Son, even now. He wrote, "That which we have seen and heard

declare we unto you, that ye also may have fellowship [Greek, partnership] with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.”—I John 1:3

But let us not assume that because John was an apostle of love he could not be firm in his defense of the truth and in safeguarding the interests of his brethren. To “the elect lady and her children, whom I love in the truth,” John wrote, “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds.”—II John 1:10, 11

How this beloved apostle must have rejoiced in the privilege that was given to him by the resurrected Jesus of recording those precious promises to the seven churches:

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”—Rev. 2:7

“Be thou faithful unto death, and I will give thee a crown of life.”—Rev. 2:10

“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”—Rev. 2:17

“He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.”—Rev. 2:26, 27

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”—Rev. 3:5

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven

from my God: and I will write upon him my new name."—Rev. 3:12

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

There is every good reason to believe that John lived to a very old age, continuing faithfully in the service of his Lord to the very end. The exact time of his death lies within the region of conjecture rather than of history. The dates which have been assigned to his death range from A.D. 89 to A.D. 120. But this is not important. Actually, like the other inspired writers of the Bible, his service to the Lord's people has never ceased.

**"CAN WE TALK
WITH THE DEAD?"**

To be discussed by

'FRANK and ERNEST'

KMPS—1300—10:00 a.m.

SUNDAY, JANUARY 21

Tune in this discussion, and send for a free copy of "Hope Beyond the Grave." Send to:

"FRANK and ERNEST"
Box 60, Dept. N, General Post Office
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FOR YOUR NEWSPAPER

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

JANUARY SPECIAL: On Sunday, January 21, "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, New Jersey 07073.

1979 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Tuesday, April 10.

Christian Life and Doctrine

Forgiveness

**“For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”
—Matthew 6:14, 15**

WHEN Jesus taught his disciples (and us, too) how to pray, he included in that prayer the need for forgiveness. The prayer (which we call the Lord’s Prayer), recorded in Matthew 6:9-13 and Luke 11:2-4, states very simply, “Forgive us our debts, as we forgive our debtors.” It is interesting to note that, after presenting this model prayer, Jesus made a further commentary on forgiveness in the words of our theme text, “For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” And this is the only elaboration he made on the Lord’s Prayer. He wanted to make certain that we recognized the need for forgiveness; he also emphasized that our being forgiven is conditional upon our forgiving others.

In considering the practical approach to fulfilling this admonition, many questions could be asked. How do we go about doing this? Is it difficult? Or is it easy? Is there some way that will make it easier? How can we be sure that we have truly forgiven our debtors and, in turn, are forgiven? Some of the answers to these questions might be simple; others need elaboration. For example, when considering the question, “Is it difficult to forgive?” the answer is, “Yes, it is

difficult." But by applying other Christian principles we can learn how to explain and understand the human failings we encounter daily which can cause us trouble and require forgiveness.

Forgiveness is an important quality of the Christian character. It is not a natural, inherent quality that any of us possess. Rather, it needs development in every child of God. God alone possesses this marvelous quality inherently in its fullness. To the extent that any of us can display the quality, we restore in ourselves, to a limited degree, the image of God. If we can comprehend this truth, we will likewise see the need for reconfirming the simple contract that all Christians make with God daily when they pray, "Forgive us our debts, as we forgive our debtors." It is a most important contract. We are the beneficiaries. But God insists that it be conditional. Being frail human beings, we are apt to gloss over this conditional feature. Perhaps it would be impressed upon our minds much more indelibly if it were stated in the negative, "Do not forgive our debts, if we do not forgive our debtors." Who can afford to pray in this manner? Not one of us, because there is "none righteous, no not one."—Rom. 3:10; Ps. 14:3

It was the Apostle Peter who asked Jesus a question that led to Jesus' telling of a parable which bears directly on our lesson. When Peter asked the question he had a desire to do what was right, but he also revealed his own human tendencies. The incident is found in Matthew 18:21,22. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."

Peter's viewpoint, typical of most human viewpoints, was that there must be a limit to forgiveness. Surely this would apply to a situation where a genuine effort was made to tolerate and forgive transgressors! After a time (human reasoning would say) one should be justified in cutting off all

relationships with that individual. It would be proper to ignore him, shun him, perhaps even return evil for evil. Certainly an apology would be in order, and some reparation should be received for the wrong done.

