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HOW WILL THE WORLD BE FED?

THE QUESTION, "HOW will the world be fed?" is one that has been asked for over two hundred years—especially since the rapid increase in population growth caused Thomas Malthus and his disciples to predict wholesale disaster through starvation. Recently the Worldwatch Institute, a Washington-based environmental group, released information that farmers had finished a food harvest that would have been a record-setting bin-buster just twenty years ago. Instead it was a shortfall, because there are now roughly 1.5 billion more mouths to feed on the planet, and a growing industrial market for vegetable oil and grain products. Worldwatch reported that grain reserves worldwide amount to only a forty-eight-day supply, the lowest level since measurements began in 1963.

A commentary on this situation appeared in the news media, and asked: "What does it all mean? 'Not much', said Dennis Avery, head of the Center for Global Food Issues at the Hudson Institute in Indianapolis. 'The world has more food security than at any time in history', he said, citing improvements in agricultural tools and

techniques and the trend toward freer trade in agriculture.

“‘Nothing could be further from the truth’, said Lester R. Brown, president of Worldwatch. ‘The politics of scarcity is already beginning to manifest itself’, he said, referring to Vietnam’s brief embargo on rice exports early in 1995, and to reports that some inland Chinese provinces limited grain shipments to populous coastal provinces. ‘We are moving into a period so different from the last half century that we can’t even imagine how different it will be.’”

The article in the news media went on to say that Mr. Avery and Mr. Brown represent two extremes on the matter of food supply. Mr. Avery, along with other optimists, believe that the twentieth century achievements have demonstrated that the world can innovate and grow its way out of food shortages despite rising populations. Mr. Brown, along with other followers of Thomas Malthus, are concerned that we are headed for massive famines and epidemic diseases which could foment war.

The article said further, “One thing is clear: after a long run of successes that had kept prices low and encouraged politicians and many economists to ignore and even ridicule the Malthusians, a bad spring could sow second thoughts. Experts in agribusiness agree that the current, unusually high prices for grain could skyrocket. Add a troubled harvest in Brazil and the other bread-baskets in South America—or poor conditions in the winter wheat crop here next June [1996]—and the price of food could become an election-year issue in the United States.”

A few weeks later, two additional reports caused grain prices to reach their highest level in twenty years. One report was that China would need, in addition to the 2.1 million metric tons of American wheat, another million metric tons. Also, Russia would buy 2.5 million metric tons of grain on the world markets to compensate for its worst harvest in thirty years.

Earlier in the twentieth century there was much optimism for solving the food problem in the world. During the war years, the United Nations was formed, and by the cooperative efforts of the nations of the world there was hope that the Second World War would be brought to an end, and that many problems in the world would be solved. At the urging of President Roosevelt, a United Nations Food Conference was held in 1943. The chairman, Marvin Jones, said at its conclusion, "We have set out to make a world in which, for the first time in history, every man, everywhere, will know certainly that he can get enough to eat."

President Roosevelt, who had called the conference, assembled the delegates in Washington after the conference and expressed his thanks with the words: "You have demonstrated beyond question that the United Nations really are united. . . . No nation has ever had enough food to feed all of its people as we now know that human beings should be fed. But neither have nations representing over 80 percent of the world's 2,000, 000,000 inhabitants ever before joined together to achieve that aim."

More than fifty years have elapsed since that ambitious program of feeding properly all the

people in the world was announced. In that time many areas in the earth have had famine, malnutrition, and abject poverty. The world was divided in this interim period into the Western World, the Communist World, and the Third World. The Third World represented the poor nations that were neither under the influence of the Western powers nor within the Communist Iron Curtain. These were the places where famine was more likely to occur, and did occur. Even in the Western World and the Communist World, many of its society members went to bed hungry. Since the demise of Communism, many of its former member nations have been reclassified with the Third World countries because their economies have not been able to provide their needs.

THE NATIONS UNITING

When it was formed, why did the world place such confidence in the United Nations to solve their problems? And how well have they done in achieving their goal, since that time? The answer is, not very well. The manner in which the nations of the earth today are united and continuing to unite to solve the food problem, and other major problems, is a remarkable fulfillment of prophecies pertaining to the closing days of this 'present evil world'. The Scriptural explanation of why the nations have heretofore been scattered, and why they are now uniting, is most faith-strengthening and revealing.

It was the hand of God in human affairs that has kept the nations separated, and now again it is by divine intervention that they are being brought together. By one master stroke of divine

strategy the peoples of earth were driven asunder, and have been kept apart for four thousand years. It occurred shortly after the Flood of Noah's day. Sacred history records the incident as follows:

"The whole earth was of one language, and of one speech. . . . And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do. . . . Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth."—Gen. 11:1,4-8

From this account it is evident that the idea of world unity is not a new one. It is equally plain, however, why, until now, a united world has not been possible. The diversity of languages has been an effectual barrier to prevent mankind from unifying for the accomplishment of their own purposes, whether noble or selfish. The method used by the United Nations to break down the language barrier is to insist that one of three languages be employed in presenting and discussing all business matters: English, Russian, or French; and in this way the old urge of humanity to unite is promoted.

The overcoming of language barriers in these last days is one of the direct results of the prophetic "increase of knowledge." (Dan. 12:4) The

far-reaching results of education are symbolically described by God's prophet as the flashing of Jehovah's "lightnings." (Ps. 97:4) The Prophet David explains that these lightnings of Jehovah enlighten the world. Many of our great statesmen now recognize the relationship between education and present world chaos. They see that knowledge has started the common people on the march for freedom, and to obtain their share of the earth's blessings.

Psalm 97 explains that one of the results of Jehovah's lightnings is that the earth trembles. The thought is that by the great increase of knowledge, symbolized by lightning, the whole social structure of mankind is made to 'tremble'. It is in order to prevent the total collapse of the human social structure under the impact of these lightning flashes from the throne of God, that the nations unite for mutual protection.

The foretold increase of knowledge, as represented in printing, has also enabled each nation to become acquainted with the languages and customs of others. This, in turn, tends to promote mutual understanding, where there is a desire for such; but, alas, we also see an increasing animosity when the power of knowledge is misused to spread the propaganda of hate. Hence, for these reasons, we can see why the nations now feel it necessary to unite, and the manner in which the increase of knowledge is making it possible for them to do so.

'VOICES' AS WELL AS 'LIGHTNINGS'

The prophetic lightning symbolic of the modern increase of knowledge is mentioned four times in

the Book of Revelation. In chapter 4:5, the lightning is said to come forth from the throne of God. In both chapters 4 and 8, "voices" are associated with the symbolisms of thunder and lightning. (vs. 5) That is also true of Revelation 11:19. In Revelation 8:5, 11:19 and 16:18, the term "earthquake" is added. An earthquake in Bible symbology denotes a social revolution.

These symbolic voices carry the same significance as we attach to the word today, that is, of a message. For example, the 'voice of Washington' would mean a message representative of official opinions in Washington. While the symbolic earth is 'reeling' and 'trembling' to its 'fall', we hear of many 'voices' setting forth plans whereby it can be saved.

From other sources, where it is more clearly recognized that the old order cannot be saved, come voices outlining various plans for a new world. Many of these plans are good, but none of them takes into consideration the element of human selfishness. While selfishness rules, the increasing enlightenment of the masses means that the problem of satisfying their demands becomes more and more complex and acute.

Our noble-minded rulers and lawmakers doubtless wish the best for humanity. But God wants all nations to learn that they cannot establish lasting peace and happiness apart from him and the plan he has made for their eternal blessing. For this reason, the present gathering of the nations will not accomplish what is hoped for, being prophetically foredoomed to failure. Note the following prophecies:

“Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand.”
—Isa. 8:9,10

“Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.”—Zeph. 3:8

Isaiah 8:12 indicates that the desire of the people to unite is based upon fear. “Neither fear ye their fear, nor be afraid,” is the prophet’s message to believers in God’s plan. Jesus said of this time that men’s hearts would be failing them for fear as they look forward to the things coming upon the earth. (Luke 21:26) In Psalm 46:1,2, the LORD’s people, who are assured of divine overruling in their lives, are represented as saying they do not fear, “though the earth be removed, and though the mountains be carried into the midst of the sea.”

The ‘earth’ here referred to is symbolic of the present social structure, and is represented as being carried into the sea of human passion and anarchy. (Isa. 17:12,13) While all Christians should appreciate the good efforts now being made by man to establish a better order of things, yet we realize that the “desire of all nations shall come” only after they have first been “shaken,” and that the LORD alone is able to bring a genu-

ine and lasting new order out of the chaos wrought by enlightened human selfishness.—Hag. 2:7

WHY DO THE NATIONS UNITE?

Thus, while the general tendency to unite, as manifested nationally, politically, and ecclesiastically, is clearly in fulfillment of prophecy, yet, the purposes of human betterment which is prompting these unions will be realized only as a result of the establishment of Christ's kingdom.

There are many reasons why this is so. Concerning the food problem there is the curse that came upon humanity six thousand years ago, when God said to Adam, "Cursed is the ground for thy sake; . . . thorns also and thistles shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:17-19) No wonder authorities estimate that two-thirds of the earth's population are chronically undernourished.

Another reason is the law of self-preservation ruling the lives of individuals and nations. This rule of selfishness is at the bottom of most of the world's troubles, and we doubt if the satisfying of human wants today will continue to safeguard the peace of the world in view of what is sure to be the enlarged wants of tomorrow.

And these enlarged desires of tomorrow are increasing very rapidly when we consider how the world's population increased from two billion to 5.5 billion people in some 50 years, from the time of the United Nations Food Conference, to the present. As Christian believers in the prophecies

and promises of the Bible, we recognize that the only true solution for the food problem is the substitution of love in the place of selfishness as the motivation behind all human endeavor. Supplying the growing and often unreasonable demands of human selfishness is an impossible task in today's society. Only the administrative and educational program of Christ's kingdom, backed by God's miracle-working power, will be able to cope with human selfishness by creating new motivation in the hearts and lives of humankind.

Often the people who are blessed with plenty see the distress in famine-stricken lands on their TV screens, and respond by donating monies for their relief. Yet when food supplies are sent to these lands, frequently they do not reach the people who need them. There are many reasons for this. Some involve the lack of equipment to transport, or the administrative capability to distribute the necessary supplies. Another reason is that forces of evil interfere; as for example, in Somalia, where warlords have intercepted food supplies and use these to bribe the stricken people to be their followers.

The United Nations, with a great assist from the United States, has tried to correct the situation by using military force. To date the many similar situations throughout the continent of Africa and elsewhere in the world have overwhelmed the capability of the UN to solve these problems. As we have already noted, only God can deal with the evil forces that continue to plague the world.

As Zephaniah 3:8 clearly shows, selfishness will not hold the nations together, and the hu-

manly-conceived social "earth" will be consumed by the "fire of God's jealousy." But we will not fear, for just beyond this verse, Zephaniah states that a further manifestation of divine power will come into the affairs of men. Verse 9 declares that then God will turn to the people a "pure language." The Hebrew word here translated 'language' is *saphah*, and is the same word used in the account quoted above concerning the confusion of tongues by the LORD when the people attempted to build the Tower of Babel.

The basic meaning of the word *saphah* is 'band' or 'boundary', and when used in connection with the Tower of Babel incident, denotes the limitations that were then placed upon the people by the confusing of their tongues. When the kingdom of Christ is established, all nations will again be circumscribed by God, not by the confusing of their own language, but by having turned to them a pure *saphah*, or language.

EDUCATIONAL PROGRAM PROGRESSES

'Words' or 'language' are used in the Scriptures to symbolize the conveying of information or a message. Thus the Word of God, or the language of God, signifies the imparted knowledge of his plans for the children of men. No doubt, as the educational program of the kingdom progresses, all nations will learn to speak one language; but more important than this is the fact that the symbolic language that will be turned to them by God will not only acquaint the people with his glory, but also set the bounds of their worship, limiting all to the worship of the one true God,

calling upon him from every land—"with one consent."—Zeph. 3:9

Then the food problem will be solved, as well as all the other problems created by man's fall into sin and selfishness. No longer will it be necessary for anyone to return to the dust, for not only will the curse upon the earth, symbolized by thorns and thistles, be removed, but the penalty of death itself will be set aside as a result of the redemptive work of Christ Jesus and the establishment of his kingdom. One of the functions of Christ's kingdom will be to operate as a worldwide food administration, the glorious and lasting results of which are prophetically described as follows:

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no [more, *spurious*] curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."—Rev. 22:1-3

What a glorious promise! Those who have faith in the Bible know that when the kingdom of Christ is established, and the promised 'river of life' is flowing for the blessing of all mankind, no more food shortages will occur. One of the kingdom promises reads: "Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear [reverence] him."—Ps. 67:6,7

MORE KINGDOM PROMISES

Another promise reads: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. The LORD upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."—Ps. 145:13-16

Thus we see that it will be by God's great power that all the world will be fed. Even in this imperfect, 'present evil world', optimists see that the potential for feeding expanding populations is possible. They say this in spite of the fact that there is much land that is desert, where no rain, or insufficient rain, falls, and there are droughts in other areas where normally rain does fall. Then, too, there are places and times when too much rain falls, flooding occurs, and crops rot or wash away. This imbalance of nature will be corrected, for in the perfect earth these will be in God's control. This is so even today, as Jesus plainly said speaking of his Father: "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—Matt. 5:45

On the other hand, there are scientists today who forecast disaster from global warming caused by an increased amount of carbon dioxide in the atmosphere, but not all are pessimists. The United States Department of Agriculture has conducted experiments to show that an increase in the carbon dioxide content of the atmosphere makes plants grow faster! Couple this fact with the removal of the curse when the Edenic conditions

of earth will be restored. Then will be fulfilled what God said: "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."—Gen. 1: 30

There are many inspiring prophecies in God's Word that tell of the restoration of the earth to its Edenic condition. One of these is Isaiah 35, describing the change that comes with the establishment of God's kingdom. "The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God."—vss. 1,2, *RSV*

The glory of the LORD and the majesty of God shall be revealed in the beauty of the earth—beauty which will be both literal and figurative. The literal earth will become a place of natural beauty, and the people living upon the earth will beautify it with characters of love and devotion to God and to righteousness.

The following two verses are intended to encourage all who read this prophecy, and who are looking for God's kingdom: "Strengthen the weak hands, and make firm the feeble knees. Say to those who are of a fearful heart, Be strong, fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you." (Isa. 35:3,4, *RSV*) The handicaps which besiege mankind such as blindness, deafness, lameness, and dumbness—both literal and figurative—are to be removed. "Then the eyes of the

blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a hart, and the tongue of the dumb sing for joy.”—vss. 5,6, *RSV*

SYMBOLS DESCRIBING THE KINGDOM

This prophecy continues by using weather patterns that will supply an abundance of water, as symbolically expressing the abundant provisions of the LORD: “Waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water; the haunt of jackals shall become a swamp, the grass shall become reeds and rushes.” (vss. 6,7, *RSV*) This proper distribution of water will be of utmost importance in solving the food problem. Today’s weather forecasters tell us how the jet stream, far above the earth, controls our weather—bringing rain or snow, cold or warmth, sunshine or clouds—and, in general, changes from one pattern to another. Any influential force upon the weather will be controlled by God in his kingdom.

The Prophet Zechariah, speaking of the LORD’s kingdom, mentions that the nations will want to show their reverence for God, and to worship him, and he says: “It shall be, that who-so will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.” (Zech. 14:17) ‘Rain’ is used as a figure of kingdom blessings, because if literal rain were cut off from that nation they would suffer.

All obstacles for the people of earth shall be removed as the prophecy in Isaiah 35 promises:

“A highway shall be there, and it shall be called the Holy Way; the unclean shall not pass over it, and fools shall not err therein. No lion shall be there, nor shall any ravenous beast come up on it; they shall not be found there, but the redeemed shall walk there.” (vss. 8,9, *RSV*) Satan, that old ‘lion’, shall be bound.

JOY COMES IN THE MORNING!

The prophecy ends on a joyous note: “The ransomed of the LORD shall return, and come to Zion with singing, with everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (vs. 10, *RSV*) The people who had lived upon the earth shall return from the grave, rejoicing in the provisions God has made for them. Everlasting joy will prevail!

How important it is for us to pray earnestly, as taught by Jesus: “Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matt. 6:10 ■

WEEKLY PRAYER MEETING TEXTS

JUNE 6—“Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life.”—Luke 21:34 (Z. ’95-201 Hymn 71)

JUNE 13—“I shall be satisfied, when I awake, with Thy likeness.”—Psalm 17:15 (Z. ’95-251 Hymn 105)

JUNE 20—“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”—I John 2:15 (Z. ’96-67 Hymn 312)

JUNE 27—“He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us.”—II Corinthians 1:21,22 (Z. ’96-212 Hymn 91)

THE CHALLENGE OF HARD TIMES

KEY VERSE: *"Consider it pure joy, my brothers, whenever you face trials of many kinds, because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything."*—James 1:2-4, *New International Version*

SELECTED SCRIPTURE: *James 1:2-4, 12-15, 19-27*

THOSE WHO RESPOND to the High Calling during the Gospel Age are tested by God to prove their worthiness. It is a call not only to righteous living, but more importantly, to a life of sacrifice and self-denial. The Key Text tells of the trials that are necessary to develop in each one the proper element of faith. Perseverance is needed to overcome the weakness of the flesh, the allurements of the world, and the opposition of the Adversary. The child of God must overcome these

things as he strives to walk the narrow way. Paul says, "To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life."—Rom. 2:7, *NIV*

"Blessed is the man who perseveres under trial," the Apostle James continues, "because when he has stood the test, he will receive the crown of life that God has promised to those who love him." (vs. 12, *NIV*) The word blessed suggests the end result of our trials and temptations, and it is important to recognize and

accept our experiences as indications of God's providence on our behalf. Love for God and a desire to know and serve him should be our foremost goal. The crown of life is the reward for faithfulness and obedience.

The apostle admonishes the LORD's people to assume responsibility over the conduct of their own lives. He explains that no temptation to sin comes from God. It will not do to blame him for the weakness of our flesh.

"My dear brothers, take note of this: Everyone should be quick to listen, slow to speak and slow to become angry, for man's anger does not bring about the righteous life that God desires. Therefore, get rid of all moral filth and the evil that is so prevalent, and humbly accept the Word planted in you, which can save you." (vss. 19-21, *NIV*) This is good admonition and should be considered wisely.

We are counseled to be doers of God's Word rather than hearers only. "Anyone who listens to the Word but does not do what it says is

like a man who looks at his face in a mirror and, after looking at himself, goes away and immediately forgets what he looks like." (vss. 23,24, *NIV*) This describes the indifference among those who make little effort to bring their lives into harmony with scriptural teachings. Even as a looking glass reveals spots and defilements on our faces, so the Word of God shows us our weaknesses.

Others use the mirror of God's Word in a positive manner. They seek to bring themselves into conformity with the Scriptures—thus becoming witnesses of the law of liberty as explained by James. (vs. 25) The lessons of verses 26 and 27 invoke compassion and charity toward the less fortunate, and are fundamental components of the true Christian's heart.

Every temptation or trial permitted to come upon us is intended to prove and test our loyalty. Victory in overcoming trials will indicate to God our appreciation of his care. We rejoice in every experience, trusting him even when we cannot trace him. ■

LOVE IMPARTIALLY

KEY VERSE: *"If you really keep the royal law found in Scripture, 'Love your neighbor as yourself', you are doing right."*—James 2:8, *New International Version*

SELECTED SCRIPTURE: *James 2:1-13; 4:11,12*

THE KEY VERSE directs attention to the law of love, which the Apostle James quotes from Leviticus 19:18. Answering the Sadducees' and Pharisees' question concerning what the most important commandment of the Law was, Jesus said, "'Love the LORD your God with . . . all your soul and . . . all your mind'. This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself'. All the Law and the prophets hang on these two commandments." —Matt. 22:37-40, *NIV*

It is important to be alert to the divine principles set forth in these scriptures, and to conform our lives to their teachings. We are admonished to not

show favoritism toward those who may be advantaged because of wealth or position.—James 2:1-4

The principle of love must govern our actions at all times, and we should be ready to treat all with equal respect. "Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?"—vs. 5, *NIV*

The wise and influential in this world are not willing to set aside their own preferences to walk in newness of life. Paul, too, reminds us that God has called the humble and less influential ones, and that few of noble birth respond to the calling. See I Corinthians 1:26-29.

"If you show favoritism," James warns, "you sin and are convicted by the Law as lawbreakers. For whoever keeps the whole Law and yet stumbles at just one point is guilty of breaking all of it."
—vss. 9,10, *NIV*

God's Law teaches that it will not do to keep one part of the commandment while disregarding other portions of it. Jesus was capable of keeping the whole Law, which requires the full measure of a perfect man's ability. The Christian must strive to overcome the tendencies of the fallen flesh, while seeking to do God's will.

We are admonished to act in accordance with God's laws as to liberty, mercy and judgment. James advises that although mercy is to be extended to others, we must speak and act as if we were being judged without mercy. The proportion of compassion we show to others will be the degree to which we also will be judged. He concludes, saying, "Mercy triumphs over judgment."—vss. 12,13, *NIV*

Slander is the misrepresentation or defamation of another person's character. This is grossly wrong, and in James' epistle we are shown how easily we can become judges of the Law instead of being doers of the Law. James says: "Brothers, do not slander one another. Anyone who speaks against his brother or judges him speaks against the Law and judges it."—James 4:11, *NIV*

God is the great Law-giver and Judge, and the standard of his law is perfect love. He alone is competent to decide who is striving to keep it. Christians are not at liberty to pass judgment upon each other, to slander them, or to speak evil of them even if the matter were true.

No one but our Heavenly Father can look into the heart of someone and judge that person's sincerity, or lack of it.

It has been well said, "He who steals my purse, steals trash. But he who takes from me my good name, takes everything I possess." Slander is a most damaging form of misrepresentation. ■

LIVING FAITHFULLY

KEY VERSE: *"As the body without the spirit [Greek, *pneuma*, breath] is dead, so faith without deeds is dead."*—James 2:26, *New International Version*

SELECTED SCRIPTURE: *James 2:14-26; 5:13,14*

THE KEY TEXT teaches that there must be a body before the breath of life can be breathed into it. The child of God, therefore, must have a degree of faith before it can be activated. We are not justified by works because we are imperfect and unable to perform works of any kind that would make us right before God. The kind of deeds of which the apostle speaks are fruits of the spirit. That fruitage is a manifestation of the Holy Spirit, even as Jesus said, "By their fruit you will recognize them."—Matt. 7:20, *NIV*

James says, "What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him?" (James 2:14,

NIV) Fruitage of the Holy Spirit is an indication of the degree of inward faith, and may be seen in outward conduct—gentleness, meekness, patience, brotherly kindness, and love. The apostle gives an example of one who is in desperate need of life's essentials. Someone, knowing of his difficulties, makes no effort to help, going on their way while merely wishing him well. Actions speak louder than words, and, "In the same way, faith by itself, if it is not accompanied by action, is dead."—vss. 15-17, *NIV*

The Apostle James gives two examples of faith. The first was Abraham who believed God and whose faith was counted to him for righteousness.

Abraham's faith was tested by God as an indication of his obedience. "His faith was made complete by what he did. And the scripture was fulfilled that says, 'Abraham believed God, and it was credited to him as righteousness', and he was called God's friend."—vss. 22,23, *NIV*

The second example is the faith of the harlot, Rahab. Speaking of her James says, "In the same way, was not even Rahab . . . considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?"—vs. 25, *NIV*

That which proved the sincerity of her faith was her willingness to do good, even at the cost of great risk. She would not have done such works were it not for her faith—that which proved pleasing to the LORD, and a blessing for herself.

The lesson emphasizes the prayer of faith—an essential part of the Christian's life. Addressing this James says, "Is any one of you in trouble? He should pray. Is any one happy? Let

him sing songs of praise."—James 5:13, *NIV*

The Christian's experiences are various, but it is a mark of wisdom to submit to them. Situations of affliction are likely to generate prayer, but it is important that we use times of prosperity for praise and thankfulness as well. We should be alert to our privileges of prayer in either situation.

Attention is drawn to those who have encountered spiritual sickness and discouragement. James advises those that suffer from such afflictions to seek out the elders in the church to pray for them. Within this context the apostle says, "The prayer offered in faith will make the sick person well." (vs. 14, *NIV*), and he follows with the statement: "The earnest supplication of a righteous man is very powerful."—vs. 16, *Wilson's Emphatic Diaglott*

Prayer is most important to a consecrated life, indispensable to spiritual well-being—the Christian's vital breath, without which Christian growth is impossible. ■

LETTING WISDOM GUIDE

KEY VERSE: *"Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom."*—James 3:13, *New International Version*

SELECTED SCRIPTURE: *James 1:5-8; 3:1-5,13-18*

WISDOM IMPLIES REAL breadth of knowledge, so the wise man stores up knowledge. (Prov. 10:14) Understanding suggests discernment, or insight, and the wise man seeks to acquire understanding.—Prov. 4:5-7

God is the source of all wisdom and understanding. "No one is like you, O LORD; you are great, and your name is mighty in power. Who should not revere you, O King of the nations? This is your due. Among all the wise men of the nations and in all their kingdoms, there is no one like you." (Jer. 10:6,7, *NIV*) Time and care are required to learn God's ways. The study of his Word becomes the motivating force, and is

a lifetime responsibility. "The fear [reverence] of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding."—Prov. 9:10, *NIV*

"If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him." (James 1:5, *NIV*) One of the first lessons to be learned is our own lack of wisdom and insufficiency. God will not direct the lives of the proud or arrogant, but he does promise to bless those who seek him with meekness and humility. Paul says that God has not called the worldly wise, nor the influential, or those of noble birth. But he does

choose the weak, the lowly and the despised ones. The meek and humble are more apt to be teachable, as well as rich in faith.—I Cor. 1: 26-29

God will not hear the unfaithful, nor answer their prayers. James explains that double-mindedness indicates a character not rooted or grounded in faith. (vss. 7,8) Attempting to approach the Most High God from any other standpoint than full confidence and faith will not be successful. See Hebrews 11:6.

The apostle cautions those who would be teachers. (James 3:1,2) Due to imperfections of the flesh it is essential that care be taken always to use good judgment. It is not the place for the novice—and only the humble-minded should seek such service.

“When we put bits into the mouths of horses to make them obey us, we can turn the whole animal. Or take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot wants to go. Likewise the tongue is a

small part of the body, but it makes great boasts.” (vss. 3-5, *NIV*) A small bit, with reins attached to it can direct the course of a large animal such as a horse, or a team of horses. James says that huge ships may also be controlled by a very small device. These examples portray the tremendous influence of the tongue.

He describes two kinds of wisdom: one is shown by good works, done in the spirit of humility, and is spiritually oriented. The other kind of wisdom is manifested in evil deeds and can be seen in the ambitious, envious, and selfish heart. This is earthly in nature, ends in disorder and evil practices, and has no spiritual value.—vss. 13-16

“Wisdom that comes from heaven is first of all pure; then peace loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.” (vs. 17, *NIV*) Divine wisdom is established in purity. ‘Peace at any price’ is not heavenly wisdom, but it is peaceable when in harmony with purity. ■

DOING RIGHT

KEY VERSE: *"Anyone, then, who knows the good he ought to do and doesn't do it, sins."*—James 4:17, *New International Version*

SELECTED SCRIPTURE: *James 4:1-10, 13-17*

THIS PASSAGE CONSIDERS the magnitude of going against what we know to be God's will in a particular matter. This involves responsibility, and those who recognize this should never waver to do what he knows to be proper. This should be wisely considered.

James asks, "What causes fights and quarrels among you? Don't they come from your desires that battle within you?" (James 4:1, *NIV*) Pride and selfishness are generally the root of most disagreements. The apostle emphasizes that violence is the result of not getting what is wanted. (vss. 2,3) The Apostle John says, "Everything in the world—the cravings of sinful man, the lust of his eyes and the

boasting of what he has and does—comes not from the Father but from the world. The world and its desires pass away, but the man who does the will of God lives forever." (I John 2:16,17, *NIV*) Whenever a conflict of interest arises between our weaknesses and the divine will it is essential to approach God with a humble and contrite heart.

Profound struggle takes place between the spirit of the world and the life of the Christian. James says that it is impossible to be friends with God and the world at the same time. (vss. 4,5) The child of God must recognize that he is either living a life which is in harmony with the spirit of God, or that he is still in

sympathy with the world. The consecrated Christian finds himself in the world, but not a part of it.

Continuing, "That is why Scripture says: 'God opposes the proud but gives grace to the humble'." (vs. 6, *NIV*) The worldly spirit manifests itself with pride, whereas the follower of Jesus strives with humility to overcome the spirit of pride, and draws near to God for instruction and guidance.

Jesus teaches, "Everyone who exalts himself will be humbled, and he who humbles himself will be exalted."—Luke 18: 14, *NIV*

"Submit yourselves, then, to God. Resist the devil, and he will flee from you." (vs. 7, *NIV*) The apostle's instruction is the only wise course of action to pursue. Satan is the god of this world, including its institutions, and we are commanded to leave that behind, seeking to know the divine will.

James warns against double-mindedness, admonishing a washing of hands and a purifying of heart. (vss. 8,9) Otherwise

there will be grieving, and wailing, and laughter will be turned to mourning, and joy to gloom.

The Christian must soon decide whether he wants to be led by God, or remain in darkness. The more promptly this decision is made, the sooner progress will be realized.

"Humble yourselves before the LORD, and he will lift you up." (vs. 10, *NIV*) God promises to bless the humble-hearted, rich in faith. James draws attention to the spirit of complacency. (vs. 13) He gives examples of some who are so engrossed in their own secular pursuits that they do not pay attention to spiritual things.

Believers should be seeking to know the LORD's will in all matters. (vss. 14-16) Instead, some carry on with their boasting and bragging, as usual. This is corruption that must be put away. Chapter four of his epistle concludes by reminding us that it is an evil thing to understand what the divine will is, and then to choose the opposite course. ■

SPEAKING IN TONGUES

MANY PEOPLE HAVE overlooked the main feature of the Day of Pentecost, namely, the impartation of the Holy Spirit of enlightenment and understanding to the waiting disciples of Christ. This event was necessary for the establishment of the Early Church. Of the three signs given, speaking with tongues—the miraculous gift of the ability to speak in foreign languages—is remembered most by Christian people. However, it was only a means to an end; it was temporary, and soon to pass away. See I Corinthians 13: 8.

On the Day of Pentecost, fifty days after our Lord's resurrection, a great number of Jews had come to Jerusalem from other countries and areas of Israel. Ten days after our Lord's ascension to heaven, the apostles, too, were assembled with other disciples—120 in number (Acts 1:15)—in obedience to Jesus' instruction to tarry "in the city of Jerusalem" until they would be endued with power from on high. (Luke 24:49-52; Acts 1:4) Many other devout Jews had come there in order to celebrate the special festival of Pentecost. Acts 2:5 describes them as "devout men, out of every nation under heaven."

The nations represented were: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in

Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians.” (Acts 2:9-11) When the apostles started to speak in other languages some confusion occurred; but it gave place to amazement and marvelling as those assembled recognized the languages of their homelands, and they said, “Behold, are not all these which speak Galileans? And how hear we every man *in our own tongue* [native language], *wherein we were born?*”—vss. 7,8

The Greek word here translated ‘tongue’ is *dialektos*, which means ‘dialect’, or ‘language’. In verse 6, the same Greek word is translated ‘language’, which, of course, is the meaning of the word. The word *dialektos* occurs in other places; for example we find it in Acts 21:40 and Acts 22:2, where we are told that Paul addressed the Jews in Jerusalem “in the Hebrew tongue [language].” *Dialektos*, when it is used in the Scriptures, invariably refers to a normal language.

However, there is another Greek word used in Acts 2:4,11, and also in I Corinthians 14:12-14. It is the Greek word *glossa*. *Strong’s Concordance* defines this word as ‘the physical tongue’. *Professor Young* defines the word as both ‘tongue’ and ‘language’. *Strong’s* also says that the word, by implication, means ‘a language naturally unacquired’. This Greek word, *glossa*, therefore means ‘a foreign language’, that is, one that was not a person’s native language. This is made completely clear in Acts 2:11, where the listeners expressed their amazement that they were hearing the apostles’ account of the wonderful works of God

in their own languages. Many of the translators of the Bible understood this matter clearly.

But the translators of the Authorized [King James] Version did not understand, because they inserted in italics in a number of places in the 12th and 14th chapters of I Corinthians, the word “unknown.” It is very clear in the Scriptures that the languages used, far from being ‘unknown’, were languages well known to the various hearers, the ones to whom they were addressed. This applies to the word *dialektos*, and also to the word *glossa*. They both clearly mean normal languages. The word *glossa* is used throughout the Book of Revelation; for example, John says that God redeemed us from every kindred and *tongue* and people and nation and has endowed us with understanding.—Rev. 5:9

Why was the particular gift of the knowledge of foreign languages needed by the Early Church, as well as the ability to speak in those languages? Although all those present on that occasion were Jews, many of them had lived for so long in the countries mentioned that they had forgotten the Hebrew and Aramaic languages. Furthermore, it is clear that many of them had been born in those other lands (Acts 2:8), and the language with which they would be more familiar would be the foreign language “wherein” they “were born.”

God’s plan required that the message of Truth be sent forth to all nations. Therefore, he made it possible for each person who heard the Gospel message of Christ being preached by the apostles to understand, and to take that message back to their fellow countrymen.

Thus it was that Christianity in its purity was established and spread abroad. We now know why this unique miracle was needed at that time. We can also see that there has been no need for such a miracle since. Once Christianity was established the people would be able to spread the message abroad without this miraculous aid. When necessary the messengers could take time to learn a foreign language, as is done at the present time. The peculiar circumstances that existed at the very beginning of the Christian era were special to that early period and have not existed since that time. They definitely do not exist now, nor will they at any time again. The need for the miracle in the beginning, for the message to be understood and accurately spread abroad, ended.

What should our reaction be to the claim of some that they or others have a special gift of 'tongues' today? We should explain that at Pentecost, and for a short period following, a particular purpose was served, and God chose to exercise the miracle for that specific purpose. Even at that time, we understand, there were some who misused the gift and simply created disorder and confusion. (I Cor. 14:1-19) The Apostle Paul deplored this development, and condemned it. In the church at Corinth there were some who had the gift, but did not have the wisdom to use it wisely when there was a genuine purpose to be served.

Paul pointed out that the gift of tongues would cease (I Cor. 13:8), and this happened. When the apostles had all finished their courses in death, and all others had passed away on whom the gift

(Continued on page 37)

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

—Psalm 43:3

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(Continued from page 31)

had been conferred by the apostles, the gift of tongues disappeared forever.

It is significant that, whereas Peter and the other apostles did 'speak with tongues'—with the specially bestowed gift of the knowledge and use of foreign languages—Paul was the only one of the apostles who mentioned the matter in his writings. Peter and James did not; nor did John. It is very clear that the miraculous 'speaking with tongues' of the Early Christian era was a unique gift intended only for the very special circumstances during the earliest days of the church. It is clear that the practice ceased, as the Apostle Paul foretold that it would. There was a logical purpose for its use in the Early Church; but there is no logical purpose for it now, nor is there any Scriptural authority for its use now. In fact, to practice tongues today is actually detrimental to the worship of God.

Those who claim to have the gift today, admit that neither they nor their hearers understand what is being said. When asked what is the value of such a conversation, they respond: 'God would understand'. Certainly, there is no need to communicate with God in any particular language. God hears and understands the prayers of his people whatever the language used by the one praying.

How gratifying it is to know this! ■

WEEPING MAY ENDURE for a night, but
joy cometh in the morning!—*Psalm 30:5*

THE NEW COVENANT AND ITS BLOOD

*"This is my [Jesus'] blood of the New Testament
[Covenant], which is shed for many for
the remission of sins."
Matthew 26:28*

JESUS WAS IN the 'upper room' with his disciples the night before he was crucified, when he asked them to drink of the 'cup' which, he explained, represented the blood of the 'New Testament', or Covenant. It was on this occasion also, that he invited them to partake of the "bread," saying that it symbolized his broken body, his flesh, which previously he had said he would give for the life of the world.—John 6:51

The importance of continuing to partake of these symbols as Jesus directed, and their blessed significance to us as his followers, are truths we understand and believe. Here we wish to examine particularly Jesus' statement with respect to his blood being the 'blood of the New Testament', or, more correctly, the 'New Covenant'. There is much said in both the Old Testament and the New Testament concerning God's covenants, the understanding of which greatly enhances one's ap-

preciation of the divine plan for the reconciling of the sin-cursed and dying human race to God.

The word covenant itself, meaning 'an agreement', suggests its relationship to God's plan of reconciliation, for the human race has been out of agreement or out of harmony with God. In Hosea 6:7 (*Marginal Translation*) we read that "Adam [men]" transgressed the covenant. This indicates that a covenant existed between God and Adam; that they were in harmony with each other, and would have continued so had Adam not transgressed the covenant.

But Adam did transgress! He broke the law of that covenant, that bond of friendship and fellowship which existed between himself and his Creator. Then God invoked the penalty of the covenant, which was death: "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) Alienated from God by reason of his sin, with death commencing to work in him, Adam's children were born imperfect, and because of their imperfection they, too, came under condemnation. Not having God's favor, they could not live; so, as Paul explained, "In Adam all," of necessity, "die."—I Cor. 15:21,22

But although death has continued to reign, God has indicated to those of the fallen race whom he has chosen to serve him that he had a plan to change the situation. He entered into a covenant with Abraham, promising that through his seed he would bless all the families of the earth. (Gen. 22:18) This indicated that God had not abandoned his human creation; that he intended, through this 'seed' which he promised to Abraham, to

bless the people, implying that, in his own due time, they would be reconciled to him.

And in the New Testament Paul calls our attention to a limiting factor in the downward course of the human race, saying that "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." (Rom. 5:14) This is most revealing. Adam's transgression was willful. He could have elected not to eat the forbidden fruit, but he chose the course of disobedience. However, the situation was not the same with his offspring. They were born in sin, hence under condemnation without themselves being willfully responsible for their position. So, as Paul explained, death continued to reign, even though all were not, as Adam was, willful sinners.

But this universal and unchecked reign of sin continued only until Moses. Then there was a change. Not a change sufficiently effective to prevent even a single member of the fallen race from dying; nevertheless, by God's design, a strong deterrent against the ravages of sin was provided for the one little nation of Israel. It was the Law, which became the basis of a covenant into which the LORD entered with that nation, with Moses serving as Mediator.

It was God's Law, and therefore a standard of perfect righteousness required by him on the part of all who would enjoy his favor, and who would desire to be at peace with him. Paul wrote that the Law was "spiritual," meaning, simply, that it came from God. (Rom. 7:12,14) The Law promised life, but as Paul explained, what was ordained to give life, they found to be unto death.—vs. 10

When under the leadership of faithful servants of God, the nation of Israel at times seemed fairly enthusiastic in their effort to keep the Law and enjoy the blessings which it provided. Doubtless, in every generation there were individuals who endeavored earnestly to maintain their covenant relationship with God upon the basis of keeping the Law. But they all failed. To keep the Law was beyond the ability of any member of the fallen race.

God knew this; but he wanted the Israelites to try to keep the Law, for he wished to demonstrate the need for the atoning blood of the Redeemer. The Apostle Paul explained that the Law was, therefore, a "schoolmaster" (Gal. 3:24), which would teach the necessity of looking to Christ and to the provision of his shed blood. Very few of the Israelites throughout the long centuries of the Jewish Age continued their efforts to keep that Law, and hence failed to learn the lesson which it taught. Truth-enlightened Christians have learned, and, in the age to come, both Jews and Gentiles when awakened from the sleep of death will learn the lesson which that 'schoolmaster' was designed to teach.

But despite the continued failure of every Jew, no matter how earnest his endeavor, to gain peace with God and life under the Law, the nation was not left without hope, for the LORD made a definite promise to them of a 'New Covenant'. This promise is recorded in Jeremiah 31:31-34. The promise of a New Covenant was given subsequent to the division of the nation into the northern, or ten-tribe kingdom, and the southern, or two-tribe kingdom. These two segments of Israelites are

frequently referred to in the prophecies as 'Israel' and 'Judah'. In making his promises of future blessings, however, the LORD included them all, so the New Covenant was to be made with the house of Israel and with the house of Judah.

This New Covenant was not to be like the covenant he made with their fathers when the LORD "took them by the hand to bring them out of the land of Egypt; which my covenant they brake." (Jer. 31:32,33) The promise indicates that the essential difference between the two covenants would be in the fact that the latter, or New Covenant, would not be "written and engraven in stones," as was the former Law Covenant, but that the LORD would put his "law in their inward parts, and write it in their hearts."—II Cor. 3:7

In the promise of the New Covenant it says that "they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for," as further explained, they shall all know the LORD, "from the least of them unto the greatest of them." (Jer. 31:34) Reflection on the full import of this promise leads to the inevitable conclusion that when this covenant is fully 'made', the whole world will be reconciled to God, all in harmony with him being restored to that original atonement with God enjoyed by Adam prior to the time when he transgressed the covenant.

THE BLOOD

Not only did God make promises revealing his purpose to reestablish his law in the hearts of men and to reconcile the sