

The Dawn

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Highlights of Dawn

CREATION, Part 3

In the mathematical progression of population doubling, starting with two, it takes:

*6,000 years to produce 4,000,000,000—approximately the
earth's population today*

7,000 years to produce 64,000,000,000

1,000,000 years——unthinkable!

So let's be reasonable when we consider the years involved in:

"The Generations of Adam"

UNLIKE the fantastic guesses of the scientists, which vary by millions of years, the Bible furnishes definite information concerning the exact date on the stream of time when the first human pair were created. The Bible is the only historical record in the world which begins with the first man, gives his name, the time of his creation and death, and traces his descendants, giving their names and ages in successive links of chronology for nearly four thousand years—or until a point of time at which secular history becomes reliable.

As an example of unreliable guesses, which the thoughtless might consider scientific, we recall an incident of more than fifty years ago. At that time the skeleton of a man was found in a former bed of the Mississippi River. At once some geologists began to calculate how many thousands of years might be indicated by the many feet of silt, slime, etc., covering the skeleton, as they fancied they had discovered a very valuable sample of a prehistoric man. Later, however, several feet below the skeleton, parts of a flatboat such as was used on the Mississippi less than fifty years before this, were found. This naturally complete-

ly upset the calculations of the geologists and relieved mankind of another proof that man has been on the earth for hundreds of thousands, perhaps millions, of years longer than taught in the Bible.

In no field of true science have there been any discoveries which disprove the age given to man by the Bible. Evolutionists realize, of course, that unless they can show that man has been on this earth for hundreds of thousands of years, then their theory that he has reached his present heights through 'slow, infinitesimal steps of perpetual progress' cannot be supported by circumstantial facts. It is therefore quite a habit with evolutionists to make arbitrary statements regarding the age of fossils which they may discover, with the result that a credulous, unsuspecting public takes for granted that they know what they are talking about, that they have established these ages scientifically, hence they should not be questioned.

But when one inquires for the proof, he generally finds that it rests upon little more than that some writers have said so. And the reason they have said so is that they have been trained from infancy in the Darwinian idea that man is a creature of remote antiquity, and they automatically try to confirm it.

But the fact is, as every archaeologist well knows, that all indisputable relics of human history vanish when we push our researches backward much more than 6,000 years. There is not a scrap of authentic human history, from any part of the earth, that dates farther back than about six millennia. Why is this? If it be true that men have been on this planet for hundreds of thousands of years, or fifty thousand, or even for twenty thousand years, we certainly ought to be able to find unquestionable human records which can be shown beyond doubt to be far older than these mere sixty centuries.

Furthermore, if it be true that earliest man had not evolved to the present level of intelligence and culture, when the human record does begin it should give evidence of a very primitive race in a state of semi-barbarism. This is the theoretical

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picture which has been presented to us ever since our early grammar school days. And naturally we had reason to expect that some day the archaeologists would confirm it.

But what have they actually found along this line? Anthropologists have long known that the evidence points to Mesopotamia as the very 'cradle of civilization'. It is here that authentic human history first begins; and from that region the human race overflowed into Assyria and the Aral-Caspian basin, thence to Europe, India, China, and elsewhere, while some crossed the Arabian desert into Palestine and Asia Minor, or else traveled around Arabia by water, into Egypt.

For this reason, Mesopotamia is a land of special interest to archaeologists. The explorers have dug through layer after layer of debris, representing the accumulations of long centuries of human habitation, and finally have reached virgin soil, below which no human relics are found. In other words, the basic virgin soil, in this Mesopotamian cradle of civilization, represents the advent of human habitation there.

These earliest records begin quite suddenly, and at a depth that indicates an age of not more than 6,000 years. They also show that man, at that very early time, was possessed of unusual intelligence and skill and was enjoying a high state of civilization, even superior to that of later times. In other words, the excavations reveal that man has fallen, instead of having gradually evolved to ever greater heights of civilization.

The late Professor Palmer Hall Langdon, of the Institute of Metals, London, upon his return from extensive work in Mesopotamia in 1929, described his finding of a great "flood deposit" at a considerable depth, and of the layers below it, which contain relics of the civilization that thrived there before the event. We quote from an article in the London **Times**:

"Below this Flood layer was another, thirteen feet in thickness. In the lower part of this stratum were found the remains of brick buildings, which had been abandoned and silted up for many feet . . . in which were brick tombs. . . . This layer thus represented two periods—the earlier, when, after these buildings had been silted up, these shafts were sunk into it for the great tombs. Both periods had come to an end before the Flood layer was deposited, which is found extending unbroken over the whole site. In this layer (below the Flood layer) were found a number of objects of copper, silver and gold, stone bowls, and a quantity of plain unpainted pottery. At its base was another thin deposit . . . which Professor Langdon dates tentatively at 4000 B.C.

"Below this thin layer came another, three feet in thickness. In this were foundations of buildings, paved streets, as well as flint implements, stone vessels, and a larger number of beaker-shaped pots, all unpainted. No copper or metal of any kind was found in this layer. At the bottom of this layer, exactly on the present sea level, is a thin layer of mud, which Langdon dates provisionally at 4200 B.C. Even below this thin mud layer were found some pottery of exquisite designs, more beautiful than the pottery of later times, and painted in various colors. After this came the virgin soil, below which there were no remains."

Professor Ladd, of the British Museum, who made a careful study of the relics and handicraft of earliest man as found in this ancient cradle of civilization, observed in his book on the history of Ur that the farther down the excavators go, the better become the specimens; and that the pottery found in the most ancient layers just above the virgin soil is the neatest and most

artistically colored of all, and that the unpainted pottery made in later times is quite crude in comparison.

The foregoing discoveries of archaeologists not only indicate that earliest historical man was a better artisan than man of later times, but they also show that man did not exist in this cradle of civilization prior to about 6,000 years ago. If men had been there for many thousands of years before that time, why is there no record of them? And if they had gradually evolved to the height of civilization which they then enjoyed, where are the relics which show that gradual evolutionary progress?

Another problem which Darwinists have never been able to explain away is this: If man has been on earth for hundreds of thousands of years, or even for twenty thousand years, multiplying as usual during all that time, why is the planet so sparsely populated? At the present rate of increase it would not have taken long to amass a population of five billion—even after making allowances for destructive wars, famines, and pestilences. Why, then, do we not have far more than five billion people now on earth if humanity has been multiplying here for as long a period of time as Darwinists claim?

The average rate of increase of various nations and races during a given period of time is not so very difficult to compute.

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Some peoples, of course, have had more hardships than others, which has limited their increase; but it should be possible to strike a fair average and thereby approximate what the increase of the entire human family should be during sixty centuries. Dr. Williams, in his "**Evolution Disproved**," mentions the example of the Jewish people. Perhaps no race has experienced greater hardships throughout the centuries than they have suffered. Hence their known rate of increase, under such unfavorable circumstances, should furnish a conservative clue as to what the average rate of increase of the world at large should have been during the 6,000 years since the actual dawn of human history.

If Jacob had lived sixty, instead of thirty-eight, centuries ago, could he within that time have propagated a race which now would number 5,000,000,000 souls—approximately the world's present population? If so, then why could not Adam have done precisely the same thing? If, starting with one human pair, it would be possible in sixty centuries to produce a generation of five billion people, such as exists on this earth today, that would dispose of the necessity of insisting upon an extreme age of the human race, at least on that score. Let us now see what Israel's average rate of increase has been since Jacob's day.

Jacob, the grandson of Abraham, was the father of the Jewish nation: his twelve sons were the heads of the twelve tribes of Israel. Jacob was born about 1900 B.C., or a little over thirty-eight centuries ago. The 1935 Jewish Yearbook estimated the number of Jews throughout the world at that time to be about seventeen millions. It is a simple problem in mathematical progression to determine at what rate the house of Jacob had increased to produce that number.

The number 2, doubled successively for only twenty-four times, i.e., 2, 4, 8, 16, 32, etc., yields a sum of about seventeen million. Evidently, therefore, the Israelites had doubled their population about twenty-four times during the thirty-eight centuries since Jacob's day. This would be one doubling every 160 years, approximately. If Israel, throughout the centuries of

repeated servitudes, dispersions, and pogroms, could double its population every century and a half, it would seem that all other people should have been able to do as well. Certainly the entire world must have been able to double its population at least once every two centuries, if Israel could do it every 160 years.

If, according to Bible records, Adam and Eve were created a little over 6,000 years ago, and the world's population has doubled once every two centuries (which is even slower than the persecuted Jews had multiplied), then there have been about thirty-one doublings since Adam's day. And if we take the figure 2, and double it for thirty-one times, it yields the number 2,147,483,808, which, in fact, was approximately the population of the world in the year 1930. By the year 1976 this figure had again doubled, to about 4,000,000,000 people.

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Now, if man has been multiplying on this earth even for 50,000 years, or longer, why does not the world have a greater population than five billion today? Even if we take the more conservative estimate of the earth's population doubling every two centuries, and then add 1,000 years to the length of time the Bible shows that man has been upon this planet, it would allow for five doublings of our population of approximately 5,000,000,000. This would mean that if man has been upon the earth 7,000 years instead of the 6,000 assigned by the Scriptures, there should now be 64,000,000,000 people living here, instead of a mere 5,000,000,000.

Think, then, of the "living room" problems that would have to be faced if man had been multiplying on the earth for 50,000 or 1,000,000 years! It staggers our imagination even more when we think of the crowded conditions which would have developed long ago on every continent and island of the earth if mankind had been multiplying for 1,000,000,000 years, as some would have us believe! Truly, the Bible stands corroborated by plain statistics and common sense, while the wild guesses of the evolutionists have neither science nor reason to support them.

This facing of population facts is thought-provoking from still another standpoint, because it raises the question of how much longer the human race can continue to have room for its natural expansion. The Bible alone solves this problem. It reveals that the commission God gave to the first human pair to propagate their species was limited to the filling of the earth with their offspring. This means that by a divine overruling the increase of population will cease at exactly the proper time.

As found in an earlier chapter, it is the Creator's plan to restore the dead to life upon this earth. And it is a singular fact that while in a few more years at the present rate of increase the earth would be overcrowded with human beings, yet, at this present point of time there is still room for the living generation as well as for all who have died in the last 6,000 years. We are now at the threshold of the kingdom of God on earth, when his

divine purpose for man is about to be consummated. His timing has been perfect. There is still room for all, the living and the dead, who will obey the laws of his kingdom and thereby be privileged to live forever, while in another thousand years, or less, there would not be room enough on earth even for the living.

Evolutionists, in their anxiety to assign a fabulous age to mankind, have grasped at every straw of evidence to prove their contention. Failing in their efforts to find skeletons of men farther back in geologic times than the Quarternary, or modern era, they have gathered up a few oddly chipped stones (called eoliths) which have been discovered in Pleistocene, Pliocene, Miocene, and other lower strata; and in those very early geologic times—on the assumption that these peculiar stones must have been chipped by human hands.