And yet Peter had been with Jesus long enough to know that forgiveness is essential. Jesus had not only taught his disciples how to pray but had included the need for forgiveness in that prayer. He would also often emphasize the need to be reconciled to one another when wrongs were committed.

Just prior to this incident Jesus had made this very point: “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”—Matt. 18:15-17

It is possible that Peter had mulled over in his mind the simple but conditional contract as he said the Lord’s Prayer, and he may have wondered how far-reaching it could be. Certainly it could not mean that we were to go on and on receiving transgression without taking some positive action. Yet, knowing Jesus, he knew he would have to try. The only question in his mind was, “How long did he have to try?” Was seven times enough? Peter thought that seven times was being liberal. Jesus did not think so and made it 490 times.

Jesus did not have in mind that 490 was a top figure and that 491 times would permit one to stop forgiving. Rather, Jesus knew that if we were to keep records of wrongs by any individual (with 490 times as a goal), long before we reached that point in our record keeping, we would either tire of so doing, or our curiosity would be piqued as to why such behavior occurred in that person. It might even lead to self-examination, as to whether we were the one responsible for

the behavior. Hopefully, this procedure would lead to the realization that the irritation was an integral part of our friend (an idiosyncrasy) and we would need to make an adjustment so that it would not trouble us.

The parable which Jesus cited on this occasion is both ironic and pathetic, and it has a most forceful lesson: "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."—vss. 23-35

In the parable the king represents our Heavenly Father. The servants represent those who have consecrated to do God's will during the Gospel Age and become his stewards. The parable does not go into detail about all the servants and

how the king reckons with them. It picks one who, through possible carelessness and neglect, had become indebted by a great sum of 10,000 talents. (Some years ago this sum was estimated at \$10 million—today it is likely to be \$40 to \$50 million.) Although it is possible that all the servants were indebted, the Lord picks this one of great debt, who could represent any one of us. When the king commands that this servant and his family be sold into slavery and all his possessions be taken, to bring back some return for the debt, the servant pleads for mercy and is forgiven his entire debt. There is no sum of money that can be used to represent what we owe to God. Hence we should all daily give thanks to God for his mercy and forgiveness for our sins. But how can we repay God for this great favor?

This is why Jesus told the unbelievable part of the story. This man, upon leaving the king after having been forgiven his huge debt, happened upon a fellow servant who owed him a hundred denarii. (Several years ago this would have been equal to \$20—today it would be \$80 or \$100.) He seized him by the throat (note the violence) and demanded payment. This fellow servant begged for mercy and time to pay, just as the unmerciful servant had begged before the king. But that servant refused him mercy and had him cast into prison till the debt should be paid.

The debt contrast is noteworthy—\$50 million versus \$100. Jesus wanted us to see by this contrast how small the offenses of our brethren toward us are when compared to our offenses toward God. Yet in the parable the unmerciful servant would not pardon his fellow servant. Therefore, when his actions were reported to the king, the king summoned him and asked, “Should not you have had mercy on your fellow servant, as I had mercy on you?” (RSV) As a consequence, his condition was reversed and he was jailed until he could pay all his debt.

Slavery or imprisonment for repayment of indebtedness was practiced in western civilization for centuries, until in the

19th century both England and the United States passed laws to eliminate this procedure. Of course, far before this happened, the people of Israel, who were supposed to observe the fiftieth year as a Jubilee year, were required by the Law to forgive all debts at that time. They should have been more advanced than other nations because of their instruction by God. Why was imprisonment used in this parable as an illustration? Perhaps there was to be no significance other than to use the same punishment for one as intended for the other. And then again, perhaps it can signify how we can be imprisoned by our own weaknesses if we do not receive God's forgiveness. The meaning of our Lord's words is the more emphatic at the conclusion of the parable: "So likewise shall my Heavenly Father **do** also unto you, if ye from your **hearts** forgive not every one his brother their trespasses." Jesus suggests that any one of us can be abandoned to his sins if there is not a real **heartfelt** (genuine) forgiveness of our brethren when they trespass against us.

Many questions can come into our minds as we contemplate the significance of this parable. How could this unmerciful servant forget so quickly the great mercy he received from the king as to behave so abominably toward his fellow servant? How could he have such a distorted sense of values as violently to demand payment of a debt so small in comparison with his (a ratio of 1 to 500,000)? If in this parable we see the possibility of ourselves being pictured, when we fail to carry out the simple contract of our Lord's Prayer, then we have well learned the lesson of the parable. Let none of us ever think of the situation described in this parable as being so absurd that we would never be represented by this pathetic figure of the unjust servant. It is because we can become so absurd that Jesus gave the lesson.

There must be a desire to be forgiven before forgiveness can be granted. The parable teaches this point. Every day there is much wrong committed for which the perpetrator does not desire forgiveness. In some cases, because of a

seared conscience, those involved are unaware that they have committed wrongs. Then, too, the desire to avenge a wrong (the "getting even" principle) is so strong that wrongs come about under the cloak of vengeance. We who have entered into His marvelous light know that we must change from "rendering evil for evil" to becoming forgiving. But is it possible that someone could be forgiving of others and not recognize his own shortcomings and seek forgiveness from God? This would be a distortion of the mind. Only pride of heart would make one believe he is incapable of doing wrong. The Apostle John clearly wrote: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." (I John 1:8-10) Hence, a first requirement is that we recognize and confess our sins.

The unjust servant of the parable is represented as wanting forgiveness by his plea for mercy. But what caused him to forget so quickly the great benefit he received? The answer involves the mind and its oft strange and mysterious behavior. The mind is the battlefield of the Christian and varies from one person to another. In some cases it can have outstanding characteristics. For example, we speak of the "photographic mind" which is able to memorize minute details in a single glance, to store information. We speak also of the forgetful mind which finds it hard to remember. We all desire the photographic mind and laugh at those who are absentminded, when in reality the latter can be the more blessed.

It might come as a surprise to many, but competent scientists analyzing the many sounds and thoughts that the ears transmit to the brain tell us that it is very fortunate that the brain does not choose to store all of this information. Our brains, like complex computers, have the capability of storing all the information received; but so much of it is useless and

of no value. Unfortunately, there are times when we wish our "memory banks" worked better and we could accurately retrieve information we need. But too often we store the wrong information. Because this happens so often, one analyst asked, "What causes more trouble in the world: the things forgotten which should have been remembered, or the things remembered which should have been forgotten?" How would you guess? The analyst's opinion was that it is the latter. Many times what we need is not a good memory but the ability to forget.

This function of the mind (to enable us not to remember but to forget) is especially helpful in the matter of forgiveness. True forgiveness cannot exist if the matter forgiven remains alive in the memory of the forgiver. We sometimes find it difficult to forget. Yet it is possible to train our minds to forget; but it doesn't come easily; it takes willpower and discipline. Furthermore, if we can subdue resentment, self-pity, and vengeance, it will help to make any painful experience less indelible upon our memories.

The Scriptures tell us that when God forgives, he forgets. Perhaps the most specific scripture of this type is the one concerned with the New Covenant, in Jeremiah 31:34: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

As men come back from the grave and learn about God, they will learn first of his great mercy: how God will forgive sins and will remember these sins no more. Men from all walks of life will be included (the wicked and unrighteous, too), as mentioned in Isaiah's prophecy, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55:7) God's great mercy was recognized by King Hezekiah,

who spoke in appreciation of God's sparing him from death, saying, "Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." (Isa. 38:17) In so doing he was prophesying of the time of God's kingdom and the resurrection, and of how God will indeed cast the sins of all mankind behind his back to remember them no more.

We can't even begin to comprehend the magnanimity ascribed to our Heavenly Father in these Old Testament scriptures. God has suffered much wrong throughout the centuries of man's existence. Think of all the wrongs suffered by God through blasphemy—tortures, atrocities, and murders performed in his holy name—the defamation of his character, attributing to him what no one would do to his own children by claiming that he is the Author of eternal torment. These gross injustices attributed to him make us wince with pain. Yet Jesus plainly said that God is kind to the "unthankful and to the evil" when in Luke 6:35-37 he told us: "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven."

Jesus himself was the perfect reflection of the Father. He has "shown us the Father" by his personal example, and we should follow his steps. The Apostle Peter sums up the example of Jesus well when he writes: "For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was

guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”—I Pet. 2:19-24

Though the words Jesus is said to have spoken on the cross, “Father forgive them; for they know not what they do” (Luke 23:34) are not found in the oldest manuscripts, they represent a spirit which Jesus manifested throughout his earthly pilgrimage.

One of the most outstanding and moving scenes of forgiveness is found in the Old Testament. The incident involved the attitude and disposition of Joseph, a picture of our Lord Jesus. The story of Joseph weaves through several chapters of Genesis (from the 37th chapter to the 47th chapter). Joseph was hated by his ten older brethren, who, when overcome with anger and jealousy, conspired to kill him. Instead, they sold him to a caravan of Ishmaelites headed for Egypt. We learn later in the narrative (42nd chapter, 21st verse) how Joseph, stunned by this display of malice and animosity on the part of his brethren, had pleaded with them. But they ignored his pleas. Nevertheless, Joseph survived this terrible experience, and God was with him. He rose to great prominence in Egypt.

Years passed, and Joseph’s brothers were sent by Jacob to Egypt to purchase grain because of the widespread famine in the land. Unknowingly they found themselves dealing with Joseph, who was governor and in charge of all grain sold to the people of the land. Joseph recognized them. He questioned them extensively, accusing them of being spies, and he even imprisoned them for three days. But finally he gave them the grain, holding Simeon hostage, and making them promise to bring Benjamin to Egypt to prove that they were not spies. His brothers must have sensed a retribution was forming against them because of what they had done to

Joseph, and they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." (Gen. 42:21) They spoke in Hebrew and did not think that the governor understood them. But he did and was so moved by their confession and change of heart that he turned away from them to weep.

Joseph did not reveal himself to his brothers at that time but forced them to bring Benjamin to Egypt. This caused great distress to Jacob, who was fearful of losing Benjamin. Both Joseph and Benjamin were his youngest sons, children of Rachel, whom he had loved so very much. Joseph and Benjamin were close as brothers because of these circumstances. Hence, when Benjamin came to Egypt and Joseph saw him, his heart yearned so much for his brother, whom he loved, that he went to his chambers to weep.

When the time came for Joseph to reveal himself to his brothers, he dismissed all the Egyptians in his house and wept aloud. His brothers were dismayed at knowing that this man was Joseph, because they had ill treated him; and now that he had great power they were fearful. But Joseph made it plain that he could see beyond the hate and malice of his brothers and knew that God's hand was in those events which befell him, saying, "So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." (Gen. 45:8) Finally convincing his brothers that he was indeed Joseph, he fell on Benjamin's neck and wept; and Benjamin fell on Joseph's neck and wept. Such display of emotion would be expected between these two brothers. His other brothers could not expect such a demonstration of love and emotion toward them. But Joseph did not stop there. As the Scriptures tell us, "Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him." (Gen. 45:15) Such forgiveness is rare. Forgotten was the hate and malice of his brethren; forgiveness was complete.

This disposition of forgiving and forgetting which God and Jesus have revealed to us and which is illustrated by this example of Joseph should be helpful to us. Forgiveness is not merely of the lips but of the heart. It is the manifestation of love. Let us cultivate it, even as admonished by the Apostle Paul in Ephesians 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."



"God Is Love"

"He first loved us."—I John 4:19

From only one standpoint can divine wisdom and love be discerned in connection with the history of mankind. It must include the age about to be ushered in—the period of Messiah's reign of righteousness. This will be the time when every member of Adam's race, sharing the penalty of sin and death because of inheriting his weaknesses, will be set free from these; the time when the full knowledge of the glory of God shall be granted to every human being, and when a full opportunity will come to each, by obedience, to gain life everlasting. The lesson thus far taught is the goodness and the severity of God—his goodness in bringing us into being and his severity in the punishment of father Adam's willful transgression; also to both men and angels, justice—unswerving justice. The next lesson to be taught to God's intelligent creatures is that God is love. The foundation for these lessons is already laid in the ransom sacrifice of Jesus, through and on account of which he becomes the world's Redeemer and Restorer. A few can believe this message by faith; but not many have the ear of faith or the eye of faith. Only the saints are able to appreciate this great fact at the present time. That which is now secret and understood by only a few is shortly to be made manifest to every creature in heaven and in earth. □

Is There Really a Hell?

“Thou wilt not leave my soul in hell [sheol]; neither wilt thou suffer thine Holy One to see corruption.”—Psalm 16:10

“THE sorrows of death compassed me, and the pains of hell [sheol] gat hold upon me: I found trouble and sorrow.”
—Psalm 116:3

“Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.”—
Matthew 7:13

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [sheol], whither thou goest.”—Ecclesiastes 9:10

“I will ransom them from the power of the grave [sheol]; I will redeem them from death: O death, I will be thy plagues; O grave [sheol], I will be thy destruction.”—Hosea 13:14

Yes, there really is a hell, but the hell taught in the Bible is not a place of fire and torment as taught in Dark-Age theology, even though this error, which dishonors the name of our living God and Creator, is still believed by some sincere people. According to the Bible, hell is the condition of death—a sleep from which there will be a resurrection, an awakening, in God’s due time.

To illustrate the meaning of hell we need only to take a word in the Hebrew Old Testament and match it with another word in the Greek New Testament. The Hebrew word is **sheol**, the Greek word is **hades**. These two words mean the same thing. We know that this is the case, because the Apostle Peter, under the inspiration of the Holy Spirit, in one of his sermons, quoted from the Old Testament the verse of

Psalm 16:10, where the word “sheol” is used. In quoting this passage, the Apostle Peter used the Greek word “hades” to translate the Hebrew word “sheol.” The text reads, “because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.” (Acts 2:27,31) In comparing this scripture with Psalm 16:10, we find that both the Old and New Testaments use the word “hell.” Did Jesus go into a hell of fire and brimstone when he died? Surely not, but he did go into death, the Bible hell; and after his resurrection he said, “I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.”—Rev. 1:18

This statement of truth helps us to understand God's great plan of redemption for all those who have died since Father Adam's disobedience. I Corinthians 15:22 reads, “For as in Adam all die, even so in Christ shall all be made alive.” How thankful we are that Jesus did go into the Bible hell, into death, as a corresponding price for Adam and thus obtained the right to unlock the great prison of death and set the captives of death free in the resurrection of the dead!

To understand this subject more fully we quote Revelation 20:13,14: “And 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 their works. And death and hell were cast into the lake of fire. This is the second death.” Here we learn that hell will give up its dead in the resurrection, and after this it will be destroyed. The lake of fire is an illustration of destruction; there will be no resurrection from the second death.

Another text that helps us to understand our subject is Romans 6:23. “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

We rejoice in the knowledge that those in the Bible hell will come forth in the resurrection to receive an opportunity for everlasting life through the reign of Jesus Christ, who redeemed them by his death on Calvary. □

Encouraging Letters

The Truth Is Beautiful

Dear Friends of The Dawn: We received your notice of the expiration of our Dawn subscription. Please find enclosed check to cover another year. We do appreciate and enjoy the good news that we receive in The Dawn magazine. We listen to "Frank and Ernest" on our radio, and this is our church. We see and hear so many false things on radio and TV, and to hear the truth is beautiful. Thank you, and God's richest blessings upon all of you. Sincerely.—CO

Likes Our Messages

Dear Brothers: Please send me your booklet "Hope Beyond the Grave" and "Life After Death." I like your messages, and especially the time—early in the morning. Thank you!—CA

Eager to Spread Message

Dear Dawn Friends: I still receive my copy of The Dawn every month, and I can hardly wait for it to come so I can read it. I don't get to watch The Bible Answers program any more, as they took it off television here. I miss it so much. I work in a roadside fruit and vegetable

market, and I think it would be nice to have some free literature that people could pick up if interested. I wish I could tell the whole world about God's plan for us! Please send me the booklet.—OH

Thankful Reader

Dear Friends: The enclosed check is to be used wherever you think best. I have been reading The Dawn for almost 25 years and certainly thank the Lord for the wonderful understanding I have received over the years from it. May God continually bless you for the work you are doing! Please send a copy of "Hope Beyond the Grave" and "When a Man Dies" to the address below. Your friend in Christ.—OH

Rediscovered the Truth People

The Dawn: Being a printer, I am quite sure you cannot furnish The Dawn one year for \$1.00, so I am enclosing \$12—one for each issue of The Dawn, as I am quite sure it is worth that to me. I am 83 years old and am one of the few left who was at Bethel on Columbia Heights in Brooklyn with Brother Russell. I was there when he died. Perhaps there is someone at The Dawn

who will remember the little print shop in one room in the Bethel basement. I was the printer in that one-man shop! May your faith in knowing you are right keep you going to the end, which does not seem to be very far off. Sincerely.—MD

Now Appreciates Program

The Bible Answers: Would you please send me the booklet "God and Reason." I would also like each one of the booklets for each Sunday's message from the first of this year. I watch you frequently and am now beginning to look forward to your program. Sincerely yours.—CA

Impressed

Dear "Frank and Ernest": Please send me the "God and Reason" information. I heard your program on radio and was very much impressed with the relaxed and straightforward manner in which you made your points of view. Truly a believer in Christ.—FL

Studying Old Testament

Dear Sirs: Please send a copy of "The Future of Israel and the World." We just listened to your telecast and were very much interested in your discussion. Our church school class is studying the Old Testament,

and this brochure will be a worthwhile tool. Thank you for your offer. Sincerely.—AR

Such Consolation

Dear Friends: Please send me a few copies of the booklet "Hope." It was such a consolation to me, and I have given copies to friends. I have not read "God and Reason." Please enclose a copy of that. Thank you. Sincerely.—IN

Program Informative

Dear Friends: I'm glad you have such an informative program on the tube. Also, I am interested in your booklet "Why God Permits Evil." May God be with you and yours.—OH

Wants More Knowledge

Dear Sirs: I listen to your program every Sunday morning and get comfort and help from it. This time you offered "Hope Beyond the Grave." I would like very much to have you send me that booklet, having lost my husband and a son, and not knowing what the answer would be for them. Thank you.—NH

Wants Scriptural Answers

Dear Sirs: It seems I should say, "Dear friends!" I have just listened to your program. It was truly wonderful, inspiring, and intellectual. I shall appreciate

getting your booklet, "Hope Beyond the Grave," scripturally answered, which you offered on TV this morning. I certainly look forward to hearing your future programs. Thanks! Very truly yours.—AR

Helped by Literature

Dear Dawn Workers: Please find enclosed a contribution to The Dawn. This is one way I can help a little. The Bible is explained so beautifully, and your literature is so interesting and helpful to read. May God bless you in your work. Sincerely.—Canada

To Share with Class

Dear Sirs: Please send me 30 copies of "Archeology Proves the Bible." I would like to share these with other science students in my science class. Sincerely.—MN

FILM SERVICE STILL MUCH APPRECIATED

Religious Academy Request

Dear Sponsor: We would like to borrow the following prints of your 16mm sound films entitled "Archeology Proves the Bible" and "Creation or Evolution," also "Unto Us a Child Is Born." We greatly appreciate this fine service you offer to schools. Sincerely.—HI

Most Wonderful Program

Gentlemen: Just watched your most wonderful program, which was aired on Boston's TV Channel 5, discussing "Hope Beyond the Grave." Will you please send me a copy of your booklet. Thank you.—MA

Church School Learned Much

Gentlemen: We learned a lot of things we were not aware of. Good film! And thank you for sending it so fast.—NC

Students Get New Viewpoint

Dear Sirs: "God and Science." Many things that scientists once taught and which students felt were in conflict with the Bible have now turned out to be in keeping with the Bible.—2 showings; 250 present.—AL

Students Gain Greater Insight

Dear Sirs: We have the film "God and Science" and our show date was today. I would love to show this film to another group of students next Wednesday, if you will allow us to extend our time for returning it. It will be returned on the following day. Thank you kindly for your services to us. We appreciate your films so much, and I am sure our students have a greater insight because of

them. You are doing a great work, and I wish you God's blessings on your service to others.—WI

Films for College Cable Use

Dear Sirs: We would like to borrow a print of three of your 16mm sound films for possible air use on our college cable television station. We are a nonprofit cable system broadcasting in our area. The films we wish are "Hope for a Fear-Filled World," "Armageddon, Then World Peace," and "Israel in History and Prophecy." Thank you for the service.—MO

Christian School Sees Film

Gentlemen: We certainly appreciated your prompt response in sending to us your film on "Life After Death." It was a good quality film that was easy to use, and we do appreciate the fact that you have made these films available at no cost to our schools. Thank you again for your kind consideration. Sincerely yours.—PA

Enjoyed at Church Home

Gentlemen: A few nights ago the Rotary Club met in the Methodist Home here and gave us a very interesting program on "Archeology Proves the Bible." They told us about a booklet we

could receive by writing for it. I would like to have two copies of it—one for myself and one for another member of the home. We will appreciate this book very much. Yours truly.—NC

Nursing Director Interested

Gentlemen: I am very interested in receiving a copy of "Life After Death," mentioned at the end of a film recently shown at our facility entitled, "In Search of an Answer." Thank you for your ministry, and for this booklet. Sincerely yours.—OR

Social Worker Interested

Dear Sirs: We showed our elderly people a 16mm film entitled "Search for an Answer," prepared by the Dawn Bible Students Association. At the end of the film it was suggested that the booklet "Life After Death" could be had by writing to you. If the offer is still valid, may we have six copies, please? Sincerely.—WI

Teacher Requests Booklet

Dear Sirs: Our Indian school is using your film "The Inspired Word of God." Offer was made of a booklet entitled "Archeology Proves the Bible." I would very much appreciate receiving a copy of it. Thank you. Sincerely.—SD

Your Questions

The Inspired Apostles

If the apostles were “unlearned and ignorant men,” as stated in Acts 4:13, how could they have written the New Testament?

THIS appraisal of the apostles was made by the rulers of Israel and would therefore represent their viewpoint. It is true that some of the apostles were fishermen and hence were not as highly educated as were Israel's doctors of the Law. Matthew had been a tax collector and probably had a fair degree of education for his day. Later Paul became one of the apostles, and certainly he was well educated.

The word “ignorant,” in the expression “unlearned and ignorant men,” translates a Greek word, the literal meaning of which is “private,” or “a private person.” This might denote that the religious rulers of Israel looked upon the apostles as deceived individuals who had embarked on a mission without support of the organized religion of their day. This in itself, from the standpoint of Israel's religious rulers, would make the apostles seem very ignorant.

This is borne out by the text, which reads: “When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.” (Acts 4:13) Here were bold men and courageous, yet they had no powerful organization to support them. It was difficult for their accusers to understand this.

Getting back to the question concerning the writing of the New Testament, high degrees of learning were not needed for this. Like the prophets of old, the apostles wrote under the inspiration of the Holy Spirit. By his Spirit the Lord guided them in all that they said and wrote. This means that when we read their writings, we are actually reading the Word of God.

Not Christ's Kingdom

Since communists have liberated many from old superstitions, are they the beginning of the new social order under Christ?

NO! WHILE it is true that the communists have exposed some

of the superstitions of the past, they look upon all religion, including the Gospel of the kingdom, as being merely superstition. To them the Bible itself, the Word of God, is superstition. This being true, we could hardly say that the communists represent the beginning of Christ's new social order.

Christ's kingdom will be composed of two phases, one spiritual and invisible to man, the other earthly and visible. Those participating in the earthly phase of the kingdom of Christ will, in reality, serve as the representatives of its spiritual rulers. The preparation of those who will serve in these two phases of the kingdom has been going on throughout the entire six thousand years of human experience.

Christ Jesus will be the supreme Head in this kingdom—the "King of kings and Lord of lords." When raised from the dead, he was exalted to the express image of his Heavenly Father, whom "no man hath seen, nor can see."—Heb. 1:3; I Tim. 6:16

Jesus and his church will be the spiritual ruling house of divine sons, and they will exercise their power and authority through human representatives. Jesus explained that

these would be "Abraham, and Isaac, and Jacob, and all the prophets,"—the ancient servants of God, in other words. (Luke 13:28) These, like the followers of the Master, were thoroughly tested. Through these tests they proved worthy of the great responsibility which will be placed upon them as the human representatives of the kingdom.

God's ability to raise the dead is what makes this arrangement for the kingdom possible. The Ancient Worthies, having demonstrated their fidelity to God and to righteousness, fell asleep in death. But, as Paul explains, they are to be brought forth in a "better resurrection"—better in the sense that they will immediately be restored to perfection. (Heb. 11:35) Thus the human representatives of the kingdom will be fully qualified to administer the kingdom laws.

Through these wonderful kingdom arrangements, the knowledge of the Lord will be caused to fill the earth. (Isa. 11:9) This will quickly destroy all the superstitious notions of the Dark Ages which have helped to fill human hearts with fear. It will also destroy all the idol worship of the heathen. One of the prophecies pertaining to this states that then the Lord

will "turn to the people a pure language [or message of truth] that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8,9

It will then be a case of destroying not all religion but only those aspects of religion which misrepresent the true God of love and lead the people away from him instead of closer to him. With the truth concerning God filling the earth, we believe it reasonable to suppose that the vast majority of mankind, including the communists, will accept it and rejoice in it.

Jesus' Prehuman Existence

Please explain Jesus' words recorded in John 8:58—"Before Abraham was, I am."

THIS is simply Jesus' way of saying that he had a prehuman existence. A prophecy of Jesus' birth confirms this. It reads: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."—Mic. 5:2

The Apostle Paul wrote concerning Jesus, saying: "Who is the image of the invisible God, the firstborn of every creature: for by Him were all things

created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him: and He is before all things, and by Him all things consist."—Col. 1:15-17

John refers to Jesus in his prehuman existence as the "Logos"—translated "Word" in the King James Version. In this reference a literal translation of the Greek text reads: "In a beginning was the Word, and the Word was with the God, and a god was the Word. The same was in a beginning with the God. All things were made by him; and without him was not anything made that was made."

This association of the Logos with Jehovah, the Creator and our Heavenly Father, is indicated in the Genesis account of creation by the use of the plural pronouns "us" and "our." "God said, [to the Logos], Let us make man in our image, and after our likeness." It seems clear from these inspired statements of the Bible that the Logos was the only direct creation of God. Jesus refers to himself as the "beginning of the creation of God." (Rev. 3:14) He was associated with the Father in all the remaining works of creation. □

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			E. PENROSE	
New Haven, CT	Jan. 21	St. Petersburg, FL		Jan. 14
K. NAIL			J. TATE	
Philadelphia, PA	Jan. 21	Sayville, NY		Jan. 7
G. PASSIOS				
Paterson, NJ	Jan. 21			

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL			R. E. ROBINSON	
Newport	Jan. 20	Reigate		Jan. 14
Dewsbury	Feb. 3	Latchford		March 31
Latchford	17			
Reigate	March 18			

SUBSCRIPTIONS and LITERATURE

—70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.

RECORDED LECTURE SERVICE—
Cassettes and Tapes on Loan for the British Isles only—15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.

Weekly Prayer Meeting Texts

JANUARY 4—Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—Psalm 27:14 (Z. '96-162 Hymn 313)

JANUARY 11—His Word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.—Jeremiah 20:9 (Z. '01-151 Hymn 261)

JANUARY 18—Not slothful in business; fervent in spirit; serving the Lord.—Romans 12:11 (Z. '91-9 Hymn 309)

JANUARY 25—Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.—Matthew 6:34 (Z. '98-44 Hymn 300)

Conventions

PHOENIX, AZ, Dec. 30-Jan. 1—Valley Garden Center, 1809 N. 15 Ave. Mildred Enteman, 542 W. Southern Ave., Phoenix, AZ 85041. Phone: (602) 276-3267

CHICAGO, IL, Dec. 30-Jan. 1—Richards High School, 10601 S. Central Ave., Oaklawn, IL. Mr. Ted Marten, 2033 Busse Hwy., Des Plaines, IL 60016

ST. PETERSBURG, FL, Jan. 14—Heilman Mobile Home Park, 8300 Seminole Blvd. (Alt. 19), Seminole, FL. Mrs. Lloyd Hagensick, 518 - 81 Ave. N., St. Petersburg, FL 33702. Phone: (813) 577-7106

PALO ALTO, CA, Jan. 27, 28—Masonic Lodge, 651 Roble Ave., Menlo Park, CA. Mrs. M. S. Blicharz, 104 Vista Del Monte, Los Gatos, CA 95030

CHICAGO, IL, Jan. 28—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst, IL. Mr. John Trzyna, 4614 N. Potawatomie Ave., Chicago, IL 60656

DETROIT, MI, Jan. 28—Redford YWCA, 25940 Grand River. Mr. Edmund Blicharz, 20820 Audette, Dearborn, MI 48124

FULLERTON, CA, Feb. 3, 4—YWCA, 321 N. Pomona Ave., Fullerton. Carol Herz, 2130 Hillsboro Ave., Los Angeles, CA 90034

SACRAMENTO, CA, Feb. 17, 18—University Faculty Club, Davis. Mrs. E. F. Lankford, 6000 - 19 Ave., Sacramento, CA 95820

OKLAHOMA CITY, OK, Feb. 25—1213 Warren Pl., Oklahoma City, OK. Faye Savage, 1213 Warren Pl., Oklahoma City, OK 73107

Obituaries

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

Sister Elizabeth Wazny, Melrose, Manitoba (Polish Ecclesia)—September 1.

Sister Mary Tomala, Cleveland, OH (Polish Ecclesia)—November 7. Age, 75.

Brother Peter Thomassen, Paradise, CA—November 15. Age, 73.

Brother Marston Chandler, Portland, OR—November 16. Age, 84.

Brother John Mihalovich, formerly Clifton, NJ (Polish Ecclesia)—November 16. Age, 87.

Brother Tunis Gery, Phoenix, AZ, Ecclesia—December 12. Age, 71.
We appreciate information concerning any brethren to be included in this list.