

The Dawn

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Highlights of Dawn

Peace Through Christ's Kingdom

“Of the increase of His government and peace there shall be no end.”—Isaiah 9:7

WARS have long plagued the human race. The history of the world has been written in human blood. Wars increase, both in the number of people involved and in their power to destroy. In this space age there is real cause to fear the destruction that would result from another world war. Will there ever be peace?

Universal and lasting peace will ultimately be established in the earth, but it will not come by human efforts, nor will it be induced by mutual fear of destruction or by armament races. It will be established by the kingdom of Christ, and the kingdom of Christ will be a worldwide government that will exercise actual control in the affairs of men. Those who believe the promises of the Bible pertaining to the coming of Christ's kingdom can look to the future with solid hope and blessed assurance.

The Bible says that “the desire of all nations shall come” (Hag. 2:7), and we know that fundamentally all nations of the earth desire peace. However, even in connection with the prophecies of the Bible there is misunderstanding. Some quote Jesus' statement that there shall be “wars and rumors of wars” and add to it his words, “then shall the end come,” as proof that wars will continue on this earth until the “world” comes to an end, which to these students means the

destruction of the literal earth and the end of all human experience.—Matt. 24:6, 14

When Jesus spoke of “wars and rumors of wars,” it was in answer to a question his disciples asked pertaining to the time of his return and the end of the age. “What shall be the sign of thy coming,” they asked, “and of the end of the world?” (Matt. 24:3) The King James Version translation of the disciples’ question is misleading, for it mistranslated the Greek words **parousia** and **aion** used in the text. With these words properly translated, the question is, “What shall be the sign of thy **presence**, and of the end of the **age**?”

When Jesus said that there would be “wars and rumors of wars,” after which the end would come, he simply meant that the interim between his first and second advents would be characterized by intermittent wars and that this would continue right down to the end of the age. But he did not mean that the end of the age would mean the destruction of the earth or the end of all human experience on the earth; for, as the prophecies of the Bible point out, the end of the age of “wars and rumors of wars” marks the beginning of a new age, the age during which Christ’s kingdom will be the controlling factor in the affairs of men. And, as our text declares, “Of the increase of his government and peace there shall be no end.”

Human Efforts Fail

While the whole world longs for peace, most people, even Christians, think that the only peace that will ever be realized will come as the result of human efforts. And, of course, many sincere efforts are being made to bring peace to the world. The hope of those promoting these efforts is that the uneasy peace of today will be transformed into a permanent peace tomorrow.

Years ago Sir Winston Churchill used the expression “peace by mutual fear.” His idea was that we should build up a great stockpile of munitions and that the other great

nations should do the same. Thus, with all the nations realizing the terrible destruction that would be wrought by war, there would be a stalemate of fear, resulting in peace. This was Sir Winston's theory of "peace by mutual fear."

Actually, of course, peace by mutual fear was not a new idea. This idea had been utilized throughout the centuries. It was merely that Sir Winston dressed it in different phraseology. Peace through mutual fear is merely another way of saying "peace through a balance of power." Many will remember the "Munich crisis" of 1938, when the Four Power Pact was formed, and Neville Chamberlain, then Prime Minister of Great Britain, flew back to England from Munich and, waving a peace document in the air as he alighted from his plane, announced that peace had been saved for our time. This new pact was but a new balancing of power with the age-old belief that one alliance of nations would be afraid to attack the other.

But this "fear pact" did not save the peace for our time, as Mr. Chamberlain had so enthusiastically announced. Within a year the much feared Second World War broke out in all its fury, leading to the destruction of great cities and terrible blood-letting throughout Europe and much of Asia and the Orient. The fear of war did not prevent the outbreak of war. It never has, and it never will!

Another vague hope for peace arises from the delaying action brought about by the great armament race that is presently proceeding, at stupendous cost, between the United States and the Soviet Union. Thus far this is causing a stalemate, due to the fact that neither of the great powers on the opposite sides of the Iron Curtain can be quite sure that it has a clear superiority in arms—whether hydrogen bombs, ballistic missiles, or other highly sophisticated weapons. But, again, the people of the world are being lulled into a false sense of security. Armament races have always led to war.

For a time after the formation of the United Nations Organization more than thirty years ago, there was the hope that it

would in some manner find a way to true peace. Indeed, the United Nations was formed for the very purpose of maintaining peace. Posted at the UN headquarters, for all to see, is the scripture text: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Mic. 4:1-4

It was hoped, of course, that through the exercise of its influence for good, the United Nations Organization could make the nations of the world see the advantages of not going to war. The purpose of the UN is good and the motive sincere. Certainly the United Nations is, in certain areas of human relationship, accomplishing a great deal of good. It is helping to build up some of the underprivileged nations of the earth, especially in the fields of medicine and hygiene, and in other areas that contribute to human well-being and happiness. But can the UN keep peace? The fact is that since its formation there have been major wars in various parts of the world—in Korea, in Southeast Asia, in the Mid-East, in Africa.

In the matter of political maneuvering of the great nations of earth, the UN has proved itself to be almost without power. The veto in the Security Council means that atheistic Russia can prevent what other nations may wish to accomplish toward peace through the United Nations. This means that the real moves on the international diplomatic checkerboard are being made outside of the UN. And outside of this world organization there is also NATO—the North Atlantic Treaty Organization—and the Warsaw Pact. These, again, are simply manifestations of the old "peace through fear" policy, and they cannot, and will not, in the long run, prevent war.

The lesson of history is that armament races and balances of power do not prevent war. With fallen human selfishness dictating the policies of nations, the only hope for true and lasting peace is in the establishment in the earth of an authority powerful enough to impose laws of justice and righteousness that transcend the petty jealousies and selfish

ambitions of individual nations. Such an authority cannot stem from any existing nation or government of earth. Only the kingdom of God is capable of exercising such an authority and of executing justice and righteousness in all the earth.—Zech. 14:9

But in this connection many earnest students of the Bible have failed to realize that in the outworking of the divine plan for the blessing of mankind there is to be an actual government of righteousness established in the earth. Solomon wrote, "The earth abideth forever." (Eccles. 1:4) The Prophet Isaiah also stated: "God himself . . . formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." (Isa. 45:18) And this government that will be established in the earth will be one that will effectively rule the nations and assure peace and happiness to all mankind.

But despite all the marvelous references in both the Old and New Testaments to this kingdom that is to rule from "sea to sea, and from the river unto the ends of the earth" (Ps. 72:8), many insist that God's kingdom is merely a righteous spirit, or disposition, in the hearts of individuals. This false concept of the kingdom is based on the expression, "The kingdom of God is within you." (Luke 17:21) These are purported to be the words of Jesus. But they are a faulty translation of what he actually said. The Pharisees had asked Jesus "when the kingdom of God should come." Replying, he said, "The kingdom of God cometh not with observation [marginal translation reads, 'with outward show']; neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you [marginal translation reads, 'among you']."—Luke 17:20, 21

A more exact translation of this statement would be, "The King is among you." This brings it into harmony with the conversation between Jesus and the Pharisees. The Pharisees did not believe that Jesus was the promised Messiah, the great King of the Old Testament prophecies.

From their standpoint, how could he set up a kingdom in opposition to Rome, liberate Israel, and extend peace and joy to all nations? He had no army. His friends were not people of importance. What could embarrass him more than to ask him just when he expected to set up his kingdom?

Jesus knew what was in their hearts and answered accordingly. The kingdom of God, he explained, was not to come into power in the manner of other kingdoms or governments. There would be no outward show—no armies, no wars of conquest, and no display of armaments. As a matter of fact, as he pointed out, the King to be in this kingdom was even then **in their midst**, although they refused to believe it. Jesus' work at his first advent was related to his future kingdom, but no soldiers were needed to accomplish it.

On the face of it, the expression "The kingdom of God is within you" could not be true, for Jesus was talking to the Pharisees, whom he had styled hypocrites, whited sepulchres, children of the Devil. (Matt. 23:27; John 8:13, 44) How could the kingdom of God be within them? It was not; and later Jesus cast them off from ever having any share in the rulership of his kingdom.

Not of This Order

Another of Jesus' statements which has also been greatly misunderstood is the one he made to Pilate when he said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18:36) This has been taken by many to mean that all the promises of God pertaining to a kingdom are to be fulfilled in the experiences of Jesus' followers when they die and go to heaven. After all, say these, the kingdom promised in the Bible has nothing to do with this world of sin, because Jesus said so.

The difficulty here lies in the translator's use of the word "world" to translate the Greek word **kosmos**, which means an

order, or arrangement, of things. What Jesus said was that his kingdom was not of this present order of society. The Bible reveals that there are three “worlds,” or social arrangements, in the plan of God. The kingdom social order is the one that follows the present evil one, of which Satan is the ruler. (II Cor. 4:4) The new righteous social order is to be ushered in subsequent to the return of Christ and following the destruction of this present evil world, or social order, during the day of the Lord (Jehovah). (II Pet. 3:7-13) It is then that Christ’s thousand-year kingdom is to be established in the earth. It is then that the “government shall be upon his shoulder.” It is then that the promise will be fulfilled, “Of the increase of his government and peace there shall be no end.”—Isa. 9:6,7

The disciples did not understand this at first, so Jesus related a parable to illustrate it—a parable concerning a certain nobleman (who represented himself) who went into a far country to receive a kingdom and to return. (Luke 19:12) In his introduction to this parable, Luke explains that Jesus related it because his disciples thought that his kingdom “should immediately appear.”—vs. 11

All of Jesus’ teachings were related directly or indirectly to God’s promised kingdom. They do not all pertain to the blessings that will reach mankind through the agencies of that kingdom. Many of them relate to various aspects of preparation for it. Jesus’ death as man’s Redeemer is in this category, for the divine plan is that the Messiah of promise was to rule, not over a dying race, but over a race redeemed from death, so that to each individual there could thus be offered, on conditions of obedience, the opportunity to live forever on this wonderful, restored Planet Earth.

Jesus will be the King of kings and Lord of lords in that righteous kingdom. But the footstep followers of Jesus are offered the opportunity of reigning with him if they are willing to suffer and die with him. (Rev. 19:16; II Tim. 2:11,12; Rev. 20:4,6) The Gospel call to those willing to

accept these terms of discipleship has been going out during the entire age since the first advent, and this has been in preparation for the kingdom. Many of Jesus' parables relate to this Gospel-Age work, being illustrative from one standpoint or another of the joys, blessings, difficulties, and trials of these "children of the kingdom."—Matt. 13:38

Not understanding the plan of God, it would be easy to conclude that all the kingdom promises of the Bible relating thereto simply referred to the enjoyment of a home in heaven for all eternity; for there are many heavenly, or spiritual, promises associated with the theme of the kingdom. These heavenly promises, however, are to those called to be rulers in that kingdom, and not to its subjects, who, if obedient to the righteous laws of that kingdom, will gain everlasting life on earth. When Jesus, the "King of kings," was raised from the dead, he was highly exalted to the divine nature, having given his flesh for the life of the world (John 6:51); and the promise is that those who will live and reign with him in his kingdom will be made like him, and share his heavenly home and nature.—John 14:2, 3

These spiritual rulers in the kingdom of God will have human representatives. The religious rulers of Israel thought they were to represent God in his kingdom, and they could have, if they had qualified through humility and obedience. These were in line to be the "children of the kingdom"; but when the kingdom is established, they will discover that through unfaithfulness they forfeited the right to any official position therein. Jesus explained this, saying, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke 13:28, 29

The expression "weeping and gnashing of teeth" is descriptive of the chagrin and disappointment to be experienced

by those who, while once in line to be used in the kingdom, find, when they are raised from the dead, that this desired position is occupied by "Abraham, and Isaac, and Jacob, and all the prophets," who will also then be raised from the dead, in what the Apostle Paul speaks of as a "better resurrection."—Heb. 11:35, 40

These restored worthies of the ancient past are prophetically referred to in Psalm 45:16 as those who will be made "princes in all the earth." We might speak of them as the earthly phase of Christ's kingdom, which will represent and operate in conjunction with its spiritual phase, to be made up of the glorified Jesus and his faithful followers, who, in the "first resurrection," are exalted to live and reign with him.

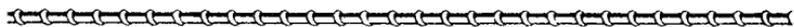
These two phases of the kingdom of Christ are symbolically described in Micah 4:1-4 as "Zion," the spiritual, and "Jerusalem," the human, or earthly. This prophecy also refers to Jesus and his followers, the "sons of God," as the ruling "house of the Lord," symbolized in this prophecy as the "mountain" (kingdom) of the Lord. The prophecy reads:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills [controlling all nations, large and small]; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the Law shall go forth of Zion, and word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Thus will peace come to mankind through Christ's world government. It will not be a peace through mutual fear but a peace so complete and enduring that there will be freedom from fear—for "none shall make them afraid." But peace alone, even peace with economic security, as symbolized in this prophecy by the idea of dwelling under vine and fig tree, would not be wholly satisfactory. Even with these much desired and much sought after blessings attained, there would still be sickness and death. However, another Old Testament prophecy in which a mountain is used to symbolize Christ's kingdom, assures us that even death is to be destroyed. We quote:

"In this mountain [kingdom] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, And he will destroy in this mountain the face of the covering [symbolic of superstition and ignorance of the true God] cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:6-9

What more could be asked? And how apparent it is that these inspiring kingdom promises mean more, so much more, than merely a righteous sentiment in the hearts of individuals—that they describe a literal and genuine government, which will rule the world in righteousness (Ps. 72:2), bringing peace and health and life to all mankind! It will be the rulership of this government that will bring the answer to the Christian's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:10



Bible Study

LESSON FOR FEBRUARY 3

Sharing Living Water

MEMORY SELECTION: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14

SELECTED SCRIPTURE: John 4:7-11, 25-30, 39

WATER in the Bible is a symbol of truth. The metaphor was used by Jesus in this instance to convey the thought that truth is a means to everlasting life and that it is only through Jesus that this life-generating "drink" can be obtained. In John 4:10 Jesus said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

The gift of God was Jesus. The divine plan for the redemption of the world required that Jesus give his life as a ransom for Adam. And since all the human race were condemned in Adam, all could in due time be released from adamic condemnation and be given an opportunity for life because Jesus, as a man, took Adam's place in death. This is a gift, because God was not obligated to

provide it. The scripture states, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) The great truth of God's word is to know and understand and appreciate this beneficent act and to know and appreciate the One whom he sent.

Jesus is the center of God's plan for giving eternal life. God's arrangement during this age is that salvation must be preceded by the sinner's acknowledging his undone condition and accepting Jesus as his personal Redeemer. Jesus likens himself, in this regard, to bread. In John 6:51 he says: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." When the

Jews heard this they strove among themselves, thinking that Jesus spoke of his actual flesh. But in verse 63 Jesus explained the metaphor as follows: "It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you**, they are spirit, and they are life."

And so Jesus, in John 4:13, 14, speaking to the Samaritan woman at the well, said: "Whosoever drinketh of this water [the water of the well] shall thirst again: but whosoever drinketh of the water [truth] that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." During this Gospel Age the acceptance of Jesus by one with a good and honest heart opens the way for a complete and unreserved consecration to the Heavenly Father and a determination to take up one's cross and follow in the footsteps of Jesus. When this is done the consecrated one receives the Holy Spirit as an earnest of the promised inheritance.—Eph. 1: 13, 14

The water of truth supplied by Jesus, then, becomes living water and a well of truth, which springs up into eternal life. The Apostle Peter expresses the matter thus: "According as His

divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:3, 4

One of the great and precious promises held out to the footstep followers of Jesus during this Gospel Age is that they are promised a share in the great work of bringing about restitution in the kingdom. They, together with their Lord, will be the instruments God will use to bring the world of mankind back from the grave and up the highway of holiness to the condition of perfection that was enjoyed by Adam in the Garden of Eden before he sinned. This great work will result in eternal life for all the willing and obedient. Jesus said, "He that believeth on me [the footstep followers of Jesus], as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:38) The picture is that the church, with its Head, Jesus, will be the source of life, or will provide the means of attaining life, in the kingdom. —Rev. 22:17 □

Helping and Healing

MEMORY SELECTION: "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24

SELECTED SCRIPTURE: John 5:2-15

IN ACTS 10:38 the Apostle Peter said of Jesus, "God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." Jesus was anointed to preach the Gospel of the kingdom, which is defined by the Apostle Paul thus: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, **In thee shall all nations be blessed.**" (Gal. 3:8) The blessings of the kingdom are partially enumerated in Revelation 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

It was necessary that Jesus, in addition to simply preaching, establish the authenticity of his

ministry. It had been prophesied that the Messiah, when he came, would heal the sick, restore sight to the blind, and raise the dead. One of these prophecies is found in Isaiah 42:7: "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." And so Jesus, in fulfilling the prophecies concerning himself, used the power of God that had been granted him to demonstrate to the people that he did come with the authority of God. Also, his miracles illustrated the future great work to be done in the kingdom.

In John 10:30-38 is an instance where Jesus spoke of his miraculous power as an evidence of his messiahship. Jesus had said, "I and my Father are one." The Jews were offended and took up stones to stone him. Jesus said, "Many good works have I shewed you from my

Father; for which of those works do ye stone me?" The Jews replied that it was not for his works that they took up stones but because he was calling himself a god. Jesus then replied: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

The "works" that Jesus spoke of were those things the prophecies had foretold of him. That is why they were the works of God.

One of the most difficult things for some to believe about the kingdom is the resurrection from the dead. But this is a most essential part of the divine plan of salvation if all the nations of the earth are to be blessed. This is the only way those who have lived in ages past can have a hope for salvation and eternal life. The doctrine of the resurrection is one of the most prominent themes in the Bible.—Isa. 26:19; Hos. 13:14; Ezek. 37:12, 13; John 11:24; 5:28, 29; Luke 20:37, 38; I Cor. 15th chap.

Jesus, to illustrate this great work of the kingdom, performed one of his most wonderful miracles when he resurrected Lazarus from the dead. Lazarus had been ill, but Jesus deliberately delayed going to him until

he died. Then he said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Death, in the Bible, is spoken of as a sleep, in anticipation of an awakening. When Jesus and his disciples arrived at Bethany, where Lazarus had lived, he had been dead four days. Jesus then, standing before the large crowd at the tomb, said, "Take ye away the stone." Then he lifted his eyes and prayed: "I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe thou hast sent me." Then in a loud voice he cried, "Lazarus, come forth. And he that was dead came forth." The record states that many saw and believed.—John 11:1-45

When John the Baptist sent messengers to Jesus to question him as to whether he was the Messiah, Jesus did not answer him directly, but rather he asked the messengers to observe him and his ministry, and then said: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he, whosoever shall not be offended in me."—Luke 7:19-23 □

Knowing Someone Cares

MEMORY SELECTION: "He that is without sin among you, let him first cast a stone at her."—John 8:7

SELECTED SCRIPTURE: John 8:1-11

THE text, as recorded in the King James Version, from John 7:53 through 8:11 is not found in the Alexandrian, Vatican, Ephrem, and other manuscripts of great authority, nor in the oldest copies of the Syriac versions. Therefore, there is good reason to believe that it was added by a translator and is not a part of the original text.

The lesson taught in the passage, however, is a good one and that is that imperfect man is never in a position to judge another, because all are guilty before God. Under the Law the woman, who was an adulteress, was guilty, and the penalty was death by stoning. But Jesus was demonstrating the spirit of the Law by suggesting that he who

was without sin cast the first stone.

In Matthew 5:27,28 Jesus elaborates on the principle that is involved when a Christian is tempted to judge someone else. "Ye have heard that it was said by them of old time [under the Law], Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." In other words, as far as a Christian is concerned it is what is in the heart that counts. The deed follows the approval of the mind and the heart.

In Luke 6:36-38 Jesus reiterates a principle concerning

judgment as far as a Christian is concerned. "Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

If we were perfect ourselves and dealing with others who likewise were perfect, a law of justice and the demands of justice would be in order. But since we are sinners and objects of God's mercy, and since all our fellows are in the same condition, there is no room for us to take our stand upon justice. He who stands upon justice will fall before the sword of justice. Hence, our Lord declared, "With what judgment ye judge, ye shall be judged."

If a Christian realizes his own weakness and imperfection and need of help from the Heavenly Father, and exercises a like generosity in the affairs of life toward his fellows in tribulation, he will be one who will receive a full measure of grace from the

Heavenly Father. On the other hand, the full measure of the Lord's grace will not fall upon those whose hearts are not merciful toward others of their brethren.

All of this does not mean that our Lord condoned adultery or did not consider the transgression serious. The lesson we have considered is judgment. It should be remembered that God does not forgive our sins until we acknowledge them and ask for forgiveness. It would appear also, in our relationship with our brethren, that the transgressor should first recognize his transgression and then ask for forgiveness. Jesus said, "If thy brother . . . trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."—Luke 17: 3,4

When we forgive, it must be from the heart and not merely from the lips. Heart forgiveness leaves no sting, no animosity, and no grudge. This is the kind of forgiveness we expect from the Heavenly Father for ourselves, and it should be the kind of forgiveness we give our brethren. "For with the same measure that ye mete withal it shall be measured to you again." □

Who Is Blind?

MEMORY SELECTION: "One thing I know, that, whereas I was blind, now I see."—John 9:25

SELECTED SCRIPTURE: John 9:1-7, 29-38

BLINDNESS was a common affliction in Jesus' day. In many instances blindness was caused by uncleanness, and history records that in some cases blindness from this cause was healed, or partially so, by eyewashes, etc. But as stated in verse 32, "From the [earliest] age it was not heard, that anyone opened the eyes of one having been born blind" (Diaglott), there was no record of anyone ever having restored sight to one born blind. This is why Jesus, in answering the question as to why the man was born blind, said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

There are many lessons in this miracle performed by Jesus. One lesson is that this particular man's blindness was not the result of some specific sin by either the man or his parents, but rather, it was the result of adamic condemnation. Jesus showed the relationship between physical infirmities and adamic sin in another miracle, recorded in Matthew 9:1-6. He had healed a man sick with palsy, and he said, "Son, be of good cheer; thy sins be forgiven thee." The scribes who heard were familiar with the Law, and they knew only God could forgive sins and that only in a manner prescribed by the Law; and so they began to accuse Jesus of blaspheming. Jesus said: "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be

forgiven thee; or to say, Arise, and walk? **But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.**" (emphasis ours)

The lesson is that in the kingdom Jesus will have power to forgive all adamic sin, which will also mean the restoration of mind and body to the perfection that was enjoyed in the Garden of Eden. This was not the time to forgive adamic sins as far as the world was concerned; but by curing the man of palsy Jesus erased the outward evidence of adamic condemnation and thereby proved God's ability to completely cleanse all from adamic sin and its manifold effects in his own due time and place—in the kingdom.

Jesus indicated that this miracle was part of the works of God, that is, the fulfillment of prophecies which illustrated the kingdom. For those who had "eyes to see," these works of God identified Jesus as the Messiah.

The account tells us that Jesus spat on the ground to make clay, which he rubbed on the eyes of the blind man and then instructed him to go to the pool of

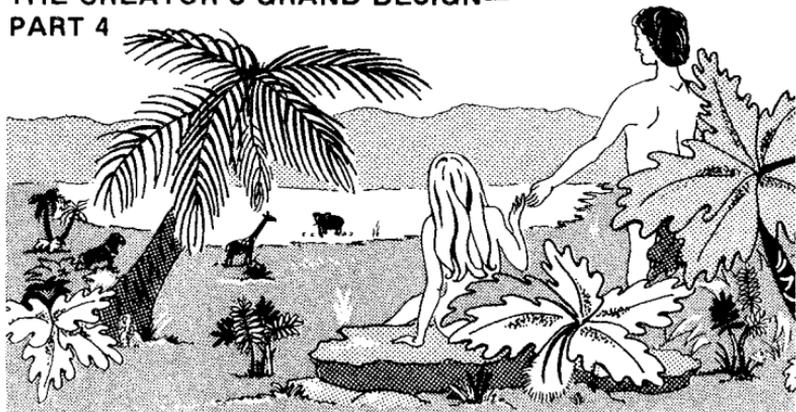
Siloam and wash. When the man had done this, his blindness was cured. The reason for this appears to have been to test the faith of the blind man so that his faith would be substantiated by a measure of works.

This same demonstration of faith was required of Naaman, who dipped himself seven times in the Jordan in order that he might be cleansed from leprosy. —II Kings 5:14

Jesus asked the man to whom sight had been restored, "Dost thou believe on the Son of God?" The man asked, "Who is he, Lord, that I might believe on him?" And Jesus answered, "Thou hast both seen him, and it is he that talketh with thee." The man answered that he believed. Jesus then said, "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." The scribes and Pharisees were those who claimed that they could "see," or understand, but Jesus was a stumbling stone and a rock of offense to them. (Isa. 8:14) But those who were "blind" and did not boast about being able to "see" had their blindness lifted, and they were able to "see" and believe and receive the blessings that were then due from the Lord. □

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN— PART 4



Man in the Plan of God

“When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?”—Psalm 8:3, 4

MAN was created toward the close of the sixth creative day, or epoch. There are two accounts of his creation. One is presented in Genesis 1:26-28, and the other in Genesis 2:7. The first of these is a general statement of the fact that man was created, together with an explanation of the place he was to occupy in God's arrangement for the earth. The second is a more detailed account of just how he was created. Some say that the account of Genesis 1:26-28 pertains to a pre-adamic race, but there is no scriptural foundation for this theory.

This first account of man's creation reveals certain important facts concerning him—he was created in the image of God, and he was to fill the earth with his progeny. He was also to have dominion over the earth and over the lower forms

of God's earthly creation. The fact that man was created in the image of God is a strong refutation of the theory of human evolution. Darwinists are adept at calling attention to the various ways in which the evolutionary ladder may have been climbed throughout the millions of years they claim there has been life on the earth, beginning with protoplasm. But no one has hazarded a guess at what rung in this ladder an ape, or a "missing link," became conscious of right and wrong and was able to reason the difference between the two. Nor has any one of them been able to suggest a set of circumstances that would prod an ape into thinking on the human level.

In high circles of professorship, in and out of the church, and among our government leaders from the president down, nearly all profess to believe that man was created in the image of God. In the free world it is this viewpoint that constitutes the basis for "the dignity of man" doctrine and for the zealous fight to maintain the individual rights of man. This is good, but let us remind ourselves that this biblical viewpoint cannot be harmonized with the Darwin theory of human evolution.

If man is a product of evolution, and not the direct creation of God, then there is no basis for the claim that he is in the image of God. If God did not create man and give him his law, then man has no divine law to guide him in his behavior. From the standpoint of evolution it might be argued, indeed, that what we suppose to be a law against sin is only a mistakenly conceived repressive measure, which in reality is keeping man back from the next great step in evolution.

But thank God for the realization that the plain statements of his Word express that sacred truth which all right-thinking men and women instinctively espouse and declare—many of them despite their acceptance of unproved theories of natural selection and evolution. The full beauty of the Bible's teaching on this subject stands out even more brilliantly when we note the detailed manner in which man is so completely

set apart from the beasts; and it is further enhanced when we become acquainted with the Creator's design for this human creature created in his image.

Not a Physical Image

This is not a physical image, but a moral and intellectual image. Man has the ability to know right from wrong, and he is able to think, to reason. He cannot think on the same high plane as his Creator. His thinking is confined to the realm in which he was created to live, that is, the earthly. Speaking to man, God said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:9) But man is able to reason with God on matters pertaining to his relationship with his Creator. God invites man to do this, saying: "Come now, and let us reason together: . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18

Man's ability to think and reason out the ways and problems of life, rather than to be guided merely by instinct, manifests itself in many ways. We see this from the very beginning of human experience. When our first parents disobeyed, they immediately felt a sense of guilt and were afraid. Then, to cover their shame, they donned leaves. In other words, they clothed themselves. Adam and Eve were probably not too adept at garment-making; but which of the lower animals in Eden would even have thought of putting on clothing to cover its nakedness? In fact, God provided a protective covering for the lower animals, but man was left to provide his own.

Man soon began to make and use tools, which is something else the lower animals have never shown any inclination or ability to do. Archeological discoveries reveal that the earliest known man manufactured and used tools. Today this difference between man and the lower animals is more striking than ever. Think of the intricacy of tools and instruments of all sorts that are now in use, including electronic

computers. And there are even greater marvels in the making. In modes of travel, communication, and manufacture we are daily witnessing miracles—but the pig merely keeps on grunting. When we consider man's ability to think, to plan, to invent, we recognize striking evidence of the fact that he was created in the image of God.

Someone has written that "monkeys have no music in their souls," and thus we are reminded of another wide gap between man and the very highest species of the lower animals. Music is harmony of sound, and on earth apparently only the human ear can distinguish the difference between harmony and discord. Man, created in the image of God, finds one of his greatest delights in the field of music. Many times in the Bible, reference is made to the joy experienced by man in singing praises to God, his Maker.

Man's Dominion

Genesis 1:26 uses the word "likeness" as well as "image" in describing man's similarity to his Creator. We read, "God said, Let us make man . . . after our likeness: and let them have dominion." This would seem to imply that man's likeness to God included the fact that he was given a dominion. God is the supreme Ruler of all his great universe; and on earth he delegated authority to man, whom he had created in his image. No such grant was given to any of the lower animals, nor would they be capable of exercising dominion.

Man was also commanded to multiply and fill the earth and subdue it. His dominion was not merely to be over that one little garden spot in Eden but was to be extended over the entire earth, and every necessary provision was made by the Creator to enable this divine arrangement for the earth to function as planned. God said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast

of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that he had made, and, behold, it was very good.”—vss. 29-31

Man’s Home

It is clear from the record that man was created to live on the earth and that the earth was created to be his home—not temporarily, but forever. Throughout the Scriptures this fact continues to be emphasized. Isaiah 45:18 reads: “Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited.” In Psalm 78:69 we are told that the Lord has established the earth forever. Psalm 115:16 declares, “The heaven, even the heavens, are the Lord’s: but the earth hath he given to the children of men.” Man forfeited his right to live and enjoy the blessing that God provided for him; but, as we shall later see, his lost inheritance has been redeemed by Christ and will in due time be restored.

A Living Soul

If we are to understand and appreciate the Creator’s grand design for his human creation, it is essential to take into consideration what man really is. We have already noted that man was created in the image of God and given dominion over the earth; and now, in the 2nd chapter of Genesis, verse 7, we are given further information. This text reads: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

This is God’s way of explaining that man’s organism, his body, was made up of various chemical elements found in the earth. Medical science today knows this to be true. But Adam’s perfect body was not yet a living being. It had eyes, but they saw nothing; a nose, but it did not sense the fragrant

odors of the edenic garden in which this marvelous piece of workmanship was lying. It had a tongue, but it tasted not; and ears, to which all sound was but as silence. It had hands, which enjoyed no sense of touch. The perfect heart, with its coordinating valves and its connections with the arteries and veins of that perfect body, was motionless. Its lungs were immobile. It was a perfect organism, with all its intricate parts correctly assembled, as only a master workman, the Creator, could do. But it was a dead, lifeless body.

If man was to live, something more than just a perfect body was needed, and this God supplied. He “breathed into his nostrils the breath of life,” and instantly that lifeless organism became alive. The “breath of life” carried oxygen to the lungs, and they began to function. This induced the heart to start pumping blood through the arteries, returning it through the veins. This brought life pulsations to the nerves, causing the ears to hear, the eyes to see, the nose to smell, the tongue to taste, and the hands to feel. The first man was now alive—he had become “a living soul.”

What was this magic power which God breathed into the nostrils of Adam? Some have mistakenly supposed that it was an indestructible living entity, which had life apart from the organism into which it was breathed. This alleged entity is often spoken of as an “immortal soul.” But the expression “immortal soul” does not appear anywhere in the Bible. The word “soul” simply means a living being, and Adam became a “living soul” because he was animated by the breath of life.

Adam “became” a living soul, the record states; he was not given a soul. That soul consisted of a body animated by the breath of life. According to Genesis 7:21,22, where we are told of the destruction of life wrought by the Deluge, it is revealed that the lower animals, as well as man, possess “the breath of life.” We doubt that many will contend that God gave immortal souls to the lower animals.

What, then, is the breath of life? Simply stated, it is the air that we breathe and that all living earthly creatures breathe. Just how it animates bodies to make "living souls" is the secret of life known only to the Creator. For us it is sufficient to know that it was through the breath that God gave life to Adam and that it was not immortal life, as many have supposed. While provision was made through the life-giving fruit of Eden to sustain human life everlastingly, on conditions of obedience to divine law, man was subject to death should he disobey.

All One Breath

That the breath of life given to Adam was not an immortal soul is clearly shown by Solomon. In Ecclesiastes 3:19-21 there is a wonderful exposition of truth on this subject. The passage reads: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth [or who can prove] the spirit [Hebrew, breath] of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

The marginal translation of the closing question in this passage is a better one. Using this, the text might be paraphrased, "Who knoweth that the spirit of man is ascending, and the spirit of the beast is descending?" The wise man had already answered this question. He had explained that man has no preeminence above a beast so far as the breath of life is concerned, that they have all one breath, and that all go to the same place at death. Man's preeminence over the beast lies in the fact that he was given a more refined organism, capable of reflecting the image of God. He has also been promised an awakening from death.

In Genesis 1:24 we read, "God said, Let the earth bring forth the living creature after his kind." Here the expression

“living creature” is a translation of the same Hebrew word as that translated “living soul” in the text that informs us that “man became a living soul,” which the Revised Standard Version translates “living being.” Adam became a living being when God breathed into him the breath of life. But the combination of the organism and breath of life had to be maintained, else that living being, or soul, would die.

Returns to God

In Ecclesiastes 12:7 we have another very interesting reference to the death of humans. Solomon writes, “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” The Hebrew word here translated “spirit” is also frequently translated “breath.” Its primary meaning is invisible power. When associated with the works of God, it refers to the invisible power of God.

This invisible power of God that creates and sustains life was transmitted to Adam through the breath of life. At death, the body that was created from the dust of the ground returns to dust, and the power of God returns to its source. The word “return” is the key to the understanding of this passage. Man has never been in heaven, so could not return to heaven. But he does get his power to live from God, through the breath of life; and at death this reverts to the Giver.

Male and Female

In Genesis 1:27 we are told that in creating humans God created male and female. In Genesis 2:7, where the process of creation is outlined, only the man is mentioned. Later the Lord gives us the details of woman’s creation. Following Adam’s creation he was told to name all the animals. It must have required some time to accomplish this task. Some study must have been made of their characteristics in order to give them appropriate names. This may well have been God’s way of having Adam come to a realization of his own need for a suitable mate. God had commanded that man fill the earth with his progeny, and to accomplish this Adam was provided

with a wife. All of God's dealings with those whom he has created in his own image are designed to awaken in them a genuine, free-will desire for the blessings which he has planned for them. God does not coerce the human mind or will.

The method God used to provide a helpmate for Adam is unique. We read: "The Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. 2:21-24

Many have treated this sacred passage of Scripture lightly, regarding it as absurd. The "wise" of this world seem to think that this was a very crude way for the Lord to create woman. Why, they ask, did he not create Eve in the same way as he did Adam? We may not understand the biological reasons why the Lord adopted this method, but who are we to question the wisdom of One so wise and so powerful as to be able to create the whole universe out of nothing?

God's method meant that the woman became almost literally a part of man. How much ineffable joy has resulted from this divinely arranged oneness of the two we will probably never fully understand. God's explanation is that because woman was made from man, they become "one flesh" when the two are united in marriage. This is what God designed, and his wisdom arranged the method of creation so that this would be so.

God's Instructions

Having now received a suitable helpmate from the Lord, Adam's joy in his garden home must have been unbounded. All his surroundings were beautiful and inspiring. There was

at his disposal an abundant supply of life-sustaining food, and now he had a companion with whom he could share his joys. Among the few instructions given to him was the command to “dress and keep” the garden the Lord had provided for him. Considering Adam’s ideal surroundings and the perfection in which he was created, the “keeping” of the garden would not be laborious but a joy.

Another command was that these godlike creatures to whom had been given an earthly dominion were to multiply and fill the earth and subdue it. Evidently that beautiful garden home which God had prepared for man “eastward in Eden” was intended merely as an example of what the whole earth was ultimately to be like, God leaving his final finishing work of his creation to be accomplished by man, and for his good.

Consider what this earth would have been like had this plan of God proceeded without interruption! The earth would have been filled with a perfect and happy human family, knowing nothing of sin, sickness, pain, wars, and the thousand and one other things that now plague a suffering and dying world. Besides, all would be enjoying sweet communion with the Creator, the God of heaven and earth.

But let us think on, for although darkness now covers the earth and the plague of sin and death blights much of the happiness of the people, this nighttime of darkness and fear and pain will terminate before long in a morning of joy! This is beautifully stated by the Psalmist, who wrote, “Weeping may endure for a night, but joy cometh in the morning.” (Ps. 30:5) Then men’s fondest dreams of a golden age will come true. God, who in the beginning created the heavens and the earth, assures us that divine power will again be used to restore paradise and give to all the opportunity of enjoying its blessings forever.



Christian Life and Doctrine

Paradise

“Verily I say unto thee this day: with Me shalt thou be in paradise.”—Luke 23:43, Rotherham

IT IS generally supposed by most professed Christians that the words “paradise” and “heaven” are essentially synonymous and that in the Bible they are both used to describe the eternal home of the “saved.” There is one tradition, however, which makes paradise an intermediate state into which the righteous go, there to await the time of the resurrection at “the end of the world,” when they will be transferred to their permanent home in heaven.

Doubtless many suppose that the word paradise appears many times in the Bible but actually it does not. It is not used in the Old Testament at all and occurs only three times in the New Testament, one being in Jesus’ promise to the thief on the cross, “Thou shalt be with me in paradise.” It translates the Greek word **paradeisos**, which, according to Prof. Strong, is of Oriental origin and has the literal meaning of park, or garden, and by implication, Eden.

The Bible tells us that God “planted a garden eastward in Eden; and there he put the man whom he had formed.” (Gen. 2:8) Since there is no suggestion of a heavenly, or spiritual, park, or garden, in the word paradise itself, it seems obvious that its uses in the New Testament are directly or indirectly related to the divine purpose in the creation of man and to God’s provision of that garden home for him “eastward in Eden.” Certainly the Garden of Eden was a paradise.

However, because of sin, man was driven out of Eden, out into the unsubdued earth to eke out an existence by the sweat

of his face, until he returned to the dust from which he was taken. (Gen. 3:17-19) Paradise was lost, but not forever, for the Bible clearly reveals that the divine plan of redemption through Christ, the Redeemer and Savior of the human race, is designed to restore man to life and to his lost paradise.

Although the word paradise simply means a park, or garden, we believe that we are within the larger meaning of the word paradise as used in the Bible when we say that it denotes man's earthly home and the blessings of everlasting life which all the willing and obedient will ultimately enjoy in that home. The restoration of paradise, then, would involve much more than planting beautiful fruit trees and flowers in the ancient land of Mesopotamia, where it is believed the original Garden of Eden was situated.

The Apostle Peter speaks of the "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21) The "all things" to be restored are the "all things" which were lost. And when these "all things" are restored, paradise will be restored. The work of restoring paradise is to be accomplished by the reign of Christ, when those who, during the Gospel Age, have suffered and died following in the footsteps of Christ will live and reign with him.

The Messiah

The coming of the Messiah and the establishment of his kingdom was the hope of Israel. Promise after promise in the Old Testament gave them the assurance that this was the divine plan for Israel and for the whole world of mankind. They believed that the Messiah, the great King of promise, would deliver them not only from bondage to the Gentiles, but also from bondage to sin and death. "In this mountain," or kingdom, the Lord had promised, there would be "a feast of fat things" and he would "swallow up death in victory."—Isa. 25:6-9

(Continued on page 38)

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Rockford	WRRR 1330	6:15 a.m.	Columbus	WTVN 610	6:00 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	Dayton	WAVI	10:45 p.m.
INDIANA			Toledo	WGOR 1520	9:30 a.m.
Evansville	WIKY	7:15 a.m.	Zanesville	WHIZ 1240	6:40 a.m.
Gary	WWCA		OKLAHOMA		
Hammond	WJOB 1230	8:30 a.m.	Norman	KNOR 1400	7:30 a.m.
Muncie	WLBC 1340	7:00 a.m.	Pawhuska	KOKN 1500	8:00 a.m.
KENTUCKY			OREGON		
Bowling Green	WLBK 1410	8:00 a.m.	Portland	KYXI 1330	9:30 a.m.
Corbin	WYGO-AM/FM	8:30 a.m.	PENNSYLVANIA		
Newport	WNOP	8:00 a.m.	Allentown	WHOL 1600	9:30 a.m.
Winchester	WWKY 1380	10:30 a.m.	Pittsburgh	WYJZ	8:45 a.m.
			Pottstown	WPAZ 1370	12:45 p.m.

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

MODERN AND RHR REGULAR TELEVISION BROADCASTS

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

SATELLITE TRANSMISSION SCHEDULE

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

	Eastern Time	Central Time	Mountain Time	Pacific Time
Sunday				
February 3	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
February 10	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
February 17	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.
February 24	11:00 a.m.	10:00 a.m.	9:00 a.m.	8:00 a.m.

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

ORLEANS, MA
PORTSMOUTH, NH
PLAINVILLE, CT
CLINTON, CT
TORRINGTON, CT
WOODBURY, NJ
PT PLEASANT BCH, NJ
PT JEFFERSON, NY
WEST SENECA, NY
WILLOW GROVE, PA
PASADENA, MD
WINCHESTER, VA
HAMPDEN, VA
HAMPTON, VA

ATTICA, IN
E LANSING, MI
MUSKEGON, MI
NEGAUNEE, MI
DES MOINES, IA
WATERLOO, IA
CEDAR FALLS, IA
BURLINGTON, IA
ONALASKA, WI
VIRGINIA, MN
WILLMAR, MN
MONTEVIDEO, MN
ORTONVILLE, MN
RAPID CITY, SD

BUFFALO, WY
EVANSTON, WY
TWIN FALLS, ID
MOUNTAIN HOME, ID
PINEHURST, ID
SALT LAKE CITY, UT
OGDEN, UT
MESA, AZ
MIAMI, AZ
BISBEE, AZ
NOGALES, AZ
LAKE HAVASU CITY, AZ
GALLUP, NM
ESPANOLA, NM

COVINGTON, VA
 MORGANTOWN, WV
 WILSON, NC
 COLUMBIA, SC
 COUGLASVILLE, GA
 MONROE, GA
 VALOOSTA, GA
 WEST POINT, GA
 FERNANDINA BEACH, FL
 VALPARAISO, FL
 BRADENTON, FL
 ST. PETERSBURG, FL
 CAPE CORAL, FL
 NAPLES, FL
 BIRMINGHAM, AL
 FLORENCE, AL
 MADISON, AL
 ENTERPRISE, AL
 OPP, AL
 DEMOPOLIS, AL
 COOKEVILLE, TN
 JACKSON, MS
 NICHOLASVILLE, KY
 OWENSBORO, KY
 COLUMBUS, OH
 BELLAIRE, OH
 NILES, OH
 MIDDLETOWN, OH
 PORTSMOUTH, OH
 LIMA, OH
 JEFFERSONVILLE, IN
 CLINTON, IN
 ESSEXVILLE, MI
 GREENVILLE, MI
 MARQUETTE, MI
 MARSHALL TOWN, IA
 FALL RIVER
 MANCHESTER, CT
 BRANFORD, CT
 MIDDLETOWN, CT
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 WARWICK, NY
 SYRACUSE, NY
 MASONSTOWN, PA
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 MILTON, WV
 GHEENSBORO, NC
 SUMTER, NC
 MYRTLE BEACH, SC
 SNELLVILLE, GA
 WARNER ROBINS, GA
 THOMASVILLE, GA
 FT BENNING, GA
 FT WALTON BEACH, FL
 ORLANDO, FL
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 HARTSELLE, AL
 HUNTSVILLE, AL
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 JEFFERSON CITY, TN
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 CARBONDALE, IL
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 NEWTON, KS
 ULYSSES, KS
 SLIDELL, LA
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 LITTLE ROCK, AR
 CARNEGIE, OK
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 WACO, TX
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 ENGLEWOOD, CO
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 PUEBLO, CO
 DURANGO, CO
 GRABLE, WY
 DUBOIS, WY
 NEWCASTLE, WY
 SHERIDAN, WY
 ROCK SPRINGS, WY
 JACKSON, WY
 BURLEY, ID
 COEUR D'ALENE, ID
 VERNAL, UT
 LOGAN, UT
 PHOENIX, AZ
 CASA GRANDE, AZ
 PAYSON, AZ
 SIOUX CITY, IA
 CEDAR RAPIDS, IA
 JAMESVILLE, WI
 RED WING, MN
 MANKATO, MD
 MARSHALL, MN
 DETROIT LAKES, MN
 STEPHEN, MN
 RAPIDS CITY, SD
 GRAND FORKS AFB, ND
 MOTT, ND
 LAUREL, MT
 MOLINE, IL
 EFFINGHAM, IL
 INDEPENDENCE, MO
 PITTSBURG, KS
 GARDEN CITY, KS
 KENNER, LA
 BATON ROUGE, LA
 MENA, AR
 FT SMITH, AR
 MIDWEST CITY, OK
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 BELLAIRE, TX
 CLUTE, TX
 SAN ANTONIO, TX
 ROCKSPRINGS, TX
 SWEETWATER, TX
 EL PASO, TX
 FORT BLISS, TX
 LAKEWOOD, CO
 STERLING, CO
 CRESTED BUTTE, CO
 CODY, WY
 RIVERTON, WY
 LANDER, WY
 GILLETTE, WY
 TRUTH CONSEQUENCE, NM
 BAYARD, NM
 SILVER CITY, NM
 LOVINGTON, NM
 TUCUMCARI, NM
 ELKO, NV
 GLENDALE, CA
 AZUSA, CA
 CORONADO, CA
 EAGLE MOUNTAIN, CA
 REOLANDS, CA
 COALINGA, CA
 LOMPOC, CA
 BORON, CA
 FRESNO, CA
 SAN CARLOS, CA
 SAN FRANCISCO, CA
 NAPA, CA
 RICHMOND, CA
 STOCKTON, CA
 MODESTO, CA
 EUREKA, CA
 SO LAKE TAHOE, CA
 CHICO, CA
 WAILUKU, HI
 BROOKINGS, OR
 SUTHERLIN, OR
 PRINEVILLE, OR
 ANACORTES, WA
 PORT ANGELES, WA
 ABERDEEN, WA
 QUINCY, WA
 PROSSER, WA
 VALDEZ, AK
 JUNEAU, AK
 KETCHIKAN, AK
 MODESTO, CA
 STOCKTON, CA
 SIERRA VISTA, AZ
 ALBUQUERQUE, NM
 FARMINGTON, NM
 SOCORRO, NM
 LAS CRUCES, NM
 DEMING, NM
 PORTALES, NM
 ALAMOGORDO, NM
 CARSON CITY, NV
 TUJUNGA, CA
 THOUSAND OAKS, CA
 OCEANSIDE, CA
 SAN DIEGO, CA
 YUCCA VALLEY, CA
 SAN BERNARDINO, CA
 PORTERVILLE, CA
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 SAN LEANDRO, CA
 GILROY, CA
 MERCED, CA
 THE SEA RANCH, CA
 FORTUNA, CA
 TAHOE CITY, CA
 HILO, HI
 PORTLAND, OR
 REEDSPORT, OR
 MADRAS, OR
 SEATTLE, WA
 BURLINGTON, WA
 OLYMPIA, WA
 EPHRATA, WA
 SPOKANE, WA
 CORDOVA, AK
 EIELSON AFB, AK
 SITKA, AK
 SLIDELL, LA
 CHICO, CA
 BOISE, ID

(Continued from page 31)

Jesus came to be the King in this long-promised kingdom. His disciples had accepted him as the Messiah and had given up all to follow him. Together with Jesus and with the assistance of seventy evangelists selected and appointed by Jesus, the original twelve preached the Gospel of the kingdom throughout Judea for more than three years. It was not a large country, and we may safely assume that essentially all the nation had learned more or less about Jesus, although but few had a clear understanding of just who he was.

When Jesus was arrested by his enemies with the intent of having him put to death, one of the charges brought against him was that he claimed to be a king. Ordinarily, if a charge like this were true, it would mean treason to the Roman government to which the Jewish nation was at that time subject. Jesus did not deny the charge but acknowledged it was to this end that he was born.

An inscription over the cross on which Jesus was crucified proclaimed him to be "the King of the Jews." So it was general knowledge in Israel that Jesus and his followers expected the establishment of the messianic kingdom with Jesus as its head.

The two malefactors, or thieves, being crucified with Jesus could not have been unaware of these circumstances. While the prejudice and hatred of the people against Jesus influenced one of the thieves to rail against the Master, the other thief took a more realistic view. Inasmuch as they were dying and the situation seemed hopeless, it could do no harm, the thief apparently reasoned, to ask a favor of this man who was supposed to be a king. So, turning to Jesus he said, "Lord, remember me when thou comest into thy kingdom."—Luke 23:42

Not a Christian

In an effort to find something in the Bible to support the tradition that the righteous go immediately to heaven when

they die, this account of the thief on the cross has been seized upon. Actually, however, there is nothing in the record to indicate that this thief was righteous or that he even repented of his sin. Certainly there is nothing in the narrative to indicate that he accepted Jesus as his Redeemer and Savior.

Stripped of its traditional coloring, all this account shows is that the dying thief, knowing that in some way Jesus was supposed to be a king, asked to be remembered when he came into his kingdom. As one dying man to another, the thief was sympathetic toward Jesus and hoped that in return this unusual "criminal" would do something for him, if and when he could. And what else could he ask than to be remembered when Jesus came into his kingdom?

While the thief was "grasping at a straw" in a situation in which there apparently was no basis for hope, it was different with Jesus. He knew that his death on the cross would not destroy God's kingdom plan but was a necessary part of it. Unlike the rulership of other kings, the divine plan for Jesus was that he would reign, not over dying subjects, but over subjects redeemed from death, with an opportunity of proving their worthiness of everlasting life. And Jesus knew that he was even then dying for his subjects, dying that they might live.

Jesus also knew that, in the divine plan of salvation provision had been made through the shedding of his own blood, not only for redemption but also for the restoration of those redeemed; and he knew that the restoration of the redeemed world would be the work of his coming kingdom. He knew that when the work of his kingdom was completed, the lost paradise would be restored. Knowing this and having absolute confidence in the outworking of his Father's purposes, he gave the reassuring reply to the thief, "Thou shalt be with me in paradise."

It is doubtful that the thief understood the full significance of the reply to his request to be remembered in Jesus' kingdom. It was not necessary that he should. To Jesus, it was an

opportunity to express his confidence in his Heavenly Father's promises and to bear testimony once more to the truth, and to do it in an hour of darkness and great trial.

"Verily I say unto you today," said Jesus, "shalt thou be with me in paradise." Who but Jesus could have made such a promise on such a day! The misplacement of the comma in the King James Version has hidden the true meaning of what Jesus said to the thief and has caused many to believe that Jesus and the thief both went to paradise that day, which is contrary to the teachings of God's word.

Died for Sin

The Bible teaches that Jesus died, that he "poured out his soul unto death." (Isa. 53:12) From Psalm 16:10 we learn that Jesus' soul was in **sheol**, the Bible hell, which is the state of death, from the time of his crucifixion until he was raised from the dead "on the third day." (Acts 10:40) After his resurrection Jesus said to Mary, "I am not yet ascended to my Father." (John 20:17) From these texts of Scripture we know positively that Jesus did not go anywhere at the time he died, except into death. The same was true of the thief.

But on that memorable day, when his enemies had seemingly gained a complete victory over him, when he was being put to death and, from the human standpoint, it appeared that there was no hope that he would ever have a kingdom, his faith enabled him to say to the thief that he would be remembered in the kingdom, remembered in paradise. This meant that the messianic kingdom would not only be established in God's due time but that it would be completely victorious over all the enemies of God and of righteousness and that through its administration the lost earthly paradise would be restored.

We make no apology for changing the position of the comma as it appears in the King James Version, for the punctuation of the Bible is not inspired. It did not come into use until several centuries after the Bible was written. Dr. Rotherham, an

eminent scholar, recognized the intent of Jesus' reply to the thief and in his translation, as will be noted at the head of this article, punctuates the sentence as it should be punctuated.

In using this mannerism of speech, Jesus was simply following a much used pattern in the Old Testament. Deuteronomy 4:39 reads, "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else." How wrong it would be to punctuate this text to mean that the Lord is God of heaven and earth this day. It could imply that someone else was god on other days. Deuteronomy 6:6 reads, "And these words, which I command thee this day, shall be in thine heart." Simply by changing the position of the second comma this text would read, "And these words, which I command thee, this day shall be in thine heart," leaving a possible implication that on future days these words need not be in their hearts.

But in the case of Jesus' statement to the thief on the cross, those who were looking for every possible opportunity to bolster traditional theology that the dead are not dead, did not hesitate to place the comma to give this thought. But as we have seen, both reason and the Scriptures dictate that the text should be punctuated as Dr. Rotherham has done, thus placing the emphasis on the day in which the Master, in demonstration of his faith, made this remarkable promise to the thief regarding the coming messianic kingdom and the blessings to be dispensed to the dying world at that time.

Caught Up to Paradise

The second use of the word paradise in the Bible is in II Corinthians 12:2-4, which we quote: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Without doubt, the "man" here referred to was Paul himself. His statement that he could not tell whether he was in the body or out of the body is simply his way of emphasizing the great reality of this vision and the vivid manner in which it portrayed to him truths concerning the "third heaven" and "paradise." Paul's account of this vision has been used by many in an effort to prove that heaven and paradise are one and the same place. A casual reading of the passage could give this impression.

But if we were to use the passage for this purpose, we would have to conclude that paradise and the "third" heaven are the same, which, of course, presents the necessity of explaining the difference between the third heaven and the regular heaven. Indeed, in order to understand the meaning of this vision with any degree of clarity, it is essential to determine, if possible, just what Paul means by the third heaven.

The word heaven is used in the Bible with a number of different connotations. In some instances it simply denotes the earth's atmosphere, which we call the sky, including in this context the sun, moon, and stars located in the heavens. In other instances the word heaven describes a plane of life higher than the human, and, of course, the place where these spirit beings abide. Thus we speak of the angels of heaven. The Bible speaks of the "heavenly calling" which is extended to the followers of Jesus in this age.—Heb. 3:1

The highest form of life in heaven is the divine, which means that God dwells in heaven. Jesus was exalted to the divine nature when he was raised from the dead. His footstep followers are promised the same exaltation. (II Pet. 1:4) So we properly say that the Christian has a heavenly hope.

The Lord said, "The heaven is my throne, and the earth is my footstool." (Isa. 66:1) This suggests that heaven is not only the abode of the Creator and of those whom he has created on the spirit plane of life but also that it is the divine seat of government over the affairs of the earth and, without doubt, of the entire universe.

Angels

Narrowing this down to God's relationship to his human creatures, the Scriptures indicate that he works through his spirit creatures, one order of which is referred to in the Bible as angels. In this connection a study of the Bible's accounts of the various ways in which God used the holy angels to guide and protect his servants on earth is very revealing.

The Bible shows that many of the holy angels, including the mighty Lucifer, rebelled against God and his laws and throughout the centuries from Eden until now, have sought, by deception and otherwise, to lead the human race away from God. A large measure of success has attended their efforts. This, of course, has been with divine permission in order that both men and angels might learn that it is impossible to disobey God's law and enjoy everlasting life.

The point we wish to emphasize especially is that beings in the spiritual world exercise a potent influence in the affairs of men. It is also true that the material heavens above—the sun, moon, stars, clouds, and atmosphere—are vitally related to life on the earth. Because this is true of the spiritual world and also of the firmament above, the Lord used the term "heavens" to symbolize spiritual ruling power in the affairs of men.

It is in this sense that Paul uses the expression "third" heavens. The Apostle Peter, in the 3rd chapter of his 2nd epistle identifies all three of these heavens. First he speaks of a heavens that existed before the flood. Then he mentions the "heavens" which are now. And then he explains that we, according to God's promise, "look for new heavens . . . wherein dwelleth righteousness."—II Pet. 3:5, 7, 10, 13

The first two of these symbolic heavens are not righteous, for they embrace the period of human history when Satan and his fallen angels are the dominant unseen powers which rule in the affairs of men. But righteousness will dwell in the third heaven, as Peter explains. The exalted Jesus, and with him

those who will have proved worthy to live and reign with him, will be the spiritual, invisible rulers in the third, or "new," heavens, while Satan will be bound and ultimately destroyed.

So Paul was given a wonderful vision in which he was carried down the stream of time to the period when Christ's kingdom would be ruling the world. Instead of speaking of what he saw as being the conditions which would exist in the messianic kingdom, he used the scriptural symbolisms for the spiritual and material aspects of the kingdom, "heaven" and "paradise," the latter being a synonym for what Peter described as the new "earth."

The kingdom of Christ will have its spiritual and earthly phases right from the beginning. But we would suppose that it will be some time before the earthly phase of the kingdom has expanded to the point where conditions as a whole throughout the earth could very well be symbolized by the thought of "paradise." (Ezek. 36:35) Probably what Paul saw and heard in his vision, which he says—according to the marginal translation—it was not "possible" for him to utter, was the conditions in the earth well on toward the end of Christ's thousand-year reign, hence his use of the word paradise as a symbol rather than the more common one, new "earth."

The Paradise of God

There is only one more use of the word paradise in the Bible, and that is in Revelation 2:7, where we read, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This is a promise to the "church," that class of "called-out" ones from the world who are promised a heavenly reward with Jesus.

A casual reading of the text suggests that these "overcomers" will enjoy the blessings of the restored paradise, as symbolized by the original Garden of Eden. But a more careful study reveals a deeper meaning to this promise, a meaning that is harmonious with the general testimony of the Scriptures, which assure the church life, not in an earthly

paradise, but in a heavenly home, indeed, in a place which Jesus went away to prepare.—John 14:2,3

Practically all the important lessons in the Book of Revelation are taught by symbols. The symbols used in Revelation, and, in fact, throughout the entire Bible, are things and circumstances concerning which we, as humans, have at least some knowledge; otherwise the symbolic language of the Bible would have no meaning to us. There are things we know about the sun, the moon, the stars, and about sheep and goats, wheat and tares, rivers and trees, storms and earthquakes. So when the Bible uses these as symbols, certain lessons are conveyed to us.

In the 2nd and 3rd chapters of Revelation, seven wonderful promises are made to the faithful footstep followers of Jesus, the "overcomers" of the Gospel Age. All these promises are illustrated by things with which we have at least some acquaintance. Verse 10 of the 2nd chapter reads, "Be thou faithful unto death, and I will give thee a crown of life." No Christian, in reading this, supposes that he will be wearing a literal crown in heaven. A crown signifies rulership, and the overcomers will be exalted to the highest form of life, the divine, to be associated with Jesus in his kingdom.

In verse 17 of this chapter the promise is given, "To him that overcometh will I give of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." The expression, "hidden manna," takes our minds back to the tabernacle in the wilderness. In the Most Holy of this tabernacle, representing heaven, was the "ark of the covenant." (Heb. 9:4) In this was placed a golden bowl of manna. While the manna collected daily by the Israelites corrupted, that which they placed in this golden bowl did not. This, then, conveys the thought of incorruptibility.

No one supposes, however, that when the overcomers reach heaven they will eat literal manna from a golden bowl. But all

true Christians do rejoice in the hope of immortality, which the hidden manna symbolized.—I Cor. 15:54

In chapter 3 of Revelation, verse 12, the promise is, “Him that overcometh will I make a pillar in the temple of my God.” No overcomer will be transformed into a pillar to be placed in a literal temple in heaven. This is a symbol of the sure and fixed position to be enjoyed by those who prove faithful. Now we are being tried and tested. There is a possibility of “falling.” But over there the testing will have been finished, and those who have overcome will be as pillars, fixed and secure, in that glorious spiritual temple which will be the meeting place between God and men.

So we should view the promise in chapter 2, verse 7, relating to paradise, in the same manner. We know the story of the original paradise and its tree, or trees, of life in the midst of the Garden. We know that because of disobedience our first parents were driven out of Eden to die. A flaming sword was placed to prevent their return to the Garden and partaking of the tree of life and living forever.

Since we know these circumstances, the Lord uses them symbolically to assure the overcomers who follow Jesus faithfully into death that it will not be thus with them. Continuous access to the tree of life in the original paradise would have meant eternal life for our first parents; so the Lord used this fact to assure us that if we are overcomers we will be rewarded with everlasting life.

This does not mean that the overcomers of the present age will live in an earthly paradise, any more than the other promises mean that they will wear literal crowns, eat manna from a golden bowl, or become marble pillars in a literal temple. While this promise assures the overcomers of eternal life, which, in reality, will be immortality, the one in the 10th verse reveals that with this life will also be given ruling authority, as symbolized by the crown. By the use of all the various symbols in these promises to the overcomers, we get a comprehensive understanding of the great “prize of the high

calling' for which every follower of the Master is striving.—Phil. 3:14

Paradise, then, properly and scripturally speaking, is the home on earth and the blessings of that earthly plane of life which will be enjoyed by the restored human race, a small sample of which was prepared for our first parents "eastward in Eden." While, as we have seen, the word means a garden, or park, the original Garden of Eden, which in itself was glorious and a marvelous provision for man, it also foreshadowed all the blessings God designed for his earthly creature, man, including everlasting life and his dominion over the earth.

All this will be restored during "the times of restitution of all things." Truly this will be "paradise restored." With that restoration will come the full answer to our Lord's prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Food for Thought

THE "exceeding great and precious promises" of God's Word are not given to inspire thankfulness and consecration, for they are given only to the thankful and consecrated who have already presented themselves living sacrifices to God. "To you it is given to know the mysteries of the kingdom." "God hath revealed them unto us by his Spirit," which is granted only to the consecrated. May we all seek and cultivate more and more the spirit of thankfulness. Thankfulness will make every trial and sacrifice on our part seem small, proportionately easy to be offered; and it will make all God's mercies and favors toward us proportionately grand and great and inspiring.

RADIO TOPICS FOR FEBRUARY

3—Not of This World

17—Today & Tomorrow in Prophecy

10—Christian Baptism

24—Evolution Versus the Bible

Christian Life and Doctrine

Instant in Prayer

“Rejoicing in hope; patient in tribulation; continuing instant in prayer.”—Romans 12:12

THE poet has said:

“Prayer is the soul’s sincere desire,
Uttered or unexpressed.”

In many ways this is true, for all our prayers should come from a heart that is overflowing with gratitude and with a great yearning to be in harmony with the Heavenly Father in all things.

The Apostle Peter indicates the condition of heart that is pleasing to God and that is possessed by those whom he accepts as sons. In I Peter 3:20, 21 he states: “When once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (**not the putting away of the filth of the flesh, but the answer of a good conscience toward God**).”

Here the apostle tells us that the deliverance of Noah and his family in the ark was a type of Christian baptism. He makes certain that we understand which baptism he is speaking about. It is not John’s baptism, which was for the repentance of sins, or the putting away of the filth of the flesh; but rather, it pictured the baptism that symbolized a sacrificial death motivated by a **good conscience toward God**. This implies an ever-growing sense of gratitude and appreciation so strong that it leads us to present our bodies a living

sacrifice, considering this to be our reasonable, or rational, service.

Jesus said, in John 15:7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The text gives us three basic requirements that must be met before our prayers can be effective. First, we must abide in Christ. This means, of course, that we have accepted him as our Redeemer and have consecrated our lives to follow in his footsteps. The next requirement is that Christ's words abide in us. The thought of "abide" is that the words have become a part of our being, that they have not found just a temporary abode. Also implied is the fact that the words and the spirit of the words dominate our minds and lives. Then, if these things are true, we will ask only those things that are in harmony with God's plans and purposes for us, and these petitions and prayers will be answered in God's own way and time.

The word "instant" in our theme text has the meaning of importunate, or very persistent. We might ask, why should this be necessary? God knows our needs. If we ask once, this should be enough. In teaching the necessity for persistence in prayer, our Lord related the Parable of the Importunate Widow, who, because of her repeated petitions to the unjust judge, had her request granted, "lest by her continual coming she weary me."—Luke 18:1-5

Apparently the lesson the Lord would have us learn is that God does not answer whimsical requests, but rather, they must reflect the sincere desire of the heart, and by repetition we prove that our request is one of sincerity and from the heart. There are other benefits also, as far as our new creature is concerned. For example, persistence in making the same request should make the ultimate fulfillment of that request more greatly appreciated. Also, there is a lesson in humility involved. Coming time and time again to the heavenly throne of grace with the same request should emphasize to our minds the Heavenly Father's greatness, his

wisdom, love, and power, and our own inadequacy and the great need we have for his overruling providences in our lives.

The Apostle James stated, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3) This text emphasizes the fact that our prayer life concerns only the new creature. The word "lusts" carries the thought of desires that please the flesh. Our Lord, in Matthew 6:31-33, stated: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

This does not mean that it is improper to pray for those material things that would benefit the new creature, but in this we must be very honest in our appraisal of the need—to be certain we are not rationalizing to satisfy the desires of the flesh.

What, then, can we pray for? We should pray for strength to overcome the propensities of the flesh. In this regard the Apostle Paul tells us where our Christian warfare is centered: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:3-5) The apostle further identifies our real foe, who uses our flesh to war against the new creature. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:12

The apostle, in these texts, tells us that the real enemy that would obstruct the development of our new creature is Satan and his minions, but we can effectually oppose him through God's power. This is made available to us through prayer and close communion with the Heavenly Father.

We should pray for wisdom to know how to deal with ourselves. This is a most necessary ability to possess if we are to be overcoming Christians. Our minds, in spite of our best intentions, will try to devise a means or an excuse to avoid sacrifice and self-denial in the Lord's service. There is an incident recorded in Galatians 6:12,13 that illustrates the point: "As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the Law; but desire to have you circumcised, that they may glory in your flesh."

In this incident the apostle is telling us that some of the Jewish converts who had previously been circumcised now knew that through the liberty that is in Christ circumcision was not necessary; yet when certain Judaizers insisted that the Gentiles be circumcised, the converted Jews joined with the Judaizers in order that they might be received with favor. The apostle suggests that the real reason the converts joined with the Judaizers was "lest they should suffer persecution for the cross of Christ."

This kind of circumstance is not foreign to any one of us. How many times, for example, have we made excuses to avoid going out tracting? Were these excuses valid, or were we trying to avoid an unpleasant sacrifice or circumstance? Having the wisdom to know how to deal with ourselves under these and similar circumstances is an important weapon in our warfare against the flesh. We can receive help in this regard through prayer.

We can pray for strength of character, that is, that the ideals and principles that have been developed and set in our minds during our Christian walk will be firm under trial and

temptation. There is a beautiful prophecy about Jesus recorded in Isaiah 50:5-7: "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

With the Lord's help we too can set and establish our characters through experiences that are permitted by him. Our prayers along this line will bring experiences to us, for this is how strength is developed. After a time, if faithful, we too will be able to set our faces like flint in full confidence.

We can pray for the development of the fruits and graces of the Holy Spirit. Our prayers along this line should be that we will have experiences having the necessary lessons in them. But more important, we should pray that we will be rightly exercised and therefore learn the lesson of each experience. The Apostle Paul, in Hebrews 12:11, states: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

The peaceable fruits of righteousness are the fruits and graces of the spirit. The word "peaceable" has the meaning of salutary—promoting health, producing a beneficial effect, remedial. The thought is, of course, that the fruits produced bring spiritual health and favor with God.

We should pray for spiritual food, recognizing the Lord's arrangement for providing that food. It comes from our own personal study, with all the helps the Lord has so graciously provided for us. It comes from our group meetings, where we are admonished to exhort and pray for one another, "and so much the more as ye see the day approaching." It also comes from the Lord's servants: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors

and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.” (Eph. 4:11,12) All these overseers are sources of spiritual nourishment who are provided for our growth. The burden of our prayers should be that we will be receptive and that the Word will fall into a good and honest heart and bring forth fruit to the honor and glory of God.

There are many other things for which it is proper to pray. For example, we should pray for wisdom to keep from becoming entangled in the things of the world and for help in putting on “the whole armor of God.” We should ask for help in understanding the Word of God and for greater appreciation. And certainly we should pray for help in our endeavor to manifest the spirit of the truth in all our actions. And we should pray for the kingdom and the kingdom interests.

In addition to praying for only those things that are proper, we should maintain proper decorum in word and conduct when we approach the heavenly throne of grace. For example, we do not believe it is proper to tell the Lord all about his plan and of our wishes as to how he should govern the universe. It would seem more proper to listen to what the Lord has to say to us and not to do too much speaking to him. Our Lord Jesus set us an example in this, as well as in other things we have discussed.

In Matthew 6:9-13 Jesus gave the disciples, and us, a model prayer. We will not quote it here but simply examine some of its salient features. The first request in this prayer is: “Thy kingdom come. Thy will be done in earth, as it is in heaven.” We know that this is in harmony with God’s will because it is a prominent part of the divine plan and its accomplishment. In the minds and lives of God’s people the promise of the kingdom is the golden thread throughout the Bible. It is not that by our request we are intending to motivate God or tell him when it should be established but that we look forward to the time of its establishment because we yearn for an end to earth’s dark night of sin and death.

When praying thus, we are asking for God's blessing on all his arrangements for the establishment of his kingdom, including the special work of the Gospel Age of calling and training a "little flock" to be associated with Jesus in that great kingdom work.

Then the second request is, "Give us this day our daily bread." We believe that the primary meaning of this request is for spiritual food. In John 6:63 Jesus explained what the bread of life really is: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you they are spirit, and they are life." So in praying for our daily bread we are asking for a better understanding of his Word through the Holy Spirit and through all the helps that have been provided for us, including his duly appointed servants and the brethren. We of course know that it is through the enlightening power of the Holy Spirit that the truth is discernible to us. Jesus said, concerning our request for the Holy Spirit: "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:9-13) It is as we partake of the nourishment from this bread of life that our new creature grows and develops. This is wholly in harmony with God's will for us.

This does not mean that God is unmindful of our physical needs, for he tells us that he knows we have need of material things. (Matt. 6:31-34) He has promised to supply us with those material things that are necessary for the growth and development of the new creature.

In the Lord's model prayer we are told to ask forgiveness. "Forgive us our debts, as we forgive our debtors." We know that this request is in harmony with God's will, for he has made every necessary provision for the forgiveness of our sins. He sent his only begotten Son, who died on Calvary's cross and subsequently appeared in the presence of God for us. But the Heavenly Father has attached a provision to this arrangement. He requires that we demonstrate the same mercy and forgiveness toward others—especially to our brethren—that he has demonstrated toward us, for "while we were yet sinners, Christ died for us." (Rom. 5:8) This is one of the ways that we can demonstrate the realization of our own undone condition and our great appreciation for God's mercy toward us.

Then finally in the model prayer we are told to pray for deliverance. We are fully aware of Satan's power and how helpless we would be if we were left alone to combat his vastly superior abilities. The Diaglott translation of Matthew 6:13 reads, "And abandon us not to trial, but preserve us from evil." The word "trial" has the meaning of "sore trial," and this in turn comes from a root that means "to pierce through." "Evil" carries the thought of evil one, or Satan. So the Lord has instructed us to pray for deliverance from the evil one and not to permit him by trial or temptation to overwhelm us and cause us to fall. The Apostle Paul assures us of the Heavenly Father's purpose in this respect: "No trial has assailed you except what belongs to man; and God is faithful, who will not permit you to be tried beyond your ability; but with the trial, will also direct the issue, that you may be able to bear it."—I Cor. 10:13, Diaglott

And so the example of an acceptable prayer that Jesus gave us is in perfect harmony with the will and purpose of the Heavenly Father and encompasses most of the legitimate petitions of the consecrated footstep followers of the Master.

Therefore, as instructed by the Apostle Paul, we are to be instant—importunate—in prayer; but we have seen also that

for these prayers to be effective they must be in harmony with God's will, or purpose. In addition, we are also to cooperate continually with God in keeping with our prayers. And in this connection we must be willing to accept the experiences that the Lord permits us to have in order that we might have our prayers answered favorably. For example, if we pray for patience, we will probably have trials that will develop that quality of character. These trials could be difficult and prolonged.

Knowing that trials and testings are necessary and certain in our Christian walk, the Apostle Peter states, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings." (I Pet. 4:12,13) And if we are receiving these trials, it is evidence that the Lord is dealing with us and that we are sons.—Heb. 12:6-8



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in Prophecy"**

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FOR YOUR NEWSPAPER

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

FEBRUARY SPECIAL: On Sunday, February 17, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

Test Your Knowledge

HOW MANY OF THESE BIBLE QUESTIONS CAN YOU ANSWER?

1. What Old Testament character is noted for his great wisdom?

2. What was the financial consideration involved in the betrayal of Jesus?

3. Name the last book in the Bible: (A) of the Old Testament, (B) of the New Testament.

4. Complete this text: "For the living know that they shall die: but the dead

5. What is the Golden Rule? Who is its author?

6. What was manna, how did it taste, by whom and for how many years was it eaten? What did Jesus say about manna?

7. What is the Pentateuch? Do evolutionists believe in it? Did Jesus and the apostles believe in it, and why?

8. Which is correct? (A) Each person has an immortal soul within him. (B) Each person is a living soul. What text of Scripture would you use in proving your answer to this question?

9. Who has the reputation of being the archtraitor of the

Christian era? What was the motive back of his crime?

10. What book in the Bible records the following prophecy: "For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." To whom does this prophecy apply and when will it be completely fulfilled?

11. In what book of the Bible is there a prophecy which tells of a time coming when the nations will actually disarm and when they will learn war no more?

12. Which one of the Old Testament prophets foretold the coming of Christ as a great prophet?

(Answers on Page 61)

Encouraging Letters

Inspiring and Enjoyable

Dear Sirs: I listened to your program on television on Sunday night. First, I have to say that it was very inspiring. I learned some things from it as well as enjoyed it. I am a church-going person, and I read my Bible as well. I would like to understand my Bible better when I read it. Will you please send me the booklet you are offering free to the public. As I recall, the title is "The Bible Answers." I also would like to comment on the film about the college student and his father. The man did a good job in trying to regain his son's faith in the Bible. Again, I have to say your program was very good and inspiring. Thank you very much. Sincerely yours.
—MS

"Thank You for Sharing"

Gentlemen: On your broadcast last night you offered your listeners a free booklet on how "Archeology Proves the Bible." Will you please forward a copy to the above address. If you have any other literature, I would be pleased to have you send it also. Thank you for sharing your air time and great knowledge with me. Sincerely.
—OH

"Delightful" Broadcast

Gentlemen: It was very delightful listening to your broadcast on Sunday. I will also be delighted to receive a copy of your booklet "The Future of Israel and the World," as well as the one called "God and Reason." Your broadcasts have been of tremendous educational value and spiritual blessing to me. Sincerely.—OH

"Such a Joy"

Dear Sirs: Would you please send me the enclosed list of publications as advertised on the back of your book "The Creator's Grand Design." It is such a joy to study the Scriptures and get the understanding which God intended. It seems to have been hidden for so long. May God bless you in your work in making his truth known to people everywhere!—WI

Happy for "God's Plan"

Dear Sirs: Please send me the free booklet entitled "God's Plan" mentioned on your TV program this morning. I was very much interested in the program and happy that there is such a free booklet for the public. Thank you very much!
—CA

Appreciative of Ministry

Dear "Frank and Ernest": Thanks a million for the booklets! They are a great blessing to us. And the questions and answers are something to listen to, because we learn from your programme. May God bless you in the radio ministry that brings us the Word of God!—S. Africa

Recently Baptized

Dear Sirs: I was watching your program on Channel 7 last night concerning Ezra and Joseph talking about Jesus' death and resurrection and the reason it happened that way. Needless to say, I found the program very interesting and inspiring. At the end it was stated that we could receive free literature on the subject by writing to this address. Being baptized just recently, I'm very interested in any help I can receive in learning about Jesus Christ and how I can best serve him. Thank you very much!—MO

Benefits from Broadcasts

Gentlemen: Please send me 3 copies of "Born of the Spirit," one for myself, one for my in-laws, and one for my wife. I've only recently discovered your broadcasts, and I enjoy them and benefit from them. Thank you very much.—IL

"An Outstanding Job"

Dear Sirs: What a real joy it is to listen to you throughout the years! I have learned much and feel that you do a real, very needed service — an outstanding job, in this era of mediocrity. I am in the research stage of a first book, and one of the things I must deal with is evolution and creation. Imagine how pleased I was with your invitation to write to you for the "Creation" book! That is exactly what I need, and it will be a real blessing for me. Thank you, thank you! May God bless you. Yours truly.—MO

"Send All You Can"

Dear Sirs: Will you please send me the booklet "Hope Beyond the Grave." I need all the books I can get to teach my little church group here on the banks of the Mississippi River. Please send me all you can. May God bless your work. A brother in Christ.—MS

Has Always Wondered

Dear Sirs: Will you please send me your booklet "Hope Beyond the Grave." I have always wondered what really happened at death, but I never heard a sermon on the topic. I do hope this will answer the many questions I have. Thank you! Love in Christ.—SC □

Talking Things Over

GENERAL CONVENTION BULLETIN

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

THE General Convention Committee met in November and began making plans for this year's General Convention, to be held again at Albion College, Albion, Michigan.

It is a great privilege to know the reason for the increasingly chaotic conditions in the earth. The committee feels we should be thankful for this knowledge and also be aware of the fact that these conditions are a signal for us to redouble our efforts as we see the climax of the day of the Lord approaching.

The committee agreed that the scripture quoted above would be an appropriate one to hold forth these thoughts to the convention, and it was therefore chosen as the theme text.

The general outline of the program was also prepared. One of the highlights will be a repetition of a feature which has been popular and profitable in past General Convention programs. There will again be a discourse on some important doctrine each day during the convention.

It has also been planned to have a panel discussion, which will consider various aspects of the Holy Spirit. Particular attention will be directed toward answering the questions of who is begotten of the Holy Spirit—why, when, and where. This discussion should be informative and helpful.

Other highlights will be discussed in subsequent bulletins, but it is hoped that this small foretaste will solidify your determination to attend the Bible Students General Convention, which will be held at Albion College, Albion, Michigan, August 2-7, 1980. □

ANSWERS TO QUESTIONS ON PAGE 57

1. Solomon, the son of David.
2. Judas Iscariot was paid thirty pieces of silver.—Matthew 26:15
3. (A) Malachi. (B) Revelation.
4. “. . . know not anything, neither have they any more a reward; for the memory of them is forgotten.”—Eccles. 9:5
5. “And as ye would that men should do to you, do ye also to them likewise.” (Luke 6:31) Jesus.
6. Manna was the food God provided for the Israelites while they were in the wilderness. It tasted “like wafers made with honey”; it was eaten for forty years.—Exod. 16:14, 15, 1, 31, 35; John 6:30-33; 47-51
7. The first five books of the Old Testament. Evolutionists claim that these do not present the truth concerning creation and the fall of man; but Jesus and the apostles quoted from them as being authentic. Christians will follow the example of Jesus and the apostles.
8. (B) is correct. The term “immortal soul” is not found in the Bible. Genesis 2:7 states, “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”
9. Judas Iscariot. He betrayed our Lord. His motive was greed.
10. Isaiah 9:6, 7. This prophecy tells of the birth of Christ and that as the Prince of Peace he will do for the people what the world’s leaders have not been able to do. He will establish peace, “even forever,” through the administration of his kingdom.
11. Micah 4:1-4: “But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the Law shall go forth from Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not

lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

12. Moses. Deuteronomy 18: 18: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him." See also Acts 3:19-23.

Weekly Prayer Meeting Texts

FEBRUARY 7—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Romans 13:10 (Z. '98-201 Hymn 95)

FEBRUARY 14—By thy words thou shalt be justified, and by thy words thou shalt be condemned.—Matthew 12:37 (Z. '96-32 Hymn 65)

FEBRUARY 21—Thou art my rock and my fortress; therefore for Thy name's sake, lead me, and guide me.—Psalm 31:3 (Z. '02-249 Hymn 71)

FEBRUARY 28—Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Philippians 4:6 (Z. '03-8 Hymn 239)

The Memorial Tape

For isolated brethren and small groups without leaders, we can supply a tape recording of a complete Memorial Service, including a discourse on its significance. If you have a tape recorder, either cassette or reel-to-reel type, and would like one of these recordings, on loan, there is no charge. Address your request to The Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Please state whether you have a cassette or reel-to-reel recorder.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

S. ALLEN	Feb. 3	G. PASSIOS	Feb. 3
Berwick, PA		Sayville, NY	
K. NAIL	Feb. 24	L. POST	Feb. 10
New Haven, CT	27	Philadelphia, PA	
Richmond, VA			

Obituaries

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

Brother Jalo Virtanen, Tampere, Finland—November 29. Age, 53.
Sister Elizabeth Smith, Indianapolis, IN—December 19. Age, 90.
Sister Katie Hubacz, North Brookfield, MA—December 20. Age, 88.
Sister Martha Walman, Sayville, NY—December 26. Age, 91.
Sister Elizabeth Conard, Miami, FL—December 28. Age, 85.
Brother Joseph Malik, Philadelphia Polish Ecclesia—January 1.
Age, 92.

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

Conventions

FULLERTON, CA, February 16,
17—YWCA, 321 N. Pomona Ave.
Mrs. Jessie Hill, 1910 Rosebrook
Lane, Rosemead, CA 91770
Phone: (213) 572-7257

SACRAMENTO, CA, February 16,
17—Tuesday Club, Camellia Room,
2722 L St. Mrs. E. F. Lankford, 6000
19 Ave., Sacramento, CA 95820

CHICAGO, IL, February 24—Elm-
hurst Masonic Temple, York Rd &
Arthur St., Elmhurst, IL Mr. James
Marten, 621 N. Hamlin Ave. Park
Ridge, IL 60068

DETROIT, MI, February 24—Red-
ford YWCA, 25940 Grand River.
Mr. Frank Niemczak, 18937 Murray
Hill, Detroit, MI 48235

**ST. PETERSBURG, FL, FLORIDA
GENERAL CONVENTION, March
1-3—**Ramada Inn South, 3600 34
St., South (U.S. 19), St. Petersburg,
FL 33711 Phone: (813) 867-8671
Lloyd A. Hagensick, 518 81 Ave. N.,
St. Petersburg, FL 33702
Phone: (813) 577-7106

COVINA, CA, March 2—Azusa Pa-
cific College, Alostia Ave. (Hwy 66)
and Citrus Ave., Azusa. Elaine L.
Redeker, 5554 N. Pal Mal Ave.,
Temple City, CA 91780

ALBUQUERQUE, NM, March 21-23
—University of Albuquerque, St.
Joseph's Place, N.W. Albuquerque,
NM. Mrs. S. Thomassen, 402 Bryn
Mawr Dr. S.E., Albuquerque, NM
87106
Phone (505) 268-8170

FRESNO, CA, March 22, 23—Pre-
Memorial Convention. Knights of
Columbus Hall, 2540 E. Floradora
St., Fresno. Mrs. F. W. Becker,
1030 E. Hedges Ave., Fresno, CA
93728.
Phone: (209) 233-2303

WILMINGTON, DE, March 22, 23—
Wilmington/Chesapeake Pre-
Memorial Convention. Delaware
Law School, Widener College, North
Wilmington area. Gladys Mac
Donald, 135 W. Rutherford Dr.,
Newark, DE 19713

DETROIT, MI, March 22, 23—Pre-
Memorial Convention. Armenian
Cultural Bldg., 22011 Northwestern
Hwy., Southfield. Mr. Frank Niem-
czak, 18937 Murray Hill, Detroit, MI
48235

GARY AREA, IN, April 6—Annual
Easter Convention. Hobart YMCA,
601 W. 40 Place, Hobart, IN. Mr.
John Ulicni, 6703 Tyler St., Merril-
ville, IN 46410

1980 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Sunday, March 30.