

The DAWN

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THE EYES OF THE LORD

"The eyes of the LORD run to and fro throughout the whole earth."

II Chronicles 16:9

ABOUT A YEAR ago it was announced in *"The Wall Street Journal"* that several aerospace companies are planning to invest one billion dollars in private corporate Earth-imaging systems. These corporate systems will be using optical and digital technology made available by the U.S. Government for private use in March 1994. This technology was employed for the advanced spy satellites used by the U.S.A. and Communist Russia in the cold war, as each nation spied on the other. Although the commercial systems will not provide quite the detail that the best U.S. intelligence-gathering systems are believed to offer, yet they will offer days-old digital images of unprecedented clarity.

NEW TECHNOLOGY

The article said: "This is a technology that carries you to a new plateau", says John Neer, chief executive of Space Imaging, Inc., of Denver. This \$500 million venture, involving Lockheed Martin,

E-Systems, Mitsubishi Corp. and Eastman Kodak Co., plans the most elaborate system, which is to begin down-loading images from an advanced satellite after a 1997 launch.

“Zipping along at 16,000 miles an hour, the one-ton satellite will orbit over the poles. Passing over the same point every two to three days, the satellite can be adjusted for custom assignments. Otherwise, it will gather images like a photographic vacuum cleaner, sending them to Earth in a digital-data stream so voluminous that the images could fill eleven TV channels running simultaneously around the clock.

“The essence of the new commercial system is ‘one-meter’ black-and-white imaging technology, so named because objects of that size—about three feet across—can be distinguished. The new technology will make for publicly accessible pictures at least ten times clearer than those from today’s best-resolution private system, the French Spot satellites.”

GOD’S SURVEILLANCE IMITATED

By combining the capability of launching satellites through the space program and advanced computer technology, it is possible for man to start approaching a power that God has employed for many millenniums in his surveillance of Earth. But how will man use this technology? Will it be for good or for evil? Some concerns were expressed in the article:

“Open access to high-resolution surveillance of most of the Earth has some privacy advocates and space-policy analysts shuddering. Problems today in controlling the spread of ballistic missiles or

plutonium are 'going to be trivial compared with the problems you're going to have controlling the proliferation of pictures', warns John Pike of the American Federation of Scientists, a watchdog group in Washington.

"Under current U.S. policy, top officials in the Commerce, State and Defense departments have reserved the right to limit imaging when security issues are at stake, and they can impose restraints on certain large-volume purchases of images. But Mr. Pike says those limits are ill-defined and meaningless, since any image drawn from an archive is suitable for weapons targeting 'as long as the vintage is months and not decades. By the time the war starts, the cat's out of the bag'."

Before this technology becomes available commercially about one year from now, much debate is going on in Congress and elsewhere on its threat to privacy. Some say that society should welcome this new technology, that it is a technology of freedom. Some think otherwise. Some of the benefits foreseen are in forestry, land use, mining, and environmental management.

'SMART AUTOMOBILES'

Also foreseen is the production of 'smart automobiles', where cars with 'brains' should take some hassle and worry out of driving when far from home or in bad weather conditions. For example: you are driving down an unfamiliar highway in a snowstorm when your engine dies. Do not panic. Instead you press a dashboard button that will automatically transmit your car's exact location via a voice-activated cellular phone to a central emergency response center, which immediately sends help

Your car's location is determined with the help of radar and global positioning satellites (GPS), which are positioned uniformly high in the atmosphere around the Earth.

Or, let us say that you are heading home in a downpour and cannot see the traffic dividing lines because of the deluge. Not to worry! A sensor system built into your car detects the location of the lane markers and projects facsimiles of them onto your windshield so you can see where you are going.

These new applications of technology are about to be introduced or are being developed by sectors of the automotive industry. Little wonder that the automotive industry should say, "Smart cars and smart highways are on their way."

GOD'S REMARKABLE OBSERVATION OF EARTH

As remarkable as these new developments may appear, they cannot compare with the observation of God over Earth's affairs and Earth's inhabitants—especially his people. In II Chronicles 16:9, the Prophet Hanani reminded Asa, King of Judah, 'The eyes of the LORD run to and fro throughout the whole earth'. This capability is beyond our comprehension, but in order to help us understand it, the human eye is employed as an illustration. The human eye is an extraordinary organ. We do not appreciate the wonderful capability we have in this manner until something happens to affect our eyesight, such as temporary or permanent blindness, or even clarity of vision.

When God is described as having eyes, we are not to think of him as having physical eyes as we have. No one can make a likeness or image of God. This is impossible. Such is the motivation in the second

commandment given to Israel in Exodus 20:4: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." However, since man invented the camera and learned how to take pictures or images of objects surrounding him, we have come to appreciate more and more how our eyes take pictures—see images—continuously. God's sight in this respect is phenomenal. He sees and notes everything that is happening, causing David to say: "O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down. . . . For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether." (Ps. 139:1-4) So David exclaims: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—vs. 6

HIS EYES ARE OVER THE RIGHTEOUS

We can only 'scratch the surface' in our understanding of this great and mighty power of God.

The people of earth are unaware of God's power and his tremendous capability of surveillance. One reason is that this observation is being used especially on behalf of the 'righteous'. The Apostle Peter affirms this when he says, "The eyes of the LORD are over the righteous, and his ears are open unto their prayers" (I Pet. 3:12), which is a quotation from Psalm 34:15. Who are these righteous? The Scriptures say, in Romans 3:10, "As it is written, There is none righteous, no, not one" (Ps. 14:1-3), which is a true statement—there is no just or righteous person from Adam's progeny. But God has

been drawing certain ones to Jesus, and they have accepted Jesus as their personal Redeemer, and have consecrated themselves to follow in his steps. This is the class being selected as a “people for his [God’s] name” (Acts 15:14), and these have the righteousness of Christ imputed to them. Hence, they are called ‘righteous’.

HIS EARS ARE OPEN TO THEIR PRAYERS

The great and mighty power of God has been employed since our Lord’s First Advent, for almost 2,000 years, to watch over these righteous. Not only have their movements been monitored, but God also has been attentive to their cries for assistance. Again, when we read that God’s ‘ears are open unto their prayers’, we are not to think that God has ears as man has, even though man’s ear is another most unique organ.

The human ear is capable of receiving sound and transmitting it to the brain, where it is interpreted by the receiver. Scientists tell us that all sound is in the form of waves, and these sound waves strike the ear drum and cause it to vibrate in harmony with the characteristics of the sound wave. Sound waves can be everywhere, but they could not be interpreted unless first they caused the ear drum to vibrate and the human nerve system transmitted these vibrations to the brain where approval or disapproval, or interpretation was given. How could any human conversation be conducted unless there were ears to receive the spoken words? Would beautiful music have any meaning if there were no appreciative ears to hear? How would we be made aware of warning sounds without the ear?

If all this be true of the human ear, how much more it is so of God's capability to receive sounds and the cries and prayers of his people? Thus, we read in Psalm 94:9, "He that planted the ear, shall he not hear?" just as it is also said, "He that formed the eye, shall he not see?" What led the psalmist to make this statement are the words of the preceding verses. There the cry is raised for the LORD God to arise against the tyranny and evil of the proud and wicked, and to remove affliction from his heritage, and the poor downtrodden people of Earth. It is suggested that the wicked believe that God does not see what they are doing. How foolish this concept is. God not only sees and hears, but cares, and will arise in vengeance against the wicked.

THE EXAMPLE OF JESUS

During Old Testament times, there are recorded numerous pleas from the prophets and patriarchs of old who called upon the LORD 'to incline his ear' to their cry for help. David said, "Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them" (Ps. 99:6), indicating that God heard them. We have a prayer of one afflicted when overwhelmed and pouring out his complaint before the LORD. Its record begins: "Hear my prayer, O LORD, and let my cry come unto thee. Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily." (Ps. 102:1,2) These are prophetic words of our Lord Jesus when praying in the Garden of Gethsemane. The Apostle Paul speaks of our Lord's experience on that occasion in Hebrews 5:7, saying, "Who in the days of his flesh, when he had offered up prayers and supplications with

strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

Jesus has become our example in every way. It is he who brought life and immortality to light, as Paul tells us. Speaking of Jesus he said, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel."—II Tim. 1:9,10

He also taught his disciples many things which might be called revolutionary in the light of what their forefathers knew. Addressing his disciples and the people he would say, 'It was said by them of olden time . . . but I say unto you. . .' proceeding to introduce great heartsearching spiritual truths intended to be taught by the Heavenly Father in the giving of the Law of Israel.

When Jesus taught his disciples how to pray he said, "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9) Heretofore, Israel knew God as the powerful and fearsome Jehovah, and would address him accordingly. Now they were to address him as 'Our Father'. This was a new relationship because they were going to be sons of God.