Now if these ancient eoliths were symmetrical or uniform in shape, like Indian arrowheads, for example, then they would indeed constitute very strong evidence that some intelligent, tool-using creature must have made them back in remote geologic times. But the fact is they are so crude that the scientists themselves are by no means agreed that they represent the handiwork of man, many geologists contending that they are simply pieces of stone which have been broken into peculiar fragments by the forces of nature—by earth strains, pressures, landslides, frost, water, and ice flows, or other natural means—all of which could have happened during the long geologic ages before the advent of man.

Concerning the present-day scientific discussion relative to these eoliths, we quote the following from "**Corridors of Time,**" Volume I, page 89, published jointly by Oxford and Yale Universities:

"The best known type of eoliths is that found in considerable numbers by the late Benjamin Harrison on the plateaux near Ightham in Kent. . . . Since then they have been found on many sites, and in gravels of varying ages; and the

students of early man are divided into two camps as to their artificial origin. They have many enthusiastic supporters; but their artificial nature has been vigorously denied by Boule, Macalister, Hazzledine, Warren, and others."

And, on the same page, mention is made of some eoliths found a few years ago at Thenay, imbedded in Tertiary strata, which Bourgeois loudly heralded as specimens of human handicraft dating back to hundreds of thousands of years ago. But concerning them, this recent, careful, authoritative Oxford and Yale treatise declares that "today few, if any, believe them to be the work of man."

In the early layers of the Quaternary, or modern era, we do, of course, find many chipped stone implements such as arrows, spearheads, and hammers, which certainly were formed artificially by human hands. But it is doubtful that any of these can be shown to date farther back than 6,000 years, although the evolutionists often try to place them back to ten or twenty thousand years, at least. These modern stone implements are called neoliths; and the period in which they were made has been called the Neolithic, or New Stone Age, to distinguish it from the Eolithic, or Old Stone Age—and each of these ages is variously subdivided in the textbooks.

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The well-shaped neoliths of more modern times are indisputably of human origin. The existence of such primitive stone implements, however, by no means indicates that the men who made them were of a very low order of intelligence. Rather, they prove the resourcefulness of those early men. Regardless of their intellectual capacity, it naturally took time for them to learn how to make implements out of smelted metallic ores.

But men actually mastered that art very early also—so early, in fact, that the so-called New Stone Age has now become pretty much of a myth; for bronze and iron were being used by some men almost from the beginning of the actual Neolithic period. In substantiation, we quote again from "**Corridors of Time**," Volume IV. On page 1 of this volume we read: "It is known that the finely chipped flint arrowhead, long held to be neolithic, was used by people in the early days of metal. . . . The Neolithic Age is thus losing its distinctness."

All this is in harmony with the Genesis account. Although man undoubtedly had to form stone implements at first—just as any man of today would have to do were he suddenly stranded like Robinson Crusoe on an uninhabited isle—yet it was not long after man's creation until he also learned how to work in metal. Genesis 4:22 tells us that Tubal-cain, who was only the seventh generation from Adam, was "an instructor of every artificer in brass and iron."

Archaeologists are now discovering the metallic handiwork of these early men, and some of it is remarkable. Says Professor Ladd, in "**History and Monuments of Ur**," "Those works of art which astonish by their beauty, belong not to the last but to the first ages." Thus does modern research continue to confirm the Biblical story of creation and to refute the fabulous conjectures of the evolution school, which has long taught the libelous error that our earliest human ancestors were ignorant, apish lowbrows, who lived anywhere from 50,000 to 1,000, 000,000 years ago.

"Frank & Ernest"

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Geologic Strata Not Convincing

Computing the age of fossil remains by the depths or nature of the strata in which they are discovered is by no means accurate. There have been so many local disturbances to the terrain in all parts of the earth throughout the ages that it is impossible to compute geologic time by mere depth, even though the age of the same depth of earth in the immediate locality may be relatively known. For this reason the discovery of an excavator should be checked by a geologist before the earth immediately surrounding it has been disturbed; otherwise the real significance of the find may never be known. And even a trained geologist often makes miscalculations.

Assuming that certain fossils were found lying in strata which geologists would call Pleistocene, still this would not definitely establish the age of those particular fossils, for the reason that the age of the Pleistocene layers is not the same in all parts of the globe—in one region they may be ancient, while in another region, where the local conditions were vastly different, they may have been laid down much more recently.

None of the geologic strata are continuous throughout the earth, nor are they uniform as to age; notwithstanding the fact that some geologists still carelessly speak of the Pleistocene Age, the Devonian Age, the Carboniferous Age, the Silurian Age, etc., as though each universally refers to a definite period of time, and thus lead laymen to suppose that the successive layers which have been given these names bear the same age wherever found. Such descriptive carelessness has caused much confusion among laymen, and has led to a generally popular misunderstanding on the subject of 'geologic times'.

The fact is, no geologist can determine the age of a given stratum in one part of the earth merely by reference to the estimated age of a corresponding stratum in another part of the globe. Hence, when fossils are found in the same geologic strata in different countries, or even in the same country, that is, in strata bearing the same geologic name—Pleistocene strata, for example—but lying in different regions, it by no means follows that the respective fossils are of the same age; for the different parts of the strata in which they lie may not have been deposited contemporaneously, even though these strata have been given the same relative name or classification. None other than Professor Huxley, Darwin's leading exponent, warned about this very thing. In his "**Geologic Essays**" he makes this statement:

"Sir Henry de la Beche adduces conclusive evidence to show that the different parts of one and the same stratum having a similar composition throughout, containing the same organic remains, and having similar beds above and below it, may yet

differ to any conceivable extent in age. . . . For anything that geology and paleontology are able to show to the contrary, a Devonian flora or fauna [vegetable or animal fossil] found in the British Isles may have been contemporaneous with Silurian life in North America and with a Carboniferous fauna and flora in Africa."

The age of any level at which fossil remains may be found is estimated by a wholly arbitrary geologic scale, based upon the present rate of terrigenous deposits in certain localities. And because under ordinary modern conditions, sedimentation takes place slowly, the prehistorians assume that this rate has been uniform throughout terrestrial history. They seem to disregard the fact that under flood or catastrophic conditions the rate of deposit is vastly accelerated.

Thus in the Somme Valley, where it is now known that the forests disappeared only a few centuries ago, and where peat now grows at the slow rate of less than two inches a century, the investigators at first insisted that the fossil flora and fauna at the bottom of these peat beds must be many thousands of years old since they are now nearly thirty feet below the surface.

These enthusiasts overlooked the now well-known fact that under dense forest and swamp conditions (as once prevailed in the Somme Valley) peat grows so rapidly that within a century it may add two or three feet, not inches, to its depth. This fact was proven when eventually there were found, near the bottom of these same Somme peat beds, relics of Roman pottery, Roman bricks, iron tools, and a boat, which showed that as late as the early Christian era these beds were actually navigable lakes.

The same error in calculation was made by the prehistorians in England, Scotland, Ireland, and Denmark, where the age of the peat bogs was erroneously estimated on the basis of their present growth of an inch or two a century. Yet deep down in these beds have been found Roman roads; and in Ireland, at a depth of twenty feet, was found a relatively modern pair of well-made double soled shoes and a crock of butter! These are, admit-

tedly, only a few centuries old; but according to the scale of estimates adopted by Sir Charles Lyell, father of 'orthodox' uniformitarian geology, these relics should be at least 16,000 years old!

Thus it is seen that the more critically one inquires into the actual evidence on which the prehistorians have based their exaggerated estimates of human antiquity, the less convincing it is found to be.

And this is equally true of what some would like us to believe concerning the alleged antiquity of the American Indian. Much has been written and claimed along this line, but without genuine scientific proof. The consensus of opinion among well-informed archaeologists is that the American Indian has inhabited this continent but a few thousand years at the most, and that there is no bona fide evidence of any prehistoric predecessors of them on this hemisphere, but that they are related to the Malays of southeast Asia and probably migrated to North America across the Bering Strait or over the Aleutian chain of islands, which may have formed an uninterrupted land bridge between Asia and North America within historic times.

Certainly every effort to assign to them or to their ancestors an extreme age has failed of proof. The late Dr. Ales Hrdlicka prepared a special bulletin (No. 66) entitled, "**Recent Discoveries Attributed to Early Man in America**," in which he discussed these mistaken 'finds' aforementioned and admitted they are modern.

Professor Richard S. Lull, Honorable Curator of Peabody Museum, Yale, sums up the situation in similar fashion. After mentioning that numerous human bones and artifacts have been found in North America in association with Pleistocene mastodon and bison antiquus and that these also agree with the said extinct animal bones in their degree of fossilization, he then nevertheless admits that "the anatomical test does not corroborate the other criteria in point of antiquity, for each specimen presents features in no way different from those of existing North American

Indians." The factual tests applied by true science thus refute the wild theories of evolutionary geologists and paleontologists, both as to the antiquity of these extinct mammal species and as to the age of the strata which contain them. These bones belong to modern Indians; and not even the evolutionists believe that Indians have dwelt here for 500,000 years—the age hastily ascribed to some of these North American 'finds'.

Nevertheless the search for proof of human antiquity continues to be pushed with indefatigable zeal. Mr. Edgar Billings Howard, a Philadelphia archaeologist, reported a 'find' in New Mexico of a skillfully chipped spearhead and the remains of a campfire, in association with the bones of elephants and camels; whereupon he conjectured that the man who made the spearhead and the campfire must have lived there at least fifteen thousand years ago.

But if, as asserted by Professor Scott mentioned above, even the now extinct mastodon lived on this continent as late as five or six centuries ago, it should not be surprising if we occasionally should find modern Indian spearheads and arrowheads, and the ashes of campfires, in the same stratum which contains the bones of elephants and camels. A few of these may have roamed the western plains of North America until not so long before the coming of the white man to this new world.

We might continue to examine the claims of evolutionists relative to the age of man, but we feel it is unnecessary to do so. Even they admit that there is no genuine scientific proof to support their fanciful guesses; so why should we accept them instead of the plain teachings of the Scriptures, which do stand up in the light of every actual scientific discovery yet made?

The Scriptures show that we are nearing the end of the present order, or world, which is to be followed by a new world order, wherein dwelleth righteousness, when Christ and his overcoming church shall reign for a thousand years to restore fallen man to his Edenic home. There are many evidences which prove that we are now in the day of preparation for the establishment of

that kingdom. The prophecies refer to this period as "the time of the end." (Dan. 12:4) They predict for this time a great increase of knowledge and much running to and fro. We are witnessing the fulfillment of these predictions. It is not, however, increased brain capacity that has brought about this flood of knowledge, but the providences of God in fulfillment of the prophecies of his Word and in preparation for the blessings of the new days now near.

Yes, the Bible not only presents an accurate time record of the past, but it also looks ahead and tells us what is to be, and when. Without it, as has been well said, history would be "like rivers flowing from unknown sources to unknown seas." But under the guidance of the Bible we may trace these rivers from their springs and see their glorious endings in the ocean of eternity. We can depend upon the Bible, knowing that He who times the movement of the worlds has just as accurately recorded His timetable of human destiny.



Weekly Prayer Meeting Texts

SEPTEMBER 3—"I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings."—Hosea 6:6 (Z '03-220 Hymn 56)

SEPTEMBER 10—"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers."—Ephesians 4:29 (Z '99-70 Hymn 165)

SEPTEMBER 17—"Christ in you; the hope of glory."—Colossians 1:27 (Z '03-375 Hymn 257)

SEPTEMBER 24—"I keep under my body and bring it unto subjection, lest . . . I myself should be a castaway."—I Corinthians 9:27 (Z '03-425 Hymn 66)

Christian Life and Doctrine

The Iron Rod

MANY have erroneously supposed that when Christ's kingdom—the fifth universal empire of earth—is inaugurated, everyone will be pleased with its rule. Eventually this may become quite generally so, but not at the beginning. In the prophecy of the second psalm, verse six, the kingdoms of this world are shown to be superseded by Jehovah's king exalted upon the symbolic holy hill of Zion. In Revelation 14:1, the 144,000 saints are shown to be with Christ on Zion's hill.

They are there to rule with Jesus; but according to Psalm 2:9, it is to be a rule of the "rod of iron." (Rev. 2:26,27) No interference with that rule will be tolerated, for Psalm 2:12 states, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

The regulations of the kingdom of Christ will be far more exacting than those of any previous government. The liberties of the people will be restricted to a degree that will be very displeasing to many now clamoring for an increase of liberty. There will be full liberty to do good, to practice righteousness but no liberty at all to deceive, to misrepresent, nor to defraud others. Liberty or license to do wrong of any kind will not be granted. Nothing will be permitted to hurt nor to destroy in all that holy kingdom.—Isa. 11:9

Because of this, the final result of that iron rule will be most satisfying. It will be a time of judgment and of trial based upon the enlightenment of the people as symbolized by the opening of the books, mentioned in the prophecy of Daniel 7:10, and in Revelation 20:12. As a result of this work of judgment the peoples of the earth will learn righteousness. (Isa. 26:9) They will

learn by precept and experience that "righteousness exalteth a nation, but sin is a reproach to any people." (Prov. 14:34) They will learn that God's plans and laws are best for all concerned, hence they will love righteousness and hate iniquity.

These instructions in righteousness under the iron rule of the kingdom of Christ will be given first to the living generation, but this will be only the beginning of the kingdom and judgment work. During the thousand years of the fifth universal empire, all the dead are to be awakened and come into trial under the terms of the kingdom laws in which they will be instructed. All the living and those who will be awakened from death—who fully demonstrate their love for righteousness when they are instructed in its principles and advantages—will be given life everlasting.

Those who fail to obey, and thus demonstrate their incorrigibility under those most favorable conditions of the kingdom, will be destroyed from among the people. (Acts 3:19-23) Thus, under the authority of the fifth universal empire, humanity will be purged of selfishness, instructed in righteousness, and given the opportunity to develop in love. Those who accept the opportunity will be restored to human perfection and to the image of God in which they were originally created, his law being written in their hearts.—Jer. 31:33; Acts 15:14-17

Then, during the time when God's appointed king is set upon the holy hill of Zion and the uttermost parts of the earth (even those in the grave) are his possession, every semblance of the rule and principles of this present evil world will be easily broken as a potter's vessel, under the iron rule of justice and love.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling."—Psalm 2:8,10,11

For Your Newspaper

Each Sunday, **The Bible Answers** programs, which cover a variety of interesting and timely Biblical topics, are shown on television. Below is a sample three by three and one-half inch advertisement you or your class might like to insert in your local newspaper. The October titles are listed:



Ann Arbor, Michigan
WIHT
Channel 31

October 4: **The Messiah of Israel**
October 11: **God's Judgment Day**
October 18: **God and Creation**
October 25: **The Permission of Evil**

Sundays, at 12:00 noon

NO CREATURE of the redeemed race will be too low for divine grace to reach through the all-powerful and blessed agency of the kingdom. No degradation of sin will be too deep for the hand of mercy to fathom, to rescue the blood-bought soul; no darkness of ignorance and superstition will be too dense in any heart but that the light of divine truth and love will penetrate its gloom and bring to it a knowledge of the joy and gladness of the new day and an opportunity through obedience to share in its blessings. No disease that can attach and pollute the physical system will be beyond the prompt control of the Great Physician. And no deformity, . . . or mental imbecility will be able to resist his healing touch.

International Bible Study Lessons

LESSON FOR SEPTEMBER 6

God's Gift and Our Responsibility

KEY VERSE: *"The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."*

—Genesis 2:7

SELECTED SCRIPTURE: *Genesis 2:4-8, 18, 21, 22*

THE BIBLE'S account of the creation of man is straightforward and logical: "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7) We know today that this is scientifically correct. Man's organism, or body, is composed of elements found in Mother Earth.

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

We know too that the air we breathe is the "breath of life." Deprive the lungs of air and the body becomes lifeless—it dies. In Leviticus 17:11 we read that "the life of the flesh is in the blood." Again

we know this is scientifically correct. It is now common knowledge that from the lungs the life-giving oxygen of the air is carried by the blood to every part of the body. How wonderful that Moses should have so stated this nearly four thousand years ago!

In the New Testament the Apostle Paul wrote, "The first man Adam was made a living soul." Paul also wrote, "The first man is of the earth, earthy." (I Cor. 15:45, 47) Here we find the Apostle Paul, one of the greatest logicians of all time, virtually quoting from the Genesis record of creation and agreeing with it.

Now, what happened when the breath of life was blown into the nostrils of this first human organism? Simply this: it became alive—or as the text declares, "a living soul." Thus seen, the *soul* is really that which results from the

union of the organism with the life-giving qualities of the breath—the breath of life. When the body becomes impaired through disease or accident to the point where it can no longer function sufficiently well to react to the life-sustaining impulses of the breath of life, the soul, or life of the individual ceases to exist, it dies. Likewise, if for any reason or in any manner the breath of life is kept from the body, as in drowning or in asphyxiation, the life also ceases—the soul dies.

The great secret of life, the outward manifestations of which we are able to understand to some extent, is in the hands of the Creator. He is the great Creator, not only of man, but of the lower animals as well. He is to all *life* on earth what the sun is to all natural *light*; that is he is the source. It is not possible for man to form an organism, put in it some of the earth's atmosphere, and have it live. The literal air is the breath of life both to humans and to the lower animals, because it is a medium of the Creator by which means the life-principle is communicated to all living things in the earth.

This life-principle, however, is not an intelligence in itself, but merely the power of God by which all life exists. In Genesis 7:15, 22, this same breath of life is said to

be a possession of the lower animals.

The theory of the inherent immortality of man is not to be found in the Bible. Our text declares that God created man out of the dust of the ground and "breathed into his nostrils the breath of life." The result of the uniting of the body with the breath of life is said to be that "man became a living soul." Obviously, when the body returns to the earth, and the breath or spirit of life returns to its original source—to God who gave it—it leaves the individual in exactly the same condition as he was before birth, which was a condition of nonexistence.

The word immortal is used only once in the entire Bible, and it is applied to the LORD, not to man. (I Tim. 1:17) The word immortality, used four other times in the Bible, is descriptive of a future conditional reward for those who in this life walk faithfully in the footsteps of the Master. Let us emphasize that we are not attempting to prove there is no future life for human beings, but rather, that all hope of future life according to the Bible is based on the fact that there is to be a resurrection of the dead. For the world of mankind this will involve a life-renewal process very similar to that which Adam experienced in his original creation.

Responsible for One Another

KEY VERSE: *"The LORD said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?"—Genesis 4:9*

SELECTED SCRIPTURE: *Genesis 4:3-16*

OUR first parents had sinned, bringing upon themselves and upon their offspring the penalty of death. But God's statement concerning the "seed" which was to "bruise" the "serpent's" head (Gen. 3:14,15) implied that something was to be done about this penalty. Yet this could not be, unless the sin which led to their sentence was in some way remitted. So, having vaguely indicated his loving intentions toward his human, but fallen, creatures, God began to illustrate the manner in which they would be carried out—that it would be through the remission of sin based upon the shedding of blood. In both the Old and New Testaments this is clearly stated.—Lev. 17:11; Heb. 9:22

We are informed that "Abel was a keeper of sheep, but Cain was a tiller of the ground," (Gen. 4:2) These two offered sacrifices to the LORD. "Cain brought of the fruit of the ground," while Abel "brought of the firstlings of his

flock." (vss. 3, 4) The LORD accepted Abel's offering, but did not accept Cain's. In the New Testament we read that "by faith Abel offered unto God a more excellent sacrifice than Cain." (Heb. 11:4) It was more excellent because it was a flesh and blood sacrifice which pointed forward to the shed blood of Jesus, by means of which reconciliation is provided for Adam and all who were condemned in him.

Cain resented the fact that his offering was rejected by the LORD, while his brother, Abel's was accepted. Instead of inquiring as to the reason for this in order that he might himself offer an acceptable sacrifice, he allowed anger, malice, and hatred to burn in his heart; and when the opportunity offered, he slew his brother. God said to Cain, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door."—Gen. 4:7

When Eve said at the birth of Cain, "I have gotten a man from

the LORD," it may have indicated her belief that Cain was the promised seed which would bruise the serpent's head. If so, she doubtless had communicated this belief to Cain, and this could well have been the cause of his jealousy when Abel's sacrifice was accepted instead of his own.

Actually, of course, neither Cain nor Abel was to be the promised seed, for this promise was to be fulfilled through Christ. God explained to Cain that if he offered the proper sacrifice it would also be accepted. But the LORD added, "If thou doest not well, sin lieth at the door." This indicates the nearness of temptation to assert his own will in the matter. Perhaps he was determined that he would be the "man from the LORD," the ruler, even if it were necessary to murder his rival, which he did.

After this crime had been committed, the LORD spoke to Cain again and asked, "Where is Abel thy brother?" to which Cain replied, "I know not," adding those well-known words, "Am I my brother's keeper?"

The law of God for man, as it was later expressed through Moses, implies that we *are* our brothers' keepers. Jesus, amplifying these commands declared that anyone becoming angry with his brother in a spirit of hatred had violated his

responsibility toward another. And later John wrote that a Christian who hates his brother is a murderer—because hate is the basis for murder—and that no murderer has eternal life abiding in him.

Hate destroys life, but love is willing to give life to aid others. The greatest example we have of this is Jesus, who, in his love, laid down his life for the whole world. God also loved the world, and he gave his Son, Jesus, to die that we might have life. What greater manifestation could be made to let us know that our great God and his wonderful Son take very much to heart the fact that they are their brothers' keepers.

The Apostle Paul spoke of this great act of love as providing a "blood of sprinkling that speaketh better things than that of Abel." (Heb. 12:24) Abel's blood spoke of hatred, misunderstanding and death, and cried out from the ground for justice. Jesus' blood spoke of brotherly love and justice for all.

In the Christian outlook there is no place for hate. Jesus emphasized that, instead of hating our enemies, we must love them and be willing at all times to do them good. In this way we will truly be the children of our Heavenly Father, who causes the sun to shine and the rain to fall on the just and on the unjust.—Matt. 5:43-48

God Judges and Saves

KEY VERSE: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Genesis 6:5

SELECTED SCRIPTURE: Genesis 6:5-19

HOW quickly the degrading influence of sin had overcome the human family. About fifteen hundred years had passed since the first children were born to Adam and Eve, and mankind had increased, it is conservatively estimated, to somewhat over thirty million people.

The Genesis, chapter six, account reveals a shocking condition had developed within the human race. Verse two explains what brought this about. It says that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Verse four tells us that the children born as a result of this unholy union became "giants, . . . men of renown." Soon "the wickedness of man was great in the earth, . . . and every imagination of the thoughts of his heart was only evil continually." (vs. 5) Verse eleven declares that the "earth was filled with violence."

The "sons of God" who married the "daughters of men" were not members of the human family. In Luke 3:38 we are informed that Adam was a son of God, but this relationship with his Creator was lost when he disobeyed the divine law. Besides, the human race was commanded to multiply and fill the earth; so special attention would not be called to the fact that male members of the human family took wives who bore children to them. That had been taking place from the time of creation, and was not contrary to the divine will.

We acquire information on this point from the New Testament. Peter wrote, "God spared not the angels that sinned, but cast them down to hell [Greek, *tartaroo*], and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the Flood upon the world of

the ungodly." (II Pet. 2:4,5) Jude writes, "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting [age-lasting] chains under darkness unto the judgment of the great day."—Jude 6

These sons of God who intermarried with the human race prior to the Flood were, then, angels. Their sin in the matter consisted of the fact that in doing this they "kept not their first estate." The Bible was not written to reveal details concerning the angelic creations of God, but there is sufficient evidence in the Word of God to establish the fact of such creations. By comparison, for example, man was created "a little lower than the angels."—Ps. 8:5

The hybrid children resulting from this unauthorized union were apparently of superior mentality and physique. They became men of renown and giants—probably assuming authority, and becoming an elite ruling class. And it was these, evidently, who greatly contributed to the violence with which the earth was filled.

Of course God knew in advance what the disastrous result would be, but he nevertheless permitted it as a positive demonstration of the swift and terrible conditions brought on by uncurtailed disobedience to his laws.

Verse six tells us that this was not an easy thing for God to permit, for "it grieved him at his heart," but in his far-seeing wisdom he realized that the experience would be for the ultimate good of both angels and men.

The Apostle Peter reminds us that the cutting off in death of all but eight of that entire population was in essence reserving them for a future judgment day, Christ's kingdom, in which to curtail their downward course of sin. "The LORD knoweth how to deliver the godly [Noah and his family] out of temptation, and to reserve the unjust unto the Day of Judgment to be punished [curtailed]." (II Pet. 2:9) The translators believed in a punishing God. How happy we are to know that the original Greek meaning of this word is 'to curtail'.—**Strong's Concordance, #2849**

God made a covenant through Noah that he would never again destroy mankind from the earth. So that subsequently this would not be necessary, God has, to some extent, curtailed the downward course of fallen mankind by establishing the standards of his Law. While this has tended to impede somewhat sin's degenerating influences, it has neither stopped nor changed its course. Full curtailment of sin will not be accomplished until the righteous rule of Christ's kingdom.

Humanity's Failure without God

KEY VERSE: *"They said one to another, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."*

—Genesis 11:4

SELECTED SCRIPTURE: *Genesis 11:1-9*

THIS narrative begins with the statement that "the whole earth was of one language, and of one speech." (Gen. 11:1) This one language was undoubtedly the same as that spoken by Adam. Shem would still be living at this time, and he lived before the Flood when Methuselah lived, who probably was personally acquainted with Adam.

The account relates that as "they journeyed from the East . . . they found a plain in the land of Shinar; and they dwelt there." Then a decision was reached to build a great city and a tower. (vss. 2,3) The motive is stated in the fourth verse: "Let us make us a name, lest we be scattered abroad upon the face of the whole earth." In other words, this tower was to be a symbol of unity, something to hold them together, lest they should be dispersed. But the LORD did not look favorably upon the endeavor, so he brought about

a confusion of languages among the builders of the tower, and they were unable to continue the work of construction. This in turn did scatter them "abroad from thence upon the face of all the earth." (vss. 5-9) The diversity of languages thus originating has been a remarkable thing. It has proven to be a strong impediment to worldwide domination or rulership by a single individual or nation. Nationalism and ethnic distinctions have down through the ages been centered around language differences. Even those nations which acquired universal empire status were compelled to rule by dint of greater strength over a host of hostile people speaking other languages. And all of these great powers were eventually overturned by a people of another tongue. Diverse nationalism, with its ethnic hatreds, feelings of social superiority, and longings for power

has given this world a very troubled history.

When God confused the languages he set the stage for this great drama of human frustration, fear, and confusion, by which lessons for the ages have been demonstrated.

The impact of what happened at Babel is probably more strongly felt today than ever before in history, because it is leading us to the final lesson in human selfishness—Armageddon. The present world knows that their only hope lies in international unity, which try as they may has proven to be unachievable because of the fragmented speech and cross-purposes of man. Today, to a certain extent, through education the language barriers are breaking down. But this, in turn, has contributed to the combining of selfish interests in giant lineups of global military might which threaten the very existence of the human race.

Is there an answer? Of course, but it lies with God and not with men. The Scriptures tell us that it will not be any more difficult for God to repair the language barriers than it was to confuse. Following the Prophet Zephaniah's very vivid description of Armageddon, he wrote: "Then will I turn to the people a pure language, that they

may all call upon the name of the LORD to serve him with one consent."—Zeph. 3:7-9

This implies much more than merely a common spoken language. While such will be necessary for clarity of worldwide communication, yet even more importantly it suggests a universal understanding of God's purpose, and a working together for its fulfillment in the earth.

While, at the time of Babel, everyone seemed to have a spirit of cooperation, they nevertheless did not seek God's approval or disapproval for their objectives, and failure resulted. When the world learns to call upon the name of the LORD for his consent, then indeed their actions will work out to successful conclusions in harmony with God.

In that day the LORD's purpose and will for mankind will be so clear that the Prophet Isaiah was moved to write concerning it, "that before they call, I [the LORD] will answer, and while they are yet speaking I will hear." And if they call and if they speak, he writes, "they shall not labor in vain nor bring forth for trouble."—Isa. 65:23, 24

In the one-world concept of wicked Babel, God saw great evil, in the one world under Christ and righteousness—great good.

Christian Life and Doctrine

How Excellent Is Thy Name!

"O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens."—Psalm 8:1

DAVID might have viewed the Heavenly Father's name as being excellent at the time he wrote this psalm. At least he, personally, considered it excellent. But from a historical perspective, the LORD'S name was anything but excellent in the time of David. This was also the case in the world that existed before the Flood, as well as in this present evil world. Even Israel, the nation called to be God's special people, was guilty of profaning God's name.

Consider Ezekiel's words: "I had pity for mine holy name, which the house of Israel had **profaned** among the heathen, whither they went." (Chapt. 36:21) Israel profaned God's name by forsaking him and going after the gods of their heathen neighbors. Continuing in verse twenty-four, the LORD prophesied that at a future time he would bring Israel back into their own land, and replace their stony hearts with hearts of flesh, and put his spirit within them. Then he said why he would do this: "Not for your sakes, O house of Israel, but for mine holy name's sake." (vs. 22) God intends to restore his name to the preeminent position it rightly deserves.

God's Name in the Future

When we see how God's name has been, and continues to be profaned, we must interpret these words of David in the eighth psalm as a prophecy of the future—of a time when mankind will be restored to their lost dominion, and like Adam in the beginning, will come to appreciate the true glory of God. The Prophet Zephaniah says this will happen because God "will turn

to the people a pure language that they may all call upon the name of the LORD to serve him with one consent."—Zeph. 3:9

As David looked into this future time, where he saw a wonderful picture of unity and peace with God, he was transported, and wrote: "O LORD our Lord, how excellent is thy name in all the earth!" He continued: "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger."—Ps. 8:2

These words are similar to those used by our Lord when he characterized those who willingly heard and accepted his message: "I thank thee, O Father, because thou hast hid these things from the wise and prudent and hast revealed them unto babes." (Matt. 11:25) The Apostle Paul had a similar thought, when he wrote, "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—I Cor. 1:21, 23, 24

All those who have accepted Jesus as their personal savior and have consecrated their lives to his service see what the world cannot see. They recognize God's wisdom in his methods. If we were to build a new government, we would select the most capable men and women we could find, those with the best education, and most exceptional talent. But that is not the way God has been working. He has been calling the foolish in the world's estimation to confound the worldly wise. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."—I Cor. 1:26, 27

(Continued on page 37)

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Wetaskiwin CJOI-1440 7:45 a.m.

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Castlegar CKQR-760 8:45 a.m.
Duncan CKAY-1500 9:00 a.m.
Duncan CKAY-1500 7:30 p.m.
Grand Forks CKGF-1340 9:00 a.m.
Langley CJUP-800 AM 9:30 a.m.

LABRADOR
Churchill Falls CFLC-FM 97.9 7:15 a.m.

MANITOBA
Winnipeg CKJS-810 9:00 a.m.

NEWFOUNDLAND
Corner Brook CFCB 570 7:15 a.m.
Deer Lake CFDL-FM 97.9 7:15 a.m.
Goose Bay CFLN 1230 7:15 a.m.
Port au Choix CFNW 790 7:15 a.m.
Pt. aux Basques CFGN 1230 7:15 a.m.
St. Andrews CFCV-FM 97.7 7:15 a.m.
St. Anthony CFNN-FM 97.9 7:15 a.m.
Stephenville CFSX-910 7:15 a.m.
Wabush CFLW-1340 7:15 a.m.

NORTHWEST TERRITORIES
Yellowknife CJCD-1240 9:00 a.m.

ONTARIO
Hamilton CKOC-1150 7:00 a.m.
Leamington CHYR-710 5:00 p.m.
St. Thomas CHLO-1570 10:45 a.m.

QUEBEC
Montreal CFMB-1410 5:15 p.m.

SASKATCHEWAN
Prince Albert CKBI-900 7:30 a.m.
Weyburn-Estevan CFSL-1190 7:15 a.m.

YUKON
Whitehorse CKRW-610 9:30 a.m.

OVERSEAS BROADCASTS

BRITISH ISLES
Radio Caroline-Tues. KHZ 962 8:45 p.m.

BRITISH WEST INDIES
Grand Cayman Radio Cayman 9:30 a.m.

CEYLON
Colombo-Sat. Radio Sri Lanka 7:15 p.m.

FRANCE (French)
Lyon (Sat.) Radio Ciel 6:30 a.m.

HONG KONG
Radio Villa Verde-Fri. 6:00 p.m.

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

MEXICO (Spanish)
Mazatlan XECCO 8:30 a.m.

NEW ZEALAND
Dunedin 4XD 11:15 a.m.
Whakatane IXX 6:45 a.m.

NIGERIA
Radio Africa-Wed. 8:00 p.m.

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

PHILIPPINES
Manila-Sat. DWXX 1026KH2 7:15 p.m.

SOUTH AFRICA
Joubert Park-Thurs. SWAZI Music
Radio 1400 & short-
wave 49 & 60 9:00 p.m.

SPAIN (Spanish)
Radio Gerona-Mon. 9:45 p.m.

TONGA
Nuku' Alofa-Mon.. 10:15 a.m.

URUGUAY (Spanish)
Montevideo-Sun..
Radio El Espectador 810 9:15 a.m.

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

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Atlanta WATL

ILLINOIS

Champaign-WBHW
Springfield

IOWA

Cedar Rapids KTS-13
Mt. Vernon-WMVL Cable 7:00 a.m.
Lisbon (every weekday)

MICHIGAN

Ann Arbor (Sun.) WIHT-31 12:00 noon

MISSISSIPPI

Jackson WAPT

MISSOURI

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NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Hickory WHKY

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Dayton WHIO

TEXAS

Lubbock KCBD

WEST VIRGINIA

Logan (Mon.) Channel 12

GUAM (Sun.) KUAM 9:00 a.m.

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The Heavens

The psalmist continues: ". . .when I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained. . ." (Ps. 8:3) Undoubtedly David was thinking about the literal heavens and their impressive majesty. But there is also a prophetic significance to the use of this word, heavens. Reflect upon Isaiah's words, "I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."—Chapt. 51:16

God has been planting, and continues to "plant the heavens," through the "babes and sucklings" he has called out of the world, and to whom he has given his Spirit. As expressed by the prophet, "Not by might, nor by power, but by my Spirit, saith the LORD of hosts."—Zech. 4:6

The Spirit of God is essential to the understanding of his plan and his will for us. Those who have not received his Holy Spirit simply cannot understand, as Paul observed: "The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment."—I Cor. 2:14, 15, NIV

Not one of us can say our knowledge of God and his plan came from our own innate capabilities. Everything we know we have received from God through the guidance of his Holy Spirit. Even Daniel, when he was about to reveal the king's dream to him, took no credit to himself. He began by saying, "There is a God in heaven that revealeth secrets." (Dan. 2:28) Out of the mouths of babes God performs his mighty works.

Man

After introducing the excellency of the LORD'S name, David continues with the rhetorical question: "What is man, that thou art mindful of him? and the son of man, that thou visitest

him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."—Ps. 8:4-8

In these words, David is describing father Adam, and the dominion God gave to him which he and his children would have retained had he remained faithful. But Adam only had a taste of what might have been. He never stepped outside the garden until he was thrust out. He never saw the sea, much less exercised dominion over its fish and what passes in the sea. The Apostle Paul, in his letter to the Hebrews, provides an explanation of David's words.

"One in a certain place [Psalm 8] testified saying, What is man that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus . . ."—Heb. 2:9

It has always been God's plan to put all things under the dominion of man, but because of Adam's transgression this did not happen, and the promise remains unfulfilled. But we do see something that gives us a great hope. We see Jesus, "who was made a little lower than the angels for the suffering of death, crowned with glory and honor [like father Adam in his human perfection]; that he by the grace of God should taste death for every man."—Heb. 2:9

Because Jesus died as a ransom for Adam, man will someday walk upon this earth as its master. Through the death of Jesus, the human race is assured of a resurrection back to life and an opportunity to gain everlasting life. This is exactly what God promised Adam. There was, and will be, only one condition: man

must obey and trust God who gives him life with all its many blessings.

The plan which brings God's blessings to mankind is based on love. As the well-known scripture declares, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) God does not love this present evil world with all its sin, sickness, and death, but he looks forward to the perfected world of the future, and knows it will be good!

How marvelous is God's love toward man. Truly we can echo the words of the psalmist as he brings the eighth psalm to a close:

"O LORD our Lord, how excellent
is thy name in all the earth!"

Christian Fellowship

Blest be the tie that binds our hearts in Christian love;
The fellowship of kindred minds is like to that above.
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actions run.

Before our Father's throne, we pour our ardent prayers;
Our fears, our hopes, our aims are one, our comforts
and our cares.

We share our mutual woes; our mutual burdens bear;
And often for each other flows the sympathizing tear.
When we asunder part, O may this mutual love
Encourage every fainting heart, his zeal and faith to prove.
Our glorious hope revives our courage every day,
While each in expectation strives to run the
heavenly way.

Christian Life and Doctrine

THE SEARCH FOR GOD'S PEOPLE, Part 4

Paul at Athens

WHEN Paul suddenly had to leave his newly found brethren of Thessalonica and Berea to escape mob violence and threats to his life brought on by his enemies, he was escorted safely by his friends to a port city where he boarded a ship bound for Athens. As he departed, he left word for both Timothy and Silas, who had stayed behind, that when their work was finished in Thessalonica and Berea, they were to join him in Athens. There he would wait for them until they came. (Acts 17:14, 15) Although Paul's abrupt departure was from Berea, we know that Timothy went to Thessalonica, as stated in Paul's letter to the Thessalonians, while Silas stayed in Berea.

While waiting in Athens for his two colleagues, Paul was not idle. At first he toured the city, where he saw the many idols. Athens was the most celebrated city in ancient Greece for learning, the arts, science, music, culture, and philosophy. A few centuries before, when Alexander the Great conquered the world, and during the height of the Grecian Universal Empire, it had been the capital of the world. Now it had yielded that distinction to Rome. But it still retained its reputation as the cultural center of the world. Many great men came from Athens, including Aristotle, Plato, Socrates, Sophocles, and Demosthenes.

However, Athens did not appear to be part of Paul's planned journey to search out a people for God's name. He found himself there mainly because persecution had driven him in that direction, and he did not expect to stay any longer than necessary. As soon as Silas and Timothy joined him, they would leave.

As Paul went throughout the city, he looked at the temples, altars, and statues, appalled at the idolatry he found. (Acts 17:16) Here among the most learned men of the world,

there were three thousand idols. It is said that no matter where anyone would stand in Athens, his eyes would range over innumerable temples, altars, and statues of gods. Athens was a paradox. Of all the cities in the world it boasted of having the most learned and cultural activities; and yet it was the most idolatrous. Religion was exploited in stone, silver, and gold.

Paul went to the synagogue and reasoned with the Jews. Not much is written about his visit there. Neither is it indicated that he found either acceptance or violent opposition. We are inclined to conclude that the Jews there had come considerably under the influence of worldly wisdom, and that he found little by way of response to true religion. With these Jews, it was less a matter of "opening the Scriptures," and more a matter of a debate about the philosophies of that time. Not only did Paul reason with the Jews, but he also sought out people who were religious, successfully finding them in the marketplace. As Paul could speak Greek fluently, he was able to reason effectively with these people, informing them of Jesus and the resurrection.

Luke records these meetings: "Therefore, disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babblers say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection."—Acts 17:17, 18

Paul's efforts were not localized. Soon men in all parts of Athens had heard of his discussions. Paul was aided in his efforts to spread these glad tidings by the customs of Athenians, who spent their leisure time in deliberating over the newest thoughts on philosophy. Luke informs us that this was their major form of entertainment: "All the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."—Acts 17:21

Unknown to Paul, a law had been passed in Athens prohibiting the introduction of any more new gods. After all,

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three thousand were more than enough! We wonder about the great number of deities that the ancient Greeks, Romans, and even the Norsemen had, which constituted the mythology of that era. The pattern among each was similar. Every god or goddess had a different function, but mainly it consisted of control over the natural elements of the earth.

The Greek deities were thought to live on the top of Mount Olympus, or sometimes in the air above it, but they were free to wander about the world at will. Although Zeus was the chief and ruler, there were many other gods and goddesses, the more well-known being Hera, Apollo, Artemis, Ares, Hermes, Aphrodite, Athena, Poseidon, Demeter, Persephone, etc.

Much of this mythology no doubt had its origin in the exploits of the mighty beings that came to earth in the days before the Flood. Some of the angelic creation took on human form and intermarried with the daughters of men, producing a hybrid race which contributed to much evil in the earth. Greek mythology refers to this, speaking of gods coming and going to and from the earth, marrying fair maidens, and of their offspring performing mighty deeds. The number of deities increased with

mythology, as these events of Noah's day began to be told and were handed down from one generation to another. It is noteworthy that these heathen gods, as they are called in the **King James** translation, are in the Greek language called *deisedaimon*. This Greek word forms the root for our English word 'demon'. This might be another indication that their mythological worship had its beginning with the fallen angels, or demons, of Noah's day.

Apparently the reason for adopting the new Athenian law aimed at stopping the introduction of any more gods, was due to the fact that the number they already had was so great! When Paul's preaching relating to the resurrection of Jesus reached the ears of the Epicureans and Stoics, two major groups of philosophers, they decided to charge him with violation of this law and brought him before the Aeropagus—the supreme court of Athens. They said of Paul, "He seems to be a proclaimer of strange **demons**." And they inquired of him, "Can we know what this new doctrine is, which is spoken by thee? For thou bringest certain strange things to our ears; we desire, therefore, to know what these things mean."—Acts 17:17-19, **Diaglott**

It might appear that Paul was merely being asked to explain his teachings. But if this were true, they could just as easily have heard him in the marketplace where they encountered him. Furthermore, their statements about Paul were not complimentary—calling him a babbler and a proclaimer of demons. They obviously wanted to stop his public speaking, and found an opportunity in what they thought was a violation of the law.

The Epicureans believed that the world was made by chance, that there is no providence, no resurrection, no immortality, and that pleasure is the chief good. The Stoics, on the other hand, had a philosophy of materialism, contending that everything that has reality is natural, and is overruled by divine will to be calmly accepted without passion, grief or joy. In this viewpoint they defined 'force' as the shaping principle that is joined with matter and is the universal working force which

pervades all and becomes the reason and soul of the animate creation.

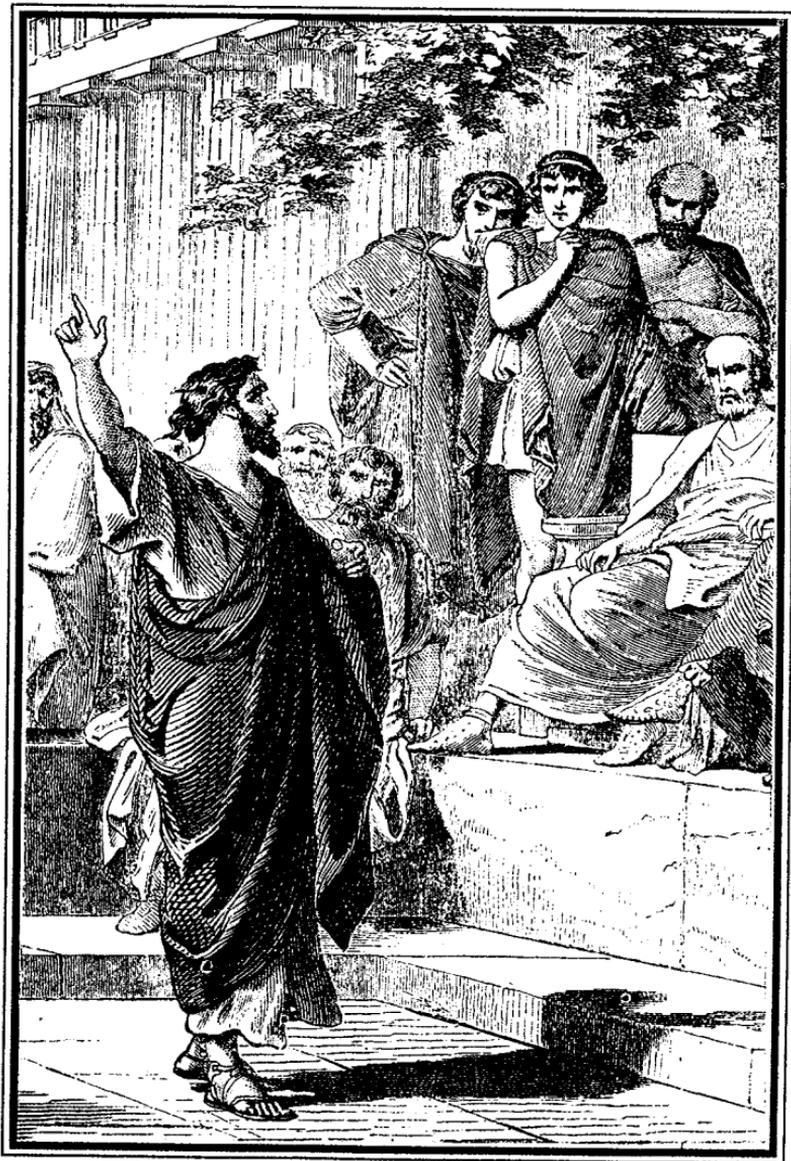
The proponents of both these philosophies suspected that Paul's teachings were contrary to theirs when he introduced the idea of the resurrection, and realized that the law forbidding new gods could be used to prevent him from continuing. We do not know what the penalty would have been if the Aeropagus decided that Paul was guilty. Whatever the prospect, he was not in a friendly environment.

During his early days in Athens, Paul had examined many of the inscriptions on the various altars, temples, and statues. He noticed one on which the words, "To the Unknown God," had been inscribed. In their concern not to overlook any deity, the Athenians had erected this special altar. And it was around the existence of this altar to the unknown god that Paul developed his defense.

Standing before the supreme court and a large assembly of Athenians who had gathered on Mars' Hill, Paul began to speak. Luke describes the scene as follows: "Paul stood in the midst of Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you."—Acts 17:22, 23

In the **Diaglott** translation, Paul's opening words are translated: "You are extremely devoted to the worship of demons." Other translations soften the opening statement by translating the passage, "You are very religious," or "You are very superstitious." The Greek word here, however, is *deisidaimonestepous*, again having the root meaning of 'demon'.

We might think it strange that Paul should be so blunt. If he had been speaking to Jews, they would have been insulted; but when Paul described their religion as being the worship of demons, the Greeks understood this to be correct, and therefore they were not insulted. The word 'demon' as derived from the



Greek words *daimon* and *daimonion*, had a good connotation to the Grecians; it meant 'God'. Plato derived the word from *daeemoon*, which means 'knowing'. It was not until later times that Gentiles used this word in an evil sense, associating it with fallen angels.

However, when Paul told them that their unknown God was in reality the one and only true God, the word used is *theos*. While informing the Athenians about the great Supreme Creator of the universe, he clearly emphasized they could never make a likeness of him of gold, or silver, or stone, to place in a temple. They could not create this God with their hands. The reverse was true: God had made them with his hands. "God that made the world and all things therein, seeing that he is LORD of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things." —Acts 17:24, 25

This mighty Creator was responsible for all life upon earth in every form, and all life was dependent upon him. They did not have God in their hands—he had them in his hands! Paul quoted their poets, reminding them how they had brought forth this same profound truth: And he "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: that they should seek the LORD, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as **certain also of your own poets have said, For we are also his offspring.**" (vss. 26-28) We marvel at the great tact and logic of Paul in presenting his case, and how well he used a teaching that was accepted as truth by them, building upon it the structure of God's plan! Thus Paul laid a foundation for his argument by quoting from their own Greek poets! Being God's offspring, Paul reasoned, none of this offspring could make gold, silver, or stone sculptures to look like God, or to worship as God.

As Paul stood there being judged by the supreme court of Athens, he reminded his listeners that they will come under judgment too. The great Supreme Creator of the universe, of whom he spoke, has appointed a day in which he will judge all the inhabitants of the world, and has appointed his own judge for this task. He stated that the proof of this lay in the fact that this judge had been raised from the dead.

Immediately at Paul's mention of the resurrection of the dead, many of his listeners began deriding him in such a loud manner that he could no longer be heard. However, it was not necessary for the court to hear more of his defense. He had made it clear to them that he was not introducing a new god, but rather was speaking about a God they already worshiped as the Unknown God. So he was free to go. When the crowd took over with its shouts and disorder, he left.

Although Athens was not a place Paul had planned to visit, the LORD overruled circumstances to take him there, and his trial helped to put him in contact with several whom the LORD was calling. Only two of these are named, and their names appear only once in the Scriptures. One was Dionysius, a judge of the Aeropagus. The other was a lady called Damaris. These brethren adhered to Paul and he became their teacher, establishing them as a congregation of the LORD'S people.

While the Scriptures do not give much information concerning them, it is reasonable to suppose Paul spent several weeks in Athens, awaiting the arrival of Silas and Timothy who were very busy with the brethren in Berea and in Thessalonica, and did not come as quickly as Paul had anticipated.

We have to go to sources outside the Scriptures to obtain information about our Christian brethren in Athens. It is said that Dionysius, the most prominent of these, was immersed and became an elder in the congregation. According to these traditional writings, he is known as the first bishop of Athens, and was active about forty years, being burned as a martyr in A.D. 95.

Tradition has it that some twenty years before becoming a Christian, the young man, Dionysius, was living in Egypt. The darkness on all the land that occurred at the time of the crucifixion of our Lord (Matt. 27:45) was supposed to have been observed by him. He stated, "Either the god of nature suffers, or sympathizes with one who suffers." If this be so, and we cannot, of course, be certain it is, it would indicate that at this earlier period in his life he observed that nature was controlled by a being so powerful he could bring about this unnatural darkness.

Yet he did not hear the Word of the LORD until later on when he was living in Athens and Paul "by chance" went there also! How often the LORD has shaped circumstances in the lives of those he desires to be his people, so they can hear his Word and be brought into the body of Christ. The LORD knew in advance about Paul's detour to Athens where a few were waiting to learn about God's plan.

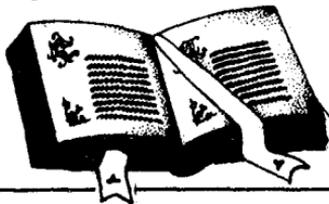
We can manifestly see in these events how the body of Christ was being shaped, and was growing through the faithfulness of Paul and the many laborers associated with him in this search for God's people.

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The Language Spoken by Adam

EVOLUTIONISTS claim that man evolved from lower orders of animal life and appeared in different parts of the world, with each group developing its own language. This is their explanation for the great number of different languages there are in the world today. However, the Scriptures disagree with this viewpoint, and indicate clearly not only the origin of the diversified languages of the nations, but also the language that was spoken by our first parents.

The Scriptures reveal that the first man, shortly after his creation, gave answers to God, that he conversed with his wife, and that he gave names

to his subjects—the lower orders of animal creation. There seems no doubt that Adam's children spoke the same language he did, until the Flood, and until about two hundred years after the Flood, when the confusion of tongues took place at Babel.

"The whole earth was of one language."

What was that original language which God communicated to Adam when he was created? There probably have been many language groups in the world which would like to have claimed that it was their particular tongue. However, the Bible indicates quite clearly, we believe, that it was the ancient Hebrew language. The conciseness, simplicity, energy, and fertility of the Hebrew language, as well as its relationship to most oriental languages, are all points in favor of this view. There is evidence that the ancient oriental languages derived their origin from the Hebrew language.

The names of individuals appearing in the early chapters of Genesis, as well as the names given by Adam to the various species of the lower animals, all have a special significance. The names of animals describe the characteristics of the species to which they were assigned.

All living languages change, as we know, but dead languages do not. If the Hebrew language was the one given to Adam, then it remained a live tongue for nearly 4,000 years. During that time it would, like all other live languages, undergo constant change, and many words and phrases would be added to it. Even in the time of Moses, this language would already have undergone much change. This becomes apparent in the use of a Hebrew concordance of the Scriptures, where it is often explained that the root of certain words is now unknown.

However, this does not imply that the language originally given to Adam has been entirely lost. We believe that the Bible gives evidence that this language still exists, although changed in some respects from its original purity. Let us examine the evidence of this as contained in Bible chronology. These chronological records are given in Genesis 5:1-28 and Genesis 7:6; 8:13. Another account is found in Genesis 11:10-32.

In examining these records, it is well to note that God promised a seed to mother Eve, and this seed was composed of the firstborn sons from generation to generation, unless God made choice of another son, as he did in the case of Cain and others. God cast Cain off and accepted Abel. Satan realized that God had done this, so he induced Cain to slay Abel.

Then God raised up another son to Eve, and he was given the name of Seth. Seth took the place of Abel. This is indicated in the text which says, "Adam knew his wife again; and she bore a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." —Gen. 4:25

The genealogies recorded are those pertaining to the seed of promise. We know the language given to Adam must have

been spoken by one after another of his descendants, for in Genesis 11:1 we are told that "the whole earth was of one language, and of one speech." This was at the time of the projected building of the tower of Babel, which was long enough after the Flood for Noah's family of eight to have increased considerably.

Besides having this definite statement regarding there being but one language many years after the Flood, it is interesting to note, taking the figures in chapters five and eleven, that we find Noah's life was overlapped by Methuselah by six hundred years, while Methuselah's life was overlapped by Adam for two hundred and forty-three years. Also that Noah's life extended to within two years of the birth of Abraham, and Noah's son, Shem, who lived ninety-eight years during his great-grandfather Methuselah's lifetime, did not die until Abraham was 150 years old, and Isaac was 50 years of age.

So, even without the statement of Genesis 11:1, it would seem reasonable to suppose that these men—Adam, Methuselah, Shem, and Abraham—and their families and very numerous contemporaries, would speak the same language which had been given to Adam, rather than that they and their families would adopt different languages. And it is interesting to notice from the foregoing that Adam and Isaac—who was the seed of promise—were joined by but two connecting links: the lives of Methuselah and Shem. Shem's life of ninety-eight years before, and five hundred and two years after the Flood, connected the antediluvian period with the Patriarchal Age, as he lived seventy-five years after Abraham entered Canaan.

The closing verses of the tenth chapter of Genesis give us facts concerning the descendants of Noah through his son, Shem. According to the **Revised Standard Translation**, the thirtieth verse of this chapter tells us that the place in which they lived "extended from Mesha in the direction of Sephar to the hill country of the east." According to this same translation, the second verse of the eleventh chapter tells us that when "men migrated in the east, they found a plain in the land of Shinar and

settled there." These were the people who decided to build the tower of Babel, and in this plain.

The account seems clear that Shem and his descendants settled in the hill country—not in a plain—and that as the population in the earth increased, certain ones, as this version says, migrated to the east. The conclusion would be, then, that not all the people on the earth at that time participated in what occurred at Babel when their language was confused by God, but only those who had migrated to that plain.

This is borne out by the fact that in verse ten of the eleventh chapter, following immediately the record concerning the confusing of tongues, the account of Shem and his descendants is picked up and carried on to Abraham. In other words, the record of Genesis 11:1-9 concerning the building of the tower of Babel and what occurred there, is a parenthesis explanatory of God's intervention in the affairs of a certain group which had migrated to the east and had attempted to make a name for themselves, ignoring him, and the glory that was due his name.

The **New International Version** translation of verse six, outlining the motive for this effort on the part of those who migrated to the land of Shinar, reads: "The LORD said, Behold, they are one people, and they have all one language; and this is only the beginning of what they will do; and nothing they propose to do will now be impossible for them."

It is very unlikely indeed that Shem and his direct descendants would be participants in this effort, for they were apparently loyal to God. If this is a proper conclusion, it means that the original tongue which was spoken all the way from Adam to this point in human history—the one language which the Scriptures show that all people spoke up to that time—was not confused so far as Shem and his immediate descendants were concerned.

This also would mean, just as similar circumstances have always meant, that as each generation of the same family came on the scene, it spoke the language of the preceding generation. Children do not learn a different language from that of

their parents unless they are forced to do so by being moved into another country.

Therefore it seems clear from the record that Abraham, the one through whom God continued his promise of a coming seed, spoke the same language as Adam. As we have already noted, of course, this language would have developed and undergone many changes; but basically it was the original tongue.

But is there any way of knowing just what that tongue was? We think there is a clue to this in Genesis 14:12,13, where Abraham is spoken of as being a Hebrew. It is not unusual today to recognize the nationality of a person by the language he speaks. If one is heard speaking French, we conclude that he is a Frenchman; or one who speaks German is usually considered to be German; one who speaks Italian we think of as being from Italy.

However, if Abraham was called a Hebrew because he spoke a certain language, what was that language? The name Hebrew derives from the name of Abraham's progenitor who was called Eber, or Heber. In Genesis 10:21, Shem is spoken of as the father of all the children of Eber.

God chose Shem from among the other sons of Noah as the one through whom the lineage down to Abraham, the father of the faithful, was to be counted. The fact that he is spoken of as the father of all the children of Eber would indicate that one of the names God had chosen for all these descendants would be derived from Heber, or in other words they would be Hebrew.

It is clear, we think, that Shem and Eber and all in this particular line would certainly speak the original language of Adam, including whatever additions had been made to it through the centuries. Abraham would also speak the same language. The reference to the first use of the word 'Hebrew' applied to Abraham would be indicative of the language he spoke. The language itself would be one of the things which separated him and his descendants from the rest of the human race, whose language had become "mixed."

It is conceded by most students of the Bible that Moses wrote the first five books of the Old Testament. This seems clearly demonstrated by the following texts: Exodus 24:4; Exodus 34:28; Numbers 33:2; Deuteronomy 27:3,8; 31:9, 19, 22, 30. There seems also reasonable evidence today that the early chapters of Genesis having to do with events with which he would not be personally acquainted, had actually been recorded on clay tablets by various patriarchs prior to Moses' time. One of the evidences of this is the few places where he makes corrections in names of places or identifications of locations with which those to whom he was writing would not be familiar. This indicates that Moses was following copy when compiling these books.

Moses was a learned man, and there can be no doubt but that he wrote these first five books of the Bible in the Hebrew language. If our deductions are correct, then, this would be the language in which the original tablets had been written or recorded. The prophets also spoke and wrote in Hebrew. Thus the entire Old Testament came down to the beginning of the New Testament era in the Hebrew language.

Hebrew in the New Testament

Jesus as a boy of twelve was found by his mother in the Temple asking and answering questions upon the Hebrew Scriptures. This indicates that Jesus spoke and read the ancient Hebrew language.

When Saul of Tarsus was on his way to Damascus to do injury to the Christians, he was stopped by a light from heaven, and heard a voice speaking to him. Testifying concerning this later he said, "Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me?"—Acts 26:12-14

Thus we see that Jesus after his resurrection spoke the Hebrew tongue when communicating with Saul. Jesus had used it, more or less, during the thirty-three and one-half years of his earthly ministry. And now he continued to do so after his glorification when it was necessary to communicate with human beings as he did in the case of Saul of Tarsus. It will also be recalled that the inscription over the cross on which Jesus was crucified was written in Hebrew, as well as in Greek and Latin.

When Paul went up to Jerusalem just before his arrest, it is recorded of him in Acts 21:40 that he spoke in Hebrew to the multitude from the steps of the castle. The account reads that "when they heard that he spoke in the Hebrew tongue they kept the more silence."—Acts 22:2

These incidental references in the New Testament to the use of the Hebrew language indicate that God did not permit this ancient, and probably original, tongue of man to perish, but continued its use all down through the ages even to Jesus' day. And now this same language is being revived in the new state of Israel! We think this is significant in view of the prophecies which indicate that Christ's kingdom will begin to manifest itself in the Holy Land. The Scriptures clearly teach that the human representatives of the invisible Christ in the new kingdom will be the resurrected ancient prophets and other faithful ones, who proved their fidelity to God during the ages prior to the coming of Christ.

Hebrew was the language spoken by most of these, and when they are raised from the dead it will be their natural tongue. And they no doubt will continue to speak it, especially in view of the fact that their first contacts will be with a people who, by then, will probably be speaking Hebrew. The Scriptures do not furnish the details in this connection, but we think it is not unreasonable to conclude that Hebrew may become the official language of all nations.

In Acts 3:19-21, the Apostle Peter spoke of the "times of restitution of all things," which, he adds, were "spoken by the

mouth of all God's holy prophets since the world began." Primarily this will be a restoration of the people to health and life. But it will also mean the restoration of paradise conditions worldwide. It may also be that one of the 'all things' to be restored is the ancient Hebrew language!—*From contributed notes.*



Encouraging Letters

EXCERPTS FROM VIDEO CASSETTE USERS

Wants to Keep Tape!

Dear Sir: I am sorry that I did not send back the Memorial Service tape. I have decided to keep it, so I am sending the cost of the tape if I can buy it. If not, please let me know. Sincerely.—*NM*

Memorial Tape a Blessing

Dear Brethren: We borrowed the tape of the Memorial Service. It was lovely to have you with us! Thanks for a blessing. We all were thankful.—*CA*

Wonderful Service!

Dear Brethren: Thank you so much for the tape. It was a wonderful Memorial Service.—*CA*

New User of VC Service

Dear Brethren: I would like to begin a video cassette borrowing program by ordering VC3, "The Bible Explained in the Light of Science," and "Paradise without Pollution." (VHS format). I understand that

when we return one tape, another will be sent, in the same way that the audio cassettes are handled.

Perhaps I will be able to use these as a neighborhood witness effort, which may help somehow to plant seeds of thought among our friends in the nominal systems. They are indeed a beautiful way to pass the Good News along, and are always done in such a gentle, thoughtful manner. Thank you so much. May the LORD continue to bless your work. Sincerely, in the LORD'S service.—*MI*

Visitors Viewed Tapes

Dear Brethren: Thank you for sending me the two tapes, VC26 and VC12. We enjoyed them especially since several visitors viewed them with us, and their interest encouraged us so very much. I am enclosing a check for \$12.00

hoping I can keep these tapes. If not, I will send them back and wait for another delivery. Again, God bless you and keep you in his care.—AR

Little Class Blessed by VC Service

Dear Brethren: Thank you! There were six of us together for the Memorial Service. The tape was a

real blessing to us. We would like to buy **Bible Answers** tapes, starting with VCI, "God and Creation," and "God and Science," (VHS format). Thank you so much for this service.

Our class consists of two to six of us meeting once a week with no leader. So the tapes help us feel a little more organized.—AR

GENERAL ENCOURAGING LETTERS

Questions Answered

Dear Sirs: I recently saw your program on a cable station and was very impressed and interested in its content. I am a true believer in the creation, not in evolution. I would also like the information on "Science and Creation." I found the program very enlightening and educational concerning God's creation of the earth. Questions I wondered about were cleared up. Thank you very, very much.—MI

Our Glorious Hope

Dear Brethren of the Dawn: Loving greetings in our dear Redeemer's name! We are so thankful that the LORD has brought us through another year, still standing firm in the truth. I have been able to listen to tapes from the various conventions almost every day, and have been brought nearer to the LORD. May he continue to bless the efforts of the Dawn brethren. Warm Christian love and prayers.—CA

Wonderful Work

Dear Friends: Please renew my Dawn subscription. We live where there are many churches, but none teach God's Word like the Dawn. God bless you that you may keep up this wonderful work. Yours in Christ.—SD

Must Listen Again

Dear "Frank and Ernest": I was interested to hear your broadcast last night on Radio Caroline, about your discussion with reference to God's government. I would like to receive your publication, "God and Reason," to read more about what you have to say. Please also tell me on what Christian frequency you are, so I can find the right place again, and the time. Thank you. Yours truly.—Kent, England

Film Showing

At a public film showing we had 74 visitors who were exceedingly attentive. Fourteen requested The Dawn magazine!—FL

Voices from the Past

Brother Ernest G. Wylam, Chicago, IL

Secret Faults and Presumptuous Sins

*"Cleanse Thou me from secret faults. Keep back Thy
servant also from presumptuous sins."*

—Psalm 19:12, 13

THE heartfelt supplication of these texts represents the spirit of full consecration and while realizing the forgiveness and covering of Adamic sin, recognizes present faults, weaknesses, and shortcomings, with the need for divine aid and protection in the fight against them.

Secret faults are never secret to God and not necessarily so to the faulty one, though often even he is unaware of them. At times they may be apparent to others, though we ourselves may be blind to them. They are the slips or omissions, the unintentional errors to which we all are prone and which are regretted, striven against, and prayed about.

Secret sins are the imperfections or faults of mind, the entertaining of suggestions or temptations before they take the outward form of actual, or presumptuous, sins. They are the second in a series of three steps of which the first is the thought, suggestion, or temptation which enters the mind through habit, environment, inheritance, circumstance, other persons, or even demons. These thoughts or suggestions are involuntary, and in themselves are not sinful. They are the birds of the old adage which "we cannot prevent flying over our heads." They lead us to the second and dangerous step of secret fault or sin, which constitutes the entertainment, consideration of, them. This is the consent stage and compares to the "building of nests in our hair."

The third step—presumptuous sin—is the outward manifestation of the other two which must have preceded it—the mental concept, and consent. Briefly then, we have first the thought; second, consideration of it (the secret fault); and third, the action (presumptuous sin).



The thought may be of pride or of self-exaltation, forgetting that "pride goeth before destruction" (Prov. 16:18); jealousy in any of its hideous forms; avarice for the unlawful acquisition of wealth; covetousness for position or service for self, or other carnality. The thought may be the inquiring of our wills whether or not we would consent, and if promptly rejected, victory is ours, but if entertained or harbored, it becomes a secret fault; both are dangerous, but the second especially so, as the very act of consideration is a measure of surrender and proportionately weakens the will, though the victory may still be gained by recognition of the danger and repudiation and rejection of the temptation.

The secret sin or fault may very well lead to the third, or operative stage, of action, or presumptuous sin—the caustic word, the bitter retort, the unkind act, the failure to defend another, all born of present or previous thought. To illustrate, a suggestion might come of a method by which one could satisfy his own ambition, or jealousy, and advance his own interests, fame, honor, reputation, or influence, by undermining another's. This course would inevitably result in envy, hatred, strife, backbiting, and slander (Scriptural murder). Or a negative approach might result in withholding a statement of fact or commendation for fear that the other might rise in esteem and favor. The beginning is small, but the end may be tragic.

James 1:14, 15, **Moffatt's** rendition, well expresses the thought: "Everyone is tempted as he is beguiled and allured by his own desire; then desire conceives and breeds sin, and sin matures and gives birth to death."

Temptation, then, is the presentation to the mind of evil suggestions; there is no sin yet, but the desire to sin begins with the harboring of the suggestion. This is the crucial point. Will desire take hold, or will the suggestion be met with such resistance that it will be conquered before it has a chance to conceive? If the victory is lost, the secret fault, the sin of consent, unless cleansed, eradicated, expunged, inevitably leads to presumptuous sin—active, willful, deliberate, intentional—and presumptuous sin. If this is persisted in, it may very well lead to the "great transgression," hence our prayer, "Cleanse Thou me from secret faults," while they are still small enough to cope with.

The mind is the battleground of the New Creature, and it is inevitable and necessary that temptations must come, else there would be no victories. Hence, their value is apparent. Our dear Lord was not shielded from them; can we expect to be? We cannot always triumph as he did, but may God grant us grace to be more often triumphant than vanquished.

Our Captain showed us how to fight these suggestions and temptations. When presented to him, he promptly sterilized them with the most potent antitoxin; namely, quotations from the Word of God. By way of example, when attacked with suggestions of pride and ambition, we might remember that "whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12); and that "pride goeth before destruction, and a haughty spirit before a fall."—Prov. 16:18

If avarice or greed is the channel of approach, we might wield the sword of the Spirit and ask, "What shall it profit a man, if he gain the whole world, and lose his own soul?" (Mark 8:36) "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—I Tim. 6:10

Since these secret faults, these first harborings of the evil suggestions are the beginnings of sin, we see the

appropriateness of the counsel, "Keep thy heart with all diligence; for out of it are the issues of life," and we might add, the issues of death, if these secret faults of the mind are not promptly attacked and repelled.—Prov. 4:23

Diligence is necessary; delay is dangerous; divine aid is always at hand. God is nigh, an ever present help in time of need. Pray for his help in time of danger. Watch and pray, and the hourly, daily victories will lead to final triumph!

Finally, my brethren, let the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O LORD, our strength, and our Redeemer.—Ps. 19:14

The Christian's Firm Foundation

CHRISTIANS have often been laughed at as credulous because by God's arrangement they must now walk by faith, not by sight. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9) Yet nearly all thinking people have certain notions as to the future—nearly all expecting a future life. Some speculate that the dying one really becomes more alive, and merely seems to die. Others speculate along evolutionary lines, and tell us their hope for the future is not for themselves, but for their posterity, who may reach such a state of development as will permit them to live forever.

All these speculators must admit they have nothing more for their belief than mere conjecture—no revelation from God, no proof. The Christian's position is a much better and more reasonable one. He trusts not to his own speculations, nor to the speculations of others, realizing these are of little value. He accepts the Bible as the Word of God. He is there informed that God has provided for the recovery of the entire race from the sentence of death, and eventually all the willing and obedient may attain everlasting life through the merit of Christ's sacrifice on Calvary.—Rom. 14:9

The Bible does not set before the mind of the Christian the absurdity that the dead are more alive than before they died. The Bible declares that the dead are dead indeed, or figuratively asleep, and would have no further knowledge or interest in anything under the sun except through the divine arrangement—the resurrection of the dead. "Since by man [Adam] came death, by man [Jesus] came also the resurrection of the dead," says Paul. The Bible tells us when this resurrection will take place; namely, during the second presence of Jesus, when he shall establish his glorious millennial kingdom, promised through Moses, and all the prophets, and through Christ and the apostles.—I Cor. 15:21-23, **Diaglott**

Does not the Christian have a firm foundation? He not only has God's Word for his faith, but he has a reasonable faith, confirmed by everything known on the subject. We know we all die, and that the dead know nothing. We know they could suffer neither joy nor sorrow while asleep in death.

The only hope for any, then, is through a resurrection. And this is exactly what the Bible teaches. The believer has strong consolation, strong confirmation, strong reasons for believing God's message, and for disregarding not only his own imaginations, but the untrustworthy imaginations of others.

Obituaries

The following brethren have recently finished their Christian courses. We wish to express our sincere sympathy to the families and friends in their loss of these dear ones. We appreciate information concerning any brethren to be included in this list.

- Sister Irene Dewys, Grand Rapids, MI—June 7. Age, 78.
Sister Adele Apicelli, Groton Italian Class—June 25. Age, 82.
Brother Ray Buckles, Carthage, IN—June 26. Age, 68.
Evelyn Byrd, Columbus, OH—July 6. Age, 63.
Sister Ethel L. Wendeln, Cincinnati, OH—July 11. Age, 98.
Brother John G. "Jack" Hardy, Seattle, WA—July 16. Age, 87.

Speakers' Appointments

Ministering the Glorious Gospel of Christ

M. BALKO		G. PASSIOS	
Detroit, MI	September 23	Allentown, PA	September 12
Grand Rapids, MI	24	E.K. PENROSE	
Gary, IN	25	New York, NY	September 5,6
LaSalle, IL	27	Allentown, PA	8
Milwaukee, WI	28	Bath, NC	12, 13
Minneapolis, MN	29	Washington, D.C.	15
Moorhead, MN	30	West Newton, PA	16
W. BLICHAZ		Buffalo, NY	26,27
Pittsburgh, PA	September 19,20	L. POST	
R. GORECKI		New London, CT	September 13
St. Louis, MO	September 19,20	S. ROSKIEWICZ	
E. HERRSCHER		New York, NY	September 5,6
New York, NY	September 5,6	St. Louis, MO	19,20
G.M. JEUCK		Buffalo, NY	26,27
Middletown, NY	September 13	J.H. SNYDER	
Buffalo, NY	19,20	Pittsburgh, PA	September 19,20
E.F. LANKFORD		Columbus, OH	22
New York, NY	September 5,6	Cincinnati, OH	23
Vergennes, VT	9	Greenfield, OH	24
S. MENGOS		Buffalo, NY	26,27
Covina, CA	September 27	Indianapolis, IN	29
F. NEMESH		Gary, IN	30
Cincinnati, OH	September 13	J. TATE	
Chatham, Ont.	20	New Haven, CT	September 27

Conventions

These conventions are listed at the request of the individual classes who are sponsoring the gatherings.

NEW YORK, NY, September 4,5,6—Ramada Inn, Route S-3 (East), Clifton, NJ. For reservations please contact secretary before

August 15th: Mrs. Ann-Truth Lange, 76 Longview Avenue, White Plains, NY 10605
Phone: (914) 948-5428

JACKSON, MI, September

5,6,7—Inn on Jackson Square, 1 Jackson Square. Please contact: Mrs. Ray Lumley, 2531 Ashton Road, 49203

Phone: (517) 782-7252

SEATTLE, WA, September

5,6,7—St. Thomas Center, Kenmore, WA. Contact for reservations, as soon as possible: Mrs. Ginger Brann, 13831 20th Place, W., Lynnwood, 98037

CINCINNATI, OH, September

13—At the Harp's home, 2609 Merrittview Lane. 45231

Phone: (513) 825-4112

GREATER NEW LONDON,

CT, SEPTEMBER 13—Mohagan Community College, Mahan Dr., Norwich, CT. Contact: Miss Jewel Franco, 29 Cutler St., Groton 06340

Phone: (203) 446-9558

PITTSBURGH AREA CONVENTION, September 19,20

—Sewickley Grange Hall, Rt. 136, West Newton. Contact: Mike Balko, 501 Pittsburgh St., West Newton, PA 15089

ST. LOUIS, MO, September

19,20—Rodeway Inn South, 3660 S. Lindbergh Blvd. Contact: Jasnje Prutzman, 10709 Wheeling Ct., 63136.

Phone: (314) 868-1986

BUFFALO, NY, September

26,27—Unity Temple Lodge, 1940 Niagra St. Contact: Gene Buczkowski, 85 Rogers Dr., Cheektowaga 14225

Phone: (716) 634-2163

CHICAGO, IL, September 27

Elmhurst Masonic Temple, York Road and Arthur Street, Elmhurst. Contact: Joe Megacz, Secretary, 1431 South Fairview Ave., Park Ridge, IL 60068

RICHMOND, VA, October 9,

10,11—Roslyn Conference Center, 8727 River Rd. Contact: Miss Katharine Warren, 2805 Stonewall Ave. 23225

SAN LUIS OBISPO, CA,

October 10, 11—Motel Inn, 2223 Monterey Street. Please Contact: Mrs. Audrey Dunn, 2078 Johnson Avenue, 93401

CINCINNATI, OH, October

17,18—Ramada Inn Sharonville, 11029 Dowlin Dr., 45241 Phone at motel: (513) 771-0300 Contact motel directly for reservations.

GRAND RAPIDS, MI, October

17,18—Kenowa Hills H.S., 3950 Hendershot, N.W., 49504. Contact: Ruth Kowalski, Secy., 862 First St., N.W., 49504.

Phone: (616) 456-5069

CONNELLSVILLE, PA,

October 23,24,25—Conley's Inn, New Stanton. Contact: Mrs. Wesley Cramer, RD 1, Box 326-C, Monongahela 15063

Phone: (412) 258-2585

ORLANDO, FL, October 24,

25—Orlando Garden Club, 710 E. Rollins St., Orlando. Contact: Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry 32707

Phone: (305) 699-8303

SAN DIEGO, CA, November

26-29, LaJolla Village Inn, 3299 Holiday Ct., LaJolla. Phone: (619) 453-5500