When Philip asked Jesus, "Show us the Father" (John 14:8), Jesus immediately answered, "Have I been so long time with you, and yet hast thou not known me, Philip?" (John 14:9) Jesus was a like-

ness of the Heavenly Father in the flesh. If it were possible for the Father to be made flesh he would be like Jesus. Thus, Jesus was well acquainted with the powers of his Father, and reminded the disciples of these. This is brought out so well in the incident involving the raising of Lazarus from the dead. When Jesus was about to perform this great miracle, he said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."—John 11:41,42

Jesus knew that his Father's ears were always—without fail—open to his prayers, and he taught his disciples to have the same dependance upon him. Peter was one of those who learned this lesson and that is why he writes as he does in I Peter 3:12, making certain that we, too, learn that God's ears are open to our prayers. There never is an inopportune time for us to pray to the Father, whether walking on a busy city street, driving a car, or in the quiet of our homes. He always stands ready to hear. We can "pray without ceasing" (I Thess. 5:17); that is, we should always be in an attitude of prayer, or cease not to pray. We can be confident that the LORD hears our prayer, for Paul says, "Let us therefore come boldly [confidently] unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:16

THE BLESSINGS OF GOD'S KINGDOM

If we are to emulate our Father in heaven, we will be 'swift to hear'. As the Apostle James tells us, "Be swift to hear, slow to speak, slow to wrath." (James 1:19) God is so swift to hear, that the scripture says,

“Before they call, I will answer; and while they are yet speaking, I will hear.” (Isa. 65:24) Although the words of Isaiah 65 are a Millennial Age prophecy, yet in principle they apply now, as well.

God has always been swift to hear, and is all-seeing as well. How wonderful it is to know from this prophecy in Isaiah 65 that God will provide the same surveillance to all mankind that he has provided for his people during the Christian era. Just as today, so then, ‘the eyes of the LORD’ will be over ‘the righteous [all who will be obedient to his laws] and his ears will be open to their prayers’. ‘He that planted the ear, shall he not hear? He that formed the eye, shall he not see?’

Moses told Israel that the land that they were about to inherit was “a land which the LORD thy God careth for: the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year.” (Deut. 11:12) Even so shall it be in God’s wonderful kingdom upon the earth. “The Earth is the LORD’s, and the fulness thereof; the world, and they that dwell therein.” (Ps. 24:1) God has never relinquished his ownership of earth. He permitted the Adversary to usurp authority over it for a while. But God’s purpose has been plainly stated in the Lord’s prayer: “Thy kingdom come. Thy will be done in earth, as it is in heaven.” (Matt. 6:9-13) Once again will complete and total surveillance be restored over earth by God, as his eyes will be upon all of earth and his ears will be open to the prayers of its inhabitants.

Praise the LORD for his wonderful plan, and his loving care and kindness! ■

GOD DOES A NEW THING

KEY VERSE: *“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house.”—Hebrews 3:1,2*

SELECTED SCRIPTURE: *Hebrews 1:1-5; 3:1-6*

THIS LETTER IS addressed by Paul to those who have accepted the invitation of joint-heirship with our Lord in his spiritual kingdom. These are a special people, elsewhere referred to as a royal priesthood. They are partakers with Jesus in his sufferings and help “fill up that which is behind of the afflictions of Christ.” (Col. 1:24) They are admonished to consider Jesus’ willing sacrifice, and also to note the faithfulness of Moses.

Jesus was tested and proven by the people and events of his day. The Pharisees and Sadducees

were the religious leaders of Judaism at that time, and their influence was widespread. Their laws and customs had been made oppressive for the people of Israel, and the Master had to overcome the continuing spirit of hostility and resentment that was generated against him and his true message of love.

Our Lord also had to overcome any temptation to be a great leader among his people. With his perfect powers of intellect and reasoning he could have easily risen above the highest of them all, had he been so inclined. But he knew the

Heavenly Father's will and plan for the greater work to be accomplished at a later time, and he learned obedience by the things which he suffered. His ministry was a sacrificing of the flesh for the sins of the world, which would eventuate in the giving of his life for them, according to the Father's will.

Moses was Israel's leader in times of old. He served as head of the fleshly house of servants, as well as mediator of the Law Covenant. There are many important typical applications in connection with his life and ministry, and he faithfully carried out the will of God as it was made known to him at that time. As God's servant, Moses gave the Divine Law to the house of Israel. If they had faithfully carried out the terms of the agreement they would have been blessed accordingly.

A new dimension is added that includes the LORD's people who are being called out of the world during the present Gospel Age. As Moses was of the house of servants in the fleshly sense, those who are of Christ are

termed the house of sons in the spiritual sense. The apostle explains, "Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3:6

Jesus thus becomes the antitypical Moses, and in due time, the faithful class, together with our Lord, will constitute the mediatorship of a new and better covenant as represented by Moses. Those who share with the Master in his sufferings during the present age are no part of the house; of servants, as were the children of Israel, but are now shown to be a part of a much grander picture—the house of sons.

Sons have many more rights and privileges than do servants. The privilege of becoming sons of God was first given during Jesus' earthly ministry. Those who have responded receive a measure of the Holy Spirit in Christ. Those who are faithful will share with him in the glorious spiritual kingdom in their capacity to bless all the families of the earth.

May God be praised! ■

JESUS, PIONEER OF SALVATION

KEY VERSE: "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."—*Hebrews 2:9*

SELECTED SCRIPTURE: *Hebrews 2:5-11, 14-18*

THE LOGOS—JESUS in His prehuman existence with God—was the first of all God's Creative works. John explains, "In the beginning was the *Logos*, and the *Logos* was with [the] God, and the *Logos* was [a] God. This was in the beginning with [the] God."—John 1:1,2, *Wilson's Emphatic Diaglott*

Further, Paul says that our Lord was "the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in earth, vis-

ible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."—Col. 1:15,16

Thus, for the Logos to leave his heavenly estate and become a man was a humbling experience, and, as the man, Jesus was willing to give that perfect earthly life as a sacrifice for the sins of mankind, which was a gift of tremendous proportions. The human family was not condemned to death individually, but as they were partakers in

Adam's transgressions. Jesus gave his life as a corresponding price for Adam, thereby purchasing the whole family. Adam was the father of the human race. When he disobeyed God's commandments he brought his family into condemnation of death. Jesus was able to redeem mankind because he, too, was a perfect man like Adam, and Paul explains this: "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) As a reward for his faithfulness in carrying out the will of God, he was resurrected from the grave, and received glory and honor at the highest of all planes of life—the Divine nature, next to the Heavenly Father himself.

Jesus' life and ministry opened up a "new and living way" for his footstep followers during this Gospel Age. (Heb. 10:20) God has been drawing his people to the captain, or head, of their salvation throughout the Gospel Age. Ultimately they shall all be brought together as the administrators of righteousness in Christ's kingdom.

Then, all the families of earth are promised life and blessings under the terms of a new and better covenant at that time.

The invitation to walk with our Lord has been a special blessing during the present age of sacrifice, "for both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." (Heb. 2:11) These body members have been set apart from the world for a holy work of sacrifice. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.—Heb. 2:17

The brotherhood suggested by Paul reveals the very special relationship each one enjoys as potential members in the body of Christ. We should be inspired to press on to the end by the special privilege accorded us from the Heavenly Father to be associated with his Son in the great work of salvation. ■

JESUS, THE GREAT HIGH PRIEST

KEY VERSE: *"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."*—Hebrews 4:16

SELECTED SCRIPTURE: Hebrews 4:14 to 5:10

IT IS A special privilege to go to the throne of grace for prayer and communion with God. This is enjoyed by the consecrated Christian, who may do so with full assurance of faith, not doubting that the Heavenly Father will hear him. However, they must have the proper heart condition, and go to him with the desire to do all things in accordance with his holy will.

In this lesson attention is drawn to the typical priesthood which was an important part of the religious order of ancient Israel. The priest was the most important person among the Israelites. His office, the garments which he wore, the sacrifices which he made, and many other

functions which he performed, were all typical. Aaron and his sons served in that capacity, and typified our Lord and his faithful followers during the present Gospel Age.

Further, the typical priesthood is compared with that of our Lord. Aaron, as a type, offered sacrifices for his own sins as well as the sins of the people. In the antitype, Christ—being perfect—offered himself as a sacrifice for the sins of the whole human family. Christ is thus set forth as a greater priest than Aaron ever was.

The order of Melchisedec is introduced by the apostle to differentiate between the sacrificing types of the Aaronic priesthood.

with that of the grander and more glorious nature of the Melchisedec priesthood. Melchisedec, whose name means 'King of Righteousness', was the powerful king of the ancient city of Salem—which means 'peace'—as well as a priest of the Most High God. This serves to illustrate the power and authority of the office that our Lord will assume in his kingdom.

The prophetic words of the psalmist say, "The LORD [God] said unto my Lord [Son of God], Sit thou at my right hand, until I make thine enemies thy footstool. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Ps. 110:1,4) This shows the relationship Jesus has with the Father, as well as to confirm his future glory.

The apostle says, "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." (Heb. 4:14) This identifies Jesus as that great High Priest, removing any doubt as to the identity of the one

foretold. "Whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec."—Heb. 6:20

Respecting his earthly sacrifice, Jesus is represented by the High Priest, Aaron. Aaron was never a king, nor was he ever glorified. The picture changes when Christ, who has since been raised to the right hand of God, is no longer represented by the order of Aaron, but after the more glorious order of Melchisedec. Melchisedec was king and priest at the same time, which reflects on the future glory of our Lord in the position of power and authority.

The glorified King and High Priest includes not only our Lord as the chief priest, but also his bride, who faithfully follows him in sacrifice during the present time of the Gospel Age. The members of that bride will be joint-heirs with him in that position of glory, honor and authority in his Millennial kingdom. "They shall be priests of God and of Christ."—Rev. 20:6 ■

JESUS, THE PERFECT SACRIFICE

KEY VERSE: *“By one offering he hath perfected for ever them that are sanctified.”—Hebrews 10:14*

SELECTED SCRIPTURE: *Hebrews 10:1-16*

IN THESE SCRIPTURES the apostle explains to the Hebrew brethren that the typical and ceremonial features of their Law had come to an end, having been replaced by a higher royal priesthood as represented by our Lord and his consecrated followers.

“The Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.” (Heb. 10:1) Those things were given to foreshadow the antitypical sacrifices.

Continuing, “For it is not possible that the blood of bulls and of goats should take away sins.” (vs. 4) The types were insufficient to

do more than foreshadow the greater events to follow. Neither a higher nor a lower order of beings could accomplish the satisfaction for sin. It required that a perfect human life be given as a corresponding price for Adam’s transgression against God’s laws. That perfect life was Jesus.

Through the Heavenly Father’s miraculous power he provided a sinless human body for the great redemption work. Our Lord came into the world holy, harmless, undefiled, and separate from sinners. By laying that life down in sacrifice he became the exact equivalent of Adam, who was also a perfect man and thus capable of carrying out the obedience required

under God's laws. Sacrificial animals were used only to typify the true sacrifices.

Jesus was a willing sacrifice, as explained by the apostle: "Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God." (vs. 7) Jesus consecrated his life to God at thirty years of age—the legal age at which a priest could offer sacrifice. He then presented himself as the antitype of those things shown in the Law as applicable to him. 'The volume of the book' represents those scriptures that portrayed his sacrificial life and death.

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." (vs. 9) Presenting himself to God at the time of his baptism represents the first antitypical feature of the great Atonement Day work, which corresponded to the sacrifice of the bullock in the type. Taking away the 'first' shows that the typical sacrifices of bulls and goats were no longer valid. The true lamb of God, Jesus, was put to death on the

cross at Calvary, and he had come to take their place. Establishing the 'second' indicates that our Lord was the true antitype, and that he had begun to set aside that which had foreshadowed the better sacrifices.

The apostle continues: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." (vs. 11) There was no merit in the blood of the animals which had been slain. He explains further, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." (vs. 12) Satisfaction for sin having been accomplished, our Lord sits down, resting from any further sacrificial work.

A new and better covenant will be established as part of the kingdom rule of the future. "This is the covenant that I will make with them after those days, saith the LORD, I will put my laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more."—vss. 16,17 ■

THE SPIRIT'S LEADINGS

THE APOSTLE PAUL wrote that “as many as are led by the Spirit of God, they are the sons of God.” (Rom. 8:14) It is tremendously important for followers of the Master to be assured that they are ‘sons of God’. If we are God’s children, then we know that he is caring for our every interest, just as a proper earthly father cares for his children. The Bible assures us that God loves his children, and that he supplies all their needs. He gives them needed spiritual nourishment, and he strengthens them when they are weak. He encourages them when they are discouraged, and guides them in the way of righteousness. He disciplines them when they need correction, and comforts them in their trials.

And Paul assures us that if we are led by God’s Spirit, we are his sons. What, then, is the Spirit of God, and how are we led by that Spirit? In view of what is involved, it is imperative that we know the proper answer to these questions. Many erroneously suppose that the Holy Spirit of God is the third person in a trinity of gods. But this view is not supported by the Scriptures. Rather, according to

the Bible, God's Spirit is his invisible power, always exercised for good, therefore a holy power.

In the Old Testament, the word spirit, as in 'Holy Spirit', is a translation of the Hebrew word *ruwach*. The primary significance of this word is 'wind'. We do not mean to imply, however, that the Holy Spirit is a holy wind. This is merely the root meaning of the word. Wind is both invisible and powerful, hence the ancients applied the Hebrew word *ruwach* to various invisible and powerful influences. Since Divine power is exercised through channels and by agencies beyond human sight and understanding, this particular Hebrew word came to be applied more and more to that mighty influence which accomplished the works of God.

The word *ruwach* in addition to being translated 'spirit', is also translated in the Old Testament by the English words 'blast', 'breath', 'tempest', 'mind', 'smell', 'wind', and 'windy'. It will be seen that in each of these translations the thought behind the word is that of invisible power, or influence. There is power in the mind, for example, but it is a power that is invisible, and its operation but little understood.

SPIRIT IN THE NEW TESTAMENT

In the New Testament, the Greek word translated Spirit, or Ghost, in the expressions 'Holy Spirit', or 'Holy Ghost', is *pneuma*. The primary meaning of this word is also 'wind' or 'air'. It is the Greek word from which our English word pneumatic is derived. In addition to being translated spirit and ghost, this word is also translated by the words 'life', 'spiritual', and sometimes 'wind'. In Revelation 13:15 it is translated 'life', and here the

reference is to the life that is given to the “image of the beast.”

The use of the word ghost to describe the Holy Spirit was an attempt on the part of the translators to indicate that the Holy Spirit is a personality. But this is a completely erroneous translation. The personal pronouns ‘he’ and ‘his’ sometimes used in the New Testament with reference to the Holy Spirit are also incorrect. As we have said, the Holy Spirit is not a person, but the invisible power of God. When the Holy Spirit came upon the waiting church at Pentecost it is said to have been “shed” forth. How strange this language would seem if applied to a person!—Acts 2:33

The Holy Spirit, or power of God, is exercised by him for the accomplishment of all his works. In Genesis 1:2, the Holy Spirit is shown to be a creative power. When Moses was building the Tabernacle, God’s Spirit operated to enable the builders, and those who made the furnishings of the Tabernacle, to have necessary skills to accomplish this great work. (Exod. 31:2-5) The Old Testament prophets were moved by the Holy Spirit, or power of God, to record their prophecies.—II Pet. 1:21

GOD’S MIND

So far as we are concerned, the Holy Spirit, or power of God, in our lives is in part the influence of his thoughts, or his will concerning us. God has revealed his will through his written Word. The prophets, the apostles, and our Lord Jesus all were miraculously directed by the power of God to express his plans and purposes as they apply to his people, and these have been recorded for us in the

written Word. It is through his Word that God's Spirit leads his children in the doing of his will.

The power of God also manifests itself in the shaping of the providences in our lives by which we are guided. It is our responsibility—and this becomes a test of our sincerity—to interpret God's providences in harmony with the truths which are set forth in his written Word. The Bible points out the main steps in our pathway of sacrifice, and we are to interpret our experiences in keeping with those main principles of the Divine plan.

GOD DRAWS

Jesus said that no one could come to him unless the Heavenly Father drew him. (John 6:44) It is through the power of the Holy Spirit that God draws people to Christ. That power operates through the Word, in which is revealed God's great plan of the ages. This plan, revealing as it does the unsearchable riches of Christ, touches the hearts of those whom the LORD draws, and in their response they are brought to the place where they want to do God's will. We believe that God's Spirit also directs in calling attention to the precious truths of his Word.

God's Spirit, through his providences, also operates in preparing the heart for the reception of his Word. We know, for example, that the truth is often called to the attention of all in a family, yet perhaps only one receives it and is drawn to consecration. Why is this? We believe that it is because God exercises his selective prerogatives, and that through his providence he prepares the heart of each one whom he draws to receive Jesus. In this sense of the word, it would be proper to suppose

that God's Spirit was leading us even before we came to an appreciation of his truth.

Through his Word, God continues to draw those whom he chooses. They are ultimately drawn to the point where they see that it is his will for them to make a full consecration of their all to do the Heavenly Father's will. And while to begin with they do not understand all the details of what the Heavenly Father's will might be, they do learn that he wants them, in response to Jesus' invitation, to deny themselves, and to take up their cross, and follow in the footsteps of the Master.—Matt. 16:24

These learn from the Word of truth that the LORD wants them to follow Jesus in the way of suffering and of sacrificial death. They learn that this means, symbolically, that they are to be baptized into the likeness of his death. They learn that just as Jesus did not die for himself, but for others, so they are to lay down their lives for the brethren, and are to be baptized into death for the dead world of mankind. They learn that just as the Holy Spirit led Jesus "as a lamb to the slaughter" (Isa. 53:7), so they, too, are to be thus led (Rom. 8:36), and that in following the Spirit's leadings they will be following "the Lamb whithersoever he goeth."—Rev. 14:1,4

As we mentioned, those who are being drawn to the LORD and to the point of full surrender to do his will, do not, to begin with, understand clearly all that will be involved in a life of full dedication to the LORD, but they do know that the LORD wants them to give their all to him, to covenant with him that they will do his will regardless of what the cost might be. And they make this covenant with the LORD, knowing that it is a "covenant by sacrifice." (Ps. 50:5) They know that their new way of life will

be one of suffering, of weariness in the LORD's service, of sacrifice; and that they will reach the end of this narrow and difficult way only at death.

CONTINUED FAITHFULNESS

After having counted the cost of a full consecration to do the LORD's will, and having been accepted by him through the merit of Christ's sacrifice on their behalf, each one who continues to be pleasing to the LORD must follow the leadings of his Holy Spirit. And having learned in advance that through consecration they enter into a narrow way of sacrifice, it should not be expected that the Spirit will lead them into paths of earthly prosperity and pleasure.

Through the written Word, the Holy Spirit has established certain important signposts by which we may determine whether or not we are walking in the way that the Spirit leads. These signposts are the basic principles of the Divine will which are so clearly outlined in the Scriptures. In the beginning of our walk in the narrow way we presented our "bodies a living sacrifice"; but we are to keep that sacrifice on the altar by daily continuing to yield ourselves to the LORD in sacrifice, and we are to do this gladly, knowing that this is our "reasonable service."—Rom. 12:1

The Spirit's leading is very definite along this line. The way of the consecrated life is described by terms which denote suffering and death. John the Revelator, in describing those who will live and reign with Christ, spoke of them as being "beheaded for the witness of Jesus, and for the Word of God." (Rev. 20:4) Literal beheading is something from which we would all naturally shrink, yet it is

used as a symbol of our death in Christ, and the Spirit leads us to this symbolic beheading.

After urging us to present our bodies a living sacrifice, Paul admonishes us not to be “conformed to this world: but be ye transformed by the renewing” of our minds, that we might “prove what is that good, and acceptable, and perfect will of God.” (Rom. 12:1,2) The Spirit leads us away from the world, and it leads to a transformation of our minds, a transformation in which the ways of the world and of the flesh are kept, so far as possible, in subordination, and the ways of the LORD, his service, his people, and his truth become paramount in our thoughts.

How true is this in our experience as followers of the Master? Where do we find our greatest source of delight—in the world, and in following the pursuits of the world, or in the fellowship of the brethren, and in laying down our lives in the great cause of the LORD? The Spirit is not leading us to love the world, nor the things of the world, but is leading us in the way of fellowship and of service—indeed, in all the ways of the LORD.

Are we cooperating with the Spirit’s leadings in doing all we can to transform our minds and hearts in keeping with the LORD’s will and ways? Possibly the LORD, through his providences might permit experiences which are designed to teach us the vanity of the world and the ways of the world. These experiences may at first seem difficult and disappointing; but we should recognize them as the leadings of the Spirit to help us to devote more of our energies to the transformation of our minds in keeping with the will of the LORD.

THE LORD'S SERVICE

One of the things which the Holy Spirit has made clear through the written Word is that the followers of the Master are to be his witnesses. (Acts 1:8) If we are following the leadings of the Spirit we will, therefore, be seeking and using every possible opportunity to make known the glad tidings of the kingdom. One who is not doing this is not following this leading of the Spirit. The faithful ones in the Early Church were limited in their means of communicating the truth to others, although the LORD did give many of them the gift of speaking in tongues (Acts 2:4-11), or other languages, which enabled them to witness to those whose native language they did not understand. Today we have the printed page, billboards, newspaper ads, the telephone, the radio, television, the postal service, E-mail, and other methods of communication which can be used in carrying out our Divine commission to bear witness to the truth.

But today strange 'voices' are also to be heard on this subject. We are told that it is no longer proper to publicly bear witness to the truth. Others say that the LORD wants us to devote all our time to making ourselves ready for the kingdom. Then there is the voice of discouragement which insists that no definitive results are visible from the efforts of the LORD's people to bear witness to the truth; therefore we should no longer continue this work. As mentioned, these are "strange things to our ears." (Acts 17:20) They do not represent the leadings of the Holy Spirit, but are of a contrary spirit.

The great fundamentals of the truth are shining very clearly today. Those who know and understand these precious doctrines can no longer be led away

by error. Satan, the Devil, is quite satisfied that those who proclaim error should continue their activities, but knowing that there are some who cannot be led into error, his next effort is to induce them to remain silent with respect to the truth. He seems willing for them to enjoy the truth themselves, but uses all sorts of cunning arguments to persuade them to cease proclaiming this glorious Gospel of the kingdom to others. But we are not ignorant of his devices. The Holy Spirit is leading us to proclaim the truth, and we will continue to follow this leading of the Spirit.

THE IMPORTANCE OF FELLOWSHIP

The Holy Spirit, through the Word, also leads us to assemble with others of like "precious faith." (II Pet. 1:1; Heb. 10:24,25) Are we following the leading of the Spirit in this respect? Many of the LORD's people attend meetings as a matter of course, because they love to fellowship with their brethren in Christ. If a week goes by without their assembling with the LORD's people they feel that something important has gone out of their lives. This is the proper viewpoint. It reveals that the Holy Spirit is leading these brethren—leading them in the doing of an important part of the LORD's will.

We realize that many of the brethren are isolated, and seldom have the opportunity of meeting with others of like precious faith. Undoubtedly the LORD makes up to these in other ways. The printed page means more to them, perhaps, than to some others. Or, perhaps they can hear a weekly broadcast of the truth, or play tapes or video cassettes of discourses, which makes them feel that they have some contact with their brethren. And certainly

these have the privilege of prayer in which they can bear their brethren, wherever they may be, before the throne of heavenly grace.

But what about those who have the opportunity of meeting with their brethren, yet fail to use it; or, perhaps, find frequent excuses to do other things, or go to other places, when the Spirit should be leading them to the meetings? We recognize that there are circumstances in the lives of all the LORD's people which hinder them from attending meetings as frequently as they would like. We are here merely calling attention to the fact that to stay away from meetings simply because it might be more pleasant to the flesh is not following the leading of the Spirit, for the leading of the Spirit is not to be found in the pleasantries of a full and happy life according to the standards of the world and of the flesh. The LORD wants it to cost us something to fellowship with his people, and if we are not willing to pay this price, we are sure to suffer spiritual loss.

TESTS OF FAITHFULNESS

Doing God's will requires effort. Many times, for example, all sorts of difficulties will present themselves when we make plans to bear witness to the truth by means of a public meeting, or otherwise. How do we interpret these experiences? Do we conclude that through these experiences the LORD is saying to us that it is not his will to make the effort? If we should view the matter in this way, and give up the effort, it would be a failure to follow the Spirit's leadings; for through the Word we know that the LORD does want us to bear witness to the truth. There has never been any change in this.

If we continue to be blocked in what we undertake to do in the LORD's service, even though we do the best we can, it still would not mean that the LORD does not want us to bear witness to the truth. It might simply mean that he wants us to try elsewhere, or in some other way. It might also mean that he is testing our determination to do what he has commissioned us to do. We might at times be inclined to give up too easily.

And this is true with respect to all our efforts to bear witness to the truth. We cannot expect that every time we put out a few hundred tracts, someone will come into the truth! We cannot expect that we will have a large audience at every public meeting we arrange. If we do, perchance, have a good turnout, we cannot expect that a number of those in attendance will come into the truth! We are to sow beside all waters, with the assurance that the LORD will give the increase according to his wisdom and purpose.

The main benefit we obtain from these efforts is the joy we experience in telling out the good tidings of the kingdom. So may we never give up, no matter how disappointing our experiences may seem. This is the way the Holy Spirit is leading us. The LORD wants us to be willing to continue to serve him even though there may be no visible results.

However, when it comes to the overall efforts of the LORD's people today, there are results. People are still coming into the truth. One here and there is responding to the Gospel and to the Gospel call, and making a full consecration to the LORD. The religious world of today is drifting deeper and deeper into unbelief. The language of the truth is more and more strange to the people, so witnessing

is a more difficult task than ever before. But the LORD wants us to continue! This is the leading of the Holy Spirit.

The Spirit that leads us into service, and into fellowship with the brethren will strengthen us to do the LORD's will no matter how formidable or difficult the tasks may be. The LORD's Spirit is "not . . . [one] of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7) To have the Holy Spirit ruling in our minds will make us rational and reasonable, and the presenting of our bodies a living sacrifice, our "reasonable service." (Rom. 12:1) For this, the love of God, will motivate us, and for this, the power of the Spirit will strengthen us. And, being led and helped thus by the Holy Spirit, we can rejoice that we have this evidence that we are the children of God! ■

WEEKLY PRAYER MEETING TEXTS

JULY 3—"I have set the LORD always before me: because he is at my right hand, I shall not be moved."—Psalm 16:8 (Z. '99-6 Hymn 109)

JULY 10—"All bare Him witness, and wondered at the gracious words which proceeded out of his mouth."—Luke 4:22 (Z. '99-53 Hymn 264)

JULY 17—"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."—Isaiah 26:3 (Z. '99-95 Hymn 12)

JULY 24—"The effectual, fervent prayer of a righteous man availeth much."—James 5:16 (Z. '00-268 Hymn 274)

JULY 31—"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire."—I Corinthians 3:13 (Z. '99-171 Hymn 164)

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SUNDAYS UNLESS OTHERWISE NOTED

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Guntersville
WTWX 95.9 fm 6:45 a.m.

ARKANSAS

Little Rock KAAV 1090 6:30 a.m.
Marshall KCGS 960 4:30 p.m.

CALIFORNIA

Monterey KNRY 1240 8:30 a.m.
Paso Robles

KNCR 103.1fm 10:00 p.m.
Riverside (Sat.)

KPRO 1570 8:00 a.m.
San Francisco

KEST 1450 6:45 a.m.

FLORIDA

Jacksonville
WIOJ 1010 7:45 p.m.

St. Petersburg
WTIS 1110 5:00 p.m.

GEORGIA

Augusta WGAC 580 8:00 a.m.

ILLINOIS

LaSalle WLPO 1220 9:45 a.m.
West Frankfort

WFRX 1300 9:15 a.m.

INDIANA

Hammond WJOB 1230 8:30 a.m.
LaPorte

WCOE 96.7fm 10:00 a.m.
North Vernon

WKRP 1460 8:00 a.m.

KANSAS

Goodland KLOE 730 7:30 a.m.

KENTUCKY

Bowling Green
WBGH 107.1 fm 8:15 a.m.

Winchester
WINH 1380 10:30 a.m.

MICHIGAN

Detroit WLQV 1500 9:30 a.m.
Fremont WSHN 1500 9:00 a.m.

WSHN 100.1 fm 9:00 a.m.

MISSOURI

Osage Beach
KRMS 1150 8:30 a.m.

NEW JERSEY

Camden (Tues.)
WTMR 800 2:30 p.m.

Salem WJIC 1510 9:45 a.m.
WNNN 101.7 fm 9:45 a.m.

NEW YORK

Buffalo WHLD 1270 12:00 noon
New York WEVD 1050 6:45 a.m.

NORTH CAROLINA

Greensboro (Tues.)
WQMG 1510 3:00 p.m.

Wendell WETC 540 4:45 p.m.

NORTH DAKOTA

Fargo KQWB 1500 8:00 a.m.

OHIO

Cincinnati WSAI 1530 8:30 p.m.
Cleveland WRKG 1380 7:45 a.m.

PENNSYLVANIA

Carlisle WHYL 960 8:15 a.m.
Pittsburgh KQV 1410 7:30 p.m.

SOUTH CAROLINA

Charlestown
WOKE 1340 7:45 a.m.

TENNESSEE

Camden WFWL 1220 7:00 p.m.
Nashville WSM 650 7:45 a.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Spokane KAQQ 590 7:00 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 6:15 a.m.

... WORLDWIDE RADIO BROADCASTS

CANADA

ALBERTA

Banff CFHC 1340 11:45 a.m.
Brooks CIBQ 1340 8:00 a.m.
Canmore CFNC 1450 11:45 a.m.
Stettler CKFQ 1400 7:45 a.m.

BRITISH COLUMBIA

Duncan CKAY 1500 10:00 p.m.
Grand Forks
CKFG 1340 9:00 a.m.
Qualicum-Parksville
CHPQ 1370 9:30 p.m.

BRITISH WEST INDIES

Trinidad Radio Trinidad 610
10:30 p.m.

CHILE (Spanish)

Talcahuano Radio Almirante
Latarre

COSTA RICA (Spanish)

San Jose Radio Sonorara
105.9fm and 700am 6:15 a.m.

MEXICO (Spanish)

Culiacán Ranchera
XECQ 8:30 a.m.
Guadalajara
XEWK 1130 8:30 a.m.

MANITOBA

Winnipeg CKJS 810 9:00 a.m.

ONTARIO

St. Thomas
CHLO 1570 10:45 a.m.

SASKATCHEWAN

Estevan CJSL 1280 8:45 a.m.
Meadow Lake
CJNS 1240 7:15 a.m.
North Battleford
CJNB 1040 7:15 a.m.
Weyburn CFSL 1190 8:45 a.m.

NIGERIA

Radio Africa (Thurs.) 7:45 p.m.

PANAMA (Spanish)

Panama City (Fri.)
HOQ 1250 6:15 p.m.

PERU (Spanish)

Trujillo 105.7fm
9:30 a.m. and 10:00 p.m.

PHILIPPINES

Manila
DZAM 1026 kHz 7:45 a.m.

SOUTH AFRICA

Swaziland SWAZI 8:15 p.m.
Commercial Radio 1400 am
Shortwave 49m 6156 kHz



*"O send out Thy light
and Thy truth: let them
lead me; let them bring
me unto Thy holy hill,
and to Thy tabernacles."*

Psalms 43:3

THE BIBLE ANSWERS TV PROGRAMS

SUNDAYS UNLESS OTHERWISE LISTED

ALABAMA

Birmingham 12 6:30 a.m.
Florence WXFL 6:30 a.m.
Florence F28AP 6:30 a.m.
Guntersville Chan. 5 10:30 a.m.
Guntersville Chan. 5 7:30 p.m.
Guntersville (Mon.) Ch.5 7:30 p.m.
Tuscaloosa 403BF 6:30 a.m.

ARIZONA

Phoenix K23BJ 5:30 a.m.
Phoenix KBHC 5:30 a.m.

ARKANSAS

Fort Smith KFDF 6:30 a.m.

CALIFORNIA

Chico K2210 4:30 a.m.
Los Angeles TV6 4:30 a.m.
Los Angeles KPAL 4:30 a.m.

FLORIDA

Jacksonville (Sat.) WTEF
(Ch. 47) 6:00 a.m.
Miami WWFD (Ch. 8) 7:30 a.m.

GEORGIA

Atlanta W34AG 7:30 a.m.

HAWAII

Honolulu Cab. Chan. 22 11:30 a.m.

ILLINOIS

Champaign W41BL 6:30 a.m.

INDIANA

Evansville WJTS 6:30 a.m.
Evansville WBP 6:30 a.m.
Evansville TV24 6:30 a.m.

KANSAS

Wichita KSMI 6:30 a.m.

KENTUCKY

Lexington WOGBC 7:30 a.m.
Lexington W10BM 7:30 a.m.
Lexington W02BP 7:30 a.m.
Lexington W07BY 7:30 a.m.
Louisville 406AY 7:30 a.m.
Louisville (Tues.) WBNA 8:30 a.m.
Paducah WQTV 6:30 a.m.

MAINE

Augusta W67BE 7:30 a.m.

MARYLAND

Baltimore WMJF 7:30 a.m.

MICHIGAN

Grand Rapids W25BI 7:30 a.m.

NEW MEXICO

Albuquerque K31CT 5:30 a.m.

NEW YORK

New York (Wed.) WLNY
6:30 a.m.

NORTH CAROLINA

Greensboro WAUE 7:30 a.m.
Raleigh W67CD 7:30 a.m.
Wilmington WSSN 7:30 a.m.
Wilmington TV 10 7:30 a.m.

OHIO

Cleveland WOHz 7:30 a.m.
Columbus WDLR 7:30 a.m.

OKLAHOMA

Tulsa KPOC 6:30 a.m.

OREGON

Portland K25EB 6:30 a.m.

PENNSYLVANIA

Wilkes Barre W35AT 7:30 a.m.
Wilkes Barre W47AO 7:30 a.m.
Wilkes Barre W65CE 7:30 a.m.

UTAH

Salt Lake City KSGF 5:30 a.m.
Salt Lake City KVLV 5:30 a.m.

WASHINGTON, D.C.

Washington WTMW-14 9:30 a.m.

WISCONSIN

Green Bay W04CW 6:30 a.m.
La Crosse KQEG 6:30 a.m.

THE BIBLE ANSWERS TV PROGRAMS

AMERICAN INDEPENDENT NETWORK, SUNDAYS

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Greensboro	WO3BF	LaGrange	WGBN-TV 33
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Pell City	Cable TV 12	IOWA	
Talladega	Cable TV 7	Burlington	KJMT-TV 26
Talladega	W47BS	Marshalltown	KDAO-TV 39
Tuscumbia	WYLE-TV26	IDAHO	
ARKANSAS		Coeur D'Alene	K58DQ
Little Rock	K55GE	ILLINOIS	
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CHRISTIAN LIFE AND DOCTRINE

PART 1—THE CREATION SERIES

NOTE: To receive the full benefit of the lesson, the reader is advised to look up the cited scriptures in his Bible before examining the explanatory material of the article.

GOD'S PLAN IN THE BOOK OF GENESIS

GENESIS CHAPTER ONE

VERSES 1,2

THE WORK OF Creation referred to in these opening verses of the Bible predates the seven days of creation outlined in the remainder of the chapter. How beautifully simple is this story told of the original Creation! It starts with the reasonable assumption that a Creator, an intelligent First Cause, already existed. It does not attempt to explain the origin of the Creator, nor to reveal the manner in which the universe was brought into existence by him.

While some scientists lack faith in the existence of a personal Creator, attributing all the works of Creation to the operation of natural law, there are many who admit their inability to explain the operation of natural law except from the standpoint that back of it is an intelligent Lawgiver, and no scientist has been able to prove that this is not true. Thus, the opening verses of the Bible stand without

refutation in the light of the most modern scientific knowledge.

A moment's reflection upon the immensity and grandeur of the universe should suffice to convince us that behind all this display of intelligence and power must be the design of a great Being, who not only is the Creator, but one who is worthy of our reverence and worship as God. Well did the prophet write that only the foolish say in their hearts, "There is no God."—Ps. 14:1; 53:1

Verse two explains that as originally created, the earth was "without form, and void"—that is, its ultimate contour as God designed it, had not been developed, and it was empty of all forms of life. There were neither mountains nor valleys, trees nor shrubs, rivers nor oceans.

A recognition of the division made in Genesis between the original creation of the earth and its later preparation to be the home of man, eliminates all need for controversy between science and the Bible concerning the age of the earth or the length of time required for its creation. Science claims that millions of years elapsed during which this earth came into being as a shapeless, empty mass. The Scriptures neither deny nor affirm these guesses and near-guesses of the scientist, but state simply that "in the beginning, God created the heaven and the earth."

It is also important to realize that the six 'days' of Genesis, chapter 1, during which the earth, already created, was undergoing stages of gradual preparation for human habitation, were not short periods of 24 hours. They were, rather, epochs of

time sufficiently long to permit accomplishment of the work assigned to each.

Not only in the Bible, but apart from it as well, the term 'day' often relates to a period of time longer than twenty-four hours. That the creative days were not twenty-four hour periods, the length of which is controlled by the relationship of the earth to the sun, is apparent from the fact that the sun was not made to rule the day until the fourth creative epoch.

VERSES 3-5

"Let there be light: and there was light." Thus, briefly, is summed up the result of the first creative day. The nature and cause of light is as yet but imperfectly comprehended. This original light was not from the sun, because the sun did not appear until the fourth day, or epoch. It was probably light produced in some way by electrical or atomic energy, such as the Aurora Borealis.

As with the Hebrew lunar days, so also with these epoch days, the evening came first, and it marked the beginning of a gradual development of the Divine purpose, reaching its culmination in the morning of that day or epoch. Hence the statement, "The evening and the morning were the first day." This first period, or day, of Genesis, is scientifically described as azoic, or lifeless.

VERSES 6-8

The work of the second day was devoted to the production of an atmosphere. It was probably accomplished in a natural way, as are many of God's wonderful works, though nonetheless his devising. The separation of the waters above and below the 'firmament' would indicate that previous to the

creation of atmosphere as it now surrounds the earth, the entire planet was virtually encased in a canopy or ring of moisture, that there was little difference between it and the waters which lay upon the earth's crust.

VERSES 9-13

The work of the third creative day was the dividing of land and water upon the earth, and the development of vegetation. Geology fully corroborates this record. As the earth's crust cooled, the weight of the waters would tend to make it kink and buckle. The depressed parts became ocean beds, while the elevations forced by the buckling constituted mountain ranges.

It is not necessary to assume that all changes of this kind occurred in the one epoch. It is more reasonable to conclude that the third 'day' witnessed merely the beginning of this work to a sufficient degree of progress to make possible the introduction of vegetation. Geology indicates that some changes in the earth's surface are of comparatively recent date. Still further changes may occur.

As the waters drained off into the seas, vegetation sprang forth, each after its kind, with seed in itself to reproduce its own species. This matter is so fixed by the laws of the Creator that although horticulture can and does do much to give variety, it cannot change the actual nature of species. This shows design, which can be accounted for only by acknowledging the existence of a supreme and intelligent Creator.

In this early period vegetation was extremely rank in growth. Mosses, ferns, and vines grew immensely larger and more rapidly than now, because

the atmosphere was laden with carbonic and nitrogenous gases. Plants which now grow only a few inches or a few feet high, even at the equator, then attained a growth of forty to eighty feet, sometimes with a diameter of two feet or more, as is demonstrated by fossil remains. It was during this period, geologists claim, that our coal beds were formed. In geology, this period is styled the carboniferous era.

VERSES 14-19

It is unnecessary to suppose that the sun and the moon were created after our earth. We may as properly lay stress on the word 'rule' in this passage as on the word 'made'. The thought is that in this fourth epoch God caused the sun to rule the day, and the moon to rule the night. The sun and the moon existed long before this, but not until the waters above and below the firmament were separated, and other changes had occurred in preparation for life upon the earth, could the light from the sun and the moon penetrate sufficiently to divide the day from the night. Nor is it necessary to assume that the sun shone as brightly upon the earth then as now, but it was discernible, even though shining through heavy banks of fog and carbon-laden atmosphere.

VERSES 20-23

During the fifth epoch day, fish and birds were created. The extent to which warm oceans at that time swarmed with living creatures, from the jelly-fish to the whale, may be judged by the profusion of life in the warm southern seas of the present time. Reptiles, living partly in the water and partly on the land—amphibians—belong also to this period

In this connection it is well to note, for whatever significance may be attached to it, that the Bible does not assert that God created separately and individually all the myriad kinds of fish and reptiles. Divine energy, called the Spirit of God, brooded over the waters, and they brought forth living creatures according to God's design. The processes are not explained—one species may, under Divinely arranged conditions, have developed into another. Or, from the same original protoplasm, different orders of creatures may have developed according to varying circumstances. No one really knows, and it is unwise to be dogmatic on this point.

We do know that it all came about as a result of Divine intention and arrangement, hence all the various forms of life were created by God, whatever may have been the channels and agencies used. When the Creator's intention concerning each order of existing life had been reached, no further change was possible.

VERSES 24,25

By the beginning, or 'evening', of the sixth day, conditions on the earth were becoming more settled. The earth's crust was thicker by hundreds of feet of sand, clay, and coal, and various other minerals. The earth's surface was sufficiently above the sea, and well enough drained by mountain ranges and valleys to be ready for the lower animals. These the Scriptures divide into three general kinds: first, earth reptiles, cold-blooded breathing lizards, snakes, etc.; second, beasts of the earth, or wild beasts; third, domestic animals especially suited to be useful to man, and referred to here as 'cattle'.

VERSES 26-31

It was at the close of the sixth day that man was created. In describing his creation the Scriptures use a very different expression from that employed to explain the previous creative processes. It is not, "let the earth bring forth," as in the case of the lower animals; but, "Let us make man in our image, after our likeness." Whatever may be said in favor of a possible limited evolutionary process in the creation of the lower animals, this language permits no such interpretation concerning the creation of man.

Man is said to have been created in the image of God, and to have been fitted to rule over the beasts of the field. He was endowed with the gift of speech, and was able to reason rather than to be guided merely by instinct. He was given ability to discern between right and wrong. Man was also given a capacity to enjoy harmony of sound, as in music. He was also endowed with a faculty for worship, which, perhaps more than any other thing, separates him from the lower animals. His being made in the moral image of God enabled him to appreciate the attributes of divine wisdom, justice, love, and power.

It is well to notice at this point that the Creator's commission to man was to multiply and fill the earth, and have dominion over all things earthly. That man was created in the image of God does not, as some erroneously suppose, mean that he was a spiritual being, destined to spend eternity in a heavenly realm. Man was created an earthly being, adapted to earthly conditions, and provision was made for him to live on the earth forever. This was his destiny.

GENESIS CHAPTER TWO

VERSES 1-3

That God rested on the seventh day does not mean that he became weary, for the Scriptures declare, "Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary?"—Isaiah 40:28

The Scriptures do not say, "The evening and the morning were the seventh day," which is strong circumstantial evidence that at no time previous to the completion of the inspired record of the Scriptures has this seventh epoch come to an end. The plan of God for man during this long period of the seventh epoch is being completed by Christ, the Creator having entrusted to him this great responsibility. It is in this sense that God rests from his works. The Scriptures imply that this seventh period of time is one of seven thousand years in length, and this may well suggest the length of the other six creative days.

VERSES 2-4

The word 'generations' in this passage translates a Hebrew word which in a figurative sense could be translated "historical records." It is worthy of note that in this text all six days of Creation are referred to as one "day." This is strong confirmatory evidence that the 'days' of the preceding chapter are not twenty-four hour periods.

VERSES 5,6

The fact that it had not rained up to this time, and that the ground was watered merely by a mist which went up from the earth, indicates that there

was still a ring of vapor surrounding the planet which equalized the temperature and prevented rain. The first rain mentioned in the Scriptures is in connection with the Flood of Noah's day.—Gen. 7:4

VERSE 7

Here we have a detailed account of the manner in which the first man was created. The first chapter of Genesis presents a general summary of the entire Creative work, including man. The second chapter does not tell us of the creation of another man, but presents the details of how the man of the first chapter was made. The remainder of the Bible deals with God's purpose in the creation of man, and the details of his creation are necessary to the revelation of this purpose.

In this text the word 'soul' appears for the first time in the Bible. Man is said to have become a "living soul." (vs. 7) This human soul was formed by the union of man's organism, created from the elements of the earth, and the "breath of life." The soul was not a separate entity which the Creator implanted in man.

The term 'living soul' simply means a soul that is alive. It does not mean immortal soul. The expression 'immortal soul', or any equivalent thereof, is not to be found anywhere in the Bible. It is in this text that God tells us what constitutes a human soul, and this should be a guide in the understanding of every other reference to human souls that we find in the Bible.

VERSES 8,9

Man's life was to be sustained by the food of the Garden, including that from the "tree of life." (vs.

9) This indicates that he did not have inherent life, but rather a life which needed to be sustained in order to be lasting. Had man been obedient to God he could have remained in the Garden of Eden and would never have died. The word Eden means 'pleasure' or 'pleasantness'.

VERSES 10-14

It is generally believed by scholars that the Hiddekel River is the modern Tigris, and that the Euphrates is the same as the modern Euphrates. With regard to the location of the rivers Pison and Gihon, a great variety of opinions exist, but the best authorities are divided between (1) Eden as in northeast Arabia, at the junction of the Euphrates and Tigris, and their separation again, making the four rivers of the different channels of these two; or (2), and—most probable—Eden as situated in Armenia, near the origin of the rivers Tigris and Euphrates, and in this same region rise the Araxes (Pison) and the Oxus (Gihon).

VERSES 15-17

The care of the Garden of Eden by the perfect man Adam was a pleasurable task, and in no sense of the word laborious. In verse nine we are told that God caused everything to grow in that beautiful garden home that was "pleasant to the sight, and good for food." (vs. 9) The fact that the things pleasant to the sight are mentioned first might indicate a relative importance between those things which are in the nature of necessities, and the blessings of God which are on a higher plane of enjoyment. We do not have to see beautiful flowers in order to keep alive, but seeing them helps to make life more worthwhile.

Adam's liberty to enjoy the bounties of the Garden was only relative. There was one restriction placed upon him—he was not to partake of “the tree of the knowledge of good and evil.” (vs. 17) There has been much speculation concerning the nature of this tree. Traditionally it is supposed by many to have been an apple tree, but there is no hint of this in the Bible. Actually, it makes little difference what kind of fruit was borne by this forbidden tree. The important lesson to us is that a test of obedience was placed upon Adam—obedience to his Creator, to whom he owed his existence and all the blessings of his life.

Adam had been created in the image of God, and was capable of knowing right from wrong, and there was no way for him to exercise that ability except by placing this test upon him. It was also just and proper that the extreme penalty of death should be exacted in the event of Adam's disobedience, for to permit willfully disobedient creatures to continue living would ultimately lead to general rebellion, chaos, and ruin among God's creatures.

It is well to note at this point, however, that the penalty for sin was no more than death. It was not eternal torment in a fiery hell, as traditional theology teaches. “The wages of sin is death,” declares the apostle in the New Testament. (Rom. 6:23) It is physical, mental, and moral death. When God warned Adam what the result of disobedience would be he gave him no intimation that he would ever be released from it. While Adam was not directly promised everlasting life as a reward for obedience, the thought is implied by the fact that he would experience death only if he disobeyed God's law.

VERSES 18-20

The desire for companionship seems to be inherent in all of God's creatures, and God saw that it was not good for man to be alone. Doubtless God knew this when he first created Adam, but in his wisdom he made an arrangement by which Adam would be caused not only to long for companionship, but would appreciate his companion the more when given to him by the Creator. That arrangement was the undertaking assigned to him of naming all the lower animals. As one after another he studied their characteristics, it would be impressed upon him that among them all there was no real companion for him. What a natural and effective method this was of causing Adam to become conscious of his great need! God still deals with his people along this line. Often he permits the deepest shades of sorrow to encompass us in order to teach us our great need of the light.

VERSES 21-25

There is no reason to suppose that this description of the method by which Eve was created is not a literal statement of fact. It relates to the work of an all-powerful Creator, and should be viewed in this light. The fact that a part of Adam's body was used in the creation of Eve implies that certain qualities were taken from him and placed in Eve so that neither one was wholly complete without the other.

Doubtless God could have chosen other methods to create Eve, but his choosing of this particular one may indicate that he was making an illustration of an important feature of his plan for the recovery of the lost race from sin and death. Jesus is spoken of

by the Apostle Paul as the "last Adam." (I Cor. 15:45) As Adam generated the race in sin and death, Jesus will regenerate it and give all an opportunity to live forever.

And just as God gave Eve to the first Adam that through her the race might be generated, so the last Adam, Jesus, is given the church, which becomes his "bride" and associate in the work of restoring and blessing the people. (Rev. 19:7; 22:17) As Adam was put into a deep sleep in order for Eve to be formed from him, so Jesus went into the sleep of death, and it is the merit of his shed blood which makes possible the development of those who will become his 'bride'.

In Ephesians 5:22,23, the Apostle Paul draws a comparison between Christ's love for his church and a husband's love for his wife. From the divine standpoint they are looked upon as one in both cases. Paul explains that Christ gave his life for the church, and the Creator may well have designed an illustration of this in the method he chose to bring forth Eve. And it is a blessed thought to realize that the work of the last Adam and his bride will assure an opportunity of everlasting life for all mankind.

The nakedness of our first parents prior to their transgression did not cause them any feeling of shame. They were, symbolically speaking, clothed in righteousness—that is, they had not sinned. This, too, may well be illustrative of the position of Christ and the church. Jesus himself was holy, harmless and separate from sinners. Because he loved righteousness and hated iniquity he was highly exalted to the right hand of the throne of God. (Phil. 2:9; Ps. 110:1) Members of his church are, of course, sinners by heredity, but they are

represented in the Scriptures as being covered by a robe of righteousness, hence they are guiltless before God and have no cause to be ashamed.

Surely God's ways are wonderful, and as we become better acquainted with them through the study of his Word, it should cause our hearts to rejoice. And as our rejoicing increases, may we be more than ever determined to serve him faithfully and to show forth his praises more zealously as the days go by. ■

OBITUARIES

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

Sister Melba L. Robinson, Camden, TN—March 31. Age, 77.

Brother Scott Meyer, Big Sandy, TN—April 21. Age, 45.



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THE MESSAGE OF REVELATION

THE BOOK OF Revelation could be likened to a final letter sent by our Lord to his church. There is something special about this message which deserves our attention. We note in particular our Lord's faithfulness in directing the church's course through the centuries. In this communication, the Lord tells her of sorrows and tears to come. He warns her of enemies that would arise, and of her wilderness experience to occur. He outlines how empires would rise and fall. Such is the nature of this last message.

We may not be as familiar with this message as we would like to be because the many symbols make it difficult reading. What is a revelation? It is the making known of something that has previously been hidden. The Book of Revelation is a summation of all the prophetic writings of the Bible. The circumstances under which it was written were as follows: the resurrected Lord went in spirit to the Apostle John in the year 96 A.D. on the Isle of Patmos, where John had been banished after miraculously escaping death in a cauldron of oil.

THE TARRYING OF JOHN

Earlier, Jesus had made a remarkable prophecy about John. It was after the Lord had been resurrected and had appeared to the disciples. (John 21: 15-17, 21,22) Jesus asked Peter three times to confess his love for his Master. After this Peter inquired of Jesus about John: "What shall this man do?" Jesus answered, "If I will that he tarry till I come, what is that to thee?"

John did 'tarry'. It was not until John was 96 years old that Jesus went to seek the one he loved to bring him an unfolding of future history. The word revelation is a translation of the Greek word, *apokalupsis*, which means 'unveiling'. The Book of Revelation is the last written message the church received, or ever will receive, from their Lord. It is the sum of the Bible's prophecies reset in vivid symbolic settings. It is a picture portrayal of events about to unfold, important for the church to see.

The message begins, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." (Rev. 1:3) This writing is unique in that it begins by promising—directly from the Master—a blessing from reading and keeping the words of the book!

BLESSINGS FROM READING THE BOOK

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."—Rev. 1:1,2

A series of angels were sent to John with messages to record. In the 10th chapter of Revelation an angel invited John to take a book out of his hand, and to eat it. John said, "Give me the little book. And he [the angel] said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." (vs. 9) This incident signifies that the troubles approaching the earth will be bitter experiences to us.

GOD'S WRATH

To explain every symbol mentioned in the Book of Revelation is beyond the scope of this article. There is no language elsewhere in the Bible that is as expressive or frank concerning the exceeding fierceness of God's vengeance against sin during the Great Day of Wrath. For instance: Revelation 6:16,17; 11:18; 14:10,19; 15:1; 16:1; 19:15. He tells us horses will be up to their bridles in blood.—Rev. 14:20

Many think that God is not going to do much in the way of retribution for the dishonor men have done to his name, but we read in Revelation 16:5,6: "Thou art righteous, O LORD, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." The innocent blood of saints and prophets will be avenged.

This reminds us of the words of Jesus in Matthew 23:35 pronouncing judgment against Jerusalem: "Upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias." As the blood of

Abel cried out, so does the blood of martyrs.—Gen. 4:10,11

SEVEN CHURCHES

The Book of Revelation speaks of seven churches. One would expect that the prominent churches of the Apostle John's time would be mentioned, such as Corinth, Berea, or Jerusalem. But not so. The seven particular churches mentioned represent seven stages of the church throughout the Gospel Age from Pentecost to the end of the age. Even their names are significant, as we shall note further on.

The "bride" being sought by God for his Son is represented in each stage. But in all stages there were things that the LORD hated. Ephesus had its false prophets, and Laodicea was spewn out of the LORD's mouth for its lukewarmness. Have there been none but saints in each stage of the history of the church? No, but there have been some saints in each stage. The LORD deals with the individual saints, but he does not deal through organizations, channels, or denominations.

When we reach the last stage of the church—the Laodicean stage—we note that she boasts about herself. However, the LORD spews her out of his mouth, and each individual member is directly responsible personally with the LORD. What a blessing this has been! Can there be anything more beautiful or sweeter than the relationship we have—the fellowship—with our Lord Jesus Christ as he sups with us!—Rev. 3:20

The Apostle John was, no doubt, one of the sweetest persons who ever lived. He was spoken of as the disciple that Jesus loved. (John 13:23) Jesus

evidently found fellowship with John that he found in none other, except possibly Mary, the sister of Martha and Lazarus. As he hung dying on the cross, Jesus selected John to care for his mother. "Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." (John 19: 26,27) John cared for her for the rest of her life. Years later, when on the Isle of Patmos, John looked and saw the Lord whom he loved through the visions of Revelation.

John presented the messages to the churches, not by lauding himself, but by saying, "I John, who also am your brother, and companion in tribulation." (Rev. 1:9) This was a humble introduction of the message, which reminds us of our Lord's own words: "One is your Master, even Christ; and all ye are brethren." (Matt. 23:8) There are no 'lords' in the church. If one wants to be great in God's sight he must learn to be lowly. Jesus said, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:29) If one is to become a true follower of Jesus, he must accept this offer.

THE DISPENSATIONS OF REVELATION

The Book of Revelation is the most 'dispensational' book in the Bible. A proper interpretation of its pages depends upon the identification of the time and place of the events recorded. We endeavor, humbly, now to offer our suggestions along this line:

The first message was to the church at Ephesus. Ephesus means "pleasant," or "desirable." The Ephesus phase of the church began at Pentecost—the time of the church in her pristine beauty. Smyrna followed, coming at the close of the days of the apostles. The two periods seem to have some overlapping. We do not have specific dates for one to end, and the other to begin.

Smyrna means "bitter." Bitter persecution from Rome came upon the church during the second, or Smyrna period. Revelation 2:10 mentions a trial period when the church had tribulation for "ten days." This is believed to be very severe, climaxing ten years of persecution from 303 A.D. to 313 A.D. Diocletian actually depopulated cities. How meaningful were our Lord's words to the church of this period: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

The third period was the church in Pergamos. Pergamos means "elevated," such as a citadel, a tower, or an earthly elevation. Here we see the church being cast down. It was a most peculiar time in church history. The Roman Emperor embraced Christianity, and united pagan and Christian Rome. Christians could now worship freely without fear of reprisals! However, this was not true Christianity; rather, it was Christianity in name only. Constantine seemed to elevate Christianity in Rome—a great deception. The exaltation became a snare; soon a proud, aristocratic church emerged, sponsoring the doctrines of Paganism.

Thyatira—the fourth period of the church—existed during the Dark Ages. The name means "sweet perfume of sacrifice." This was the time when the virgin church endured almost unendur-

able hardships "in the wilderness" (Rev. 12:6), while the apostate church sat on the throne of her royal paramour. This was when persecutions by the great papal system took place. The tragedy, the sorrow, and the suffering of the saints during this time is indescribable.

The fifth period was the church at Sardis, which means "that which remains." This stage followed the terrible persecutions of the Thyatira church after they came to a close, and just before the beginning of the reformation, or the time of Wycliffe. Sardis was alive, but was as one dead. (Rev. 3:1) If anyone had passed through the Thyatira period of the church, he would be dead. But our Lord said to them, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."—Rev. 3:4

Philadelphia, which means "brotherly love," was the sixth stage of the church. This is the time when the church came out of the 'wilderness'—not completely, but through the reformers of her period she withstood the power of the Papacy. Martin Luther began a powerful reformation that encouraged one reformer after another to come forth and do the same. The Bible came out into the open, whereas before it had been hidden in monasteries. The reformation died as the new freedom was squelched with the organization of various church denominations. With the bondage of the church occurring again, the glorious era of brotherly love died, until the Laodicean stage came. What tragedy the church has had to endure. However God has always been her help.

The final stage of the church is the Laodicean period, which means "judgment," "a tried or judged people," or even, "justice for the people." It is the seventh and closing period of trial for God's people. But it is also the time of victory. Although there are failures, the vacancies are filled by new ones coming in. The message to each one is the familiar quotation, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

The Song of Moses was a song of victory, of God's holiness, of his triumph over all their enemies. We today are singing the Song of Moses and of the Lamb. This should make us the happiest people in the world!—Rev. 15:3 ■

REFLECTIONS

Down by the shore, on jutting rocks
We sat, and gazed upon the view
Which stretched like rare and perfect art,
In gorgeous green, dark brown and blue.

The glassy lake reflected well:
The trees and grasses decked with dew,
The clean, white house on further side,
The birds which swift and quiet flew.

While gazing silently, we thought
Of how our hearts are mirrors too,
Reflecting qualities of God—
If we are trusting Him, and true.

But when we fail to rest in Him,
Our fainting hearts become perturbed.
They, then, cannot reflect so well,
Nor could the lake, when winds disturbed.

OUR LORD'S RETURN

LUKE 17:22 HAS been translated, "He [Jesus] said unto the disciples, the days will come, when ye shall desire to see *one* of the days of the Son of man, and ye shall not see it." This may be a difficult text to understand because the *King James* translators have—as have many other translators—chosen to translate the Greek word *mia* as 'one'. This same Greek word can be translated '*first*', as in "the *first* day of the week," and has been so translated in Matthew 28:1; Mark 16:2; Luke 24:1; John 20:1,19; Acts 20:7; I Corinthians 16:2; and Titus 3:10.

The context of Luke 17:22 has to do with the kingdom of God, as we read in verses 20 and 21: "The kingdom of God comes not with outward show; nor shall they say, 'Behold here! or there!' for, behold, God's royal majesty is among you" (*Wilson's Emphatic Diaglott*). Also, this context concerns the signs dealing with our Lord's return. Therefore, our Lord's words recorded in Luke 17:22, when he was speaking to his disciples, would be better translated as: "The days will come, when ye shall desire to see the *first* [or beginning] of the days of the Son of Man." That is, that they would have an urgent and eager desire to see the signs of his return, but they would not be able to do so because the time would not have arrived for this event to occur during their lifetimes. Only those

disciples living at the end of the Gospel Age—at the time of Jesus' Second Presence—would have this privilege.

What a blessed privilege is ours! ■

SPEAKERS' APPOINTMENTS

These speakers are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible:

M. Balko

Yorkton, Sask. July 12,13

The listings in this schedule have been arranged by local ecclesias cooperating with the Dawn:

R. Cooper

Yorkton, Sask. July 12,13

S. Jones

Yorkton, Sask. July 12,13

R. Gorecki

Yorkton, Sask. July 12,13

G. Passios

Middletown, NY July 20

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to: Dawn Magazine, 199 Railroad Ave., East Rutherford, NJ 07073.

YORKTON, SASK., CANADA CONVENTION, July 12,13—Holiday Inn, Yorkton, Sask. Contact: Doris Karutsky, Box 625, Sturgis, Sask. SOA 4AO or Connie Jakubowski, Box 10, Sturgis, Sask. SOA 4AO for information. Phone: (306) 548-2872 or Phone: (306) 548-4665

BIBLE STUDENTS GENERAL CONVENTION, CA, July 26-31, 1997—Claremont, CA (Ontario, CA, Airport). Registration Form and Program in May, 1997 Dawn Magazine. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272 Phone: (310) 454-5248

ALBERTA BIBLE STUDENTS CONVENTION, ALTA, August 16,17—Ethier Lodge, Wetaskiwin, Alta. Contact, Janice Newmeier, Box 428, Fox Creek, Alta. TOH 1PO
Phone: (403) 622-3809

JACKSON, MI, LABOR DAY CONVENTION, August 30,31, September 1—Holiday Inn, I-94 at 127 North, Jackson. Contact: Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203
Phone: (517) 782-7252

NEW YORK, NY, LABOR DAY CONVENTION, August 29-31—Ramada Inn, Two Bridges Rd. & Exit 52, Route 80, Fairfield, NJ 07006. Room reservations should be made through the secretary. Contact: Mrs. G.M. Jeuck, Phone: (201) 531-8617, evenings. *Please let us*

know before August 18 what reservations you require, and what meals you will be eating, as we require an exact count for the Ramada Inn.

SEATTLE, WA, LABOR DAY CONVENTION, August 30-September 1—Best Western Lynnwood Inn, 4300 200th St. SW, Lynnwood, WA 98036, (800) 775-0805. *Reservations must be made before July 31.* Contact Byron Keith, 3719 199th St. S.E., Bothell, WA 98012 for additional information.
Phone: (425) 481-3297

FREDERICKSBURG NORTH, VA, September 27,28—Holiday Inn, 564 Warrenton Rd., Fredricksburg. Reservations: Mrs. Helen Earl, 2613 Hughes Rd., Adelphi, MD 20783. *Cutoff September 12th.*
Phone: (301) 434-8480

“OPEN TO ME the gates of righteousness: I will go into them, and I will praise the LORD: this gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. . . . This is the day which the LORD hath made; we will rejoice and be glad in it. . . . God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.” —*Psalms 118: 19-21,24,27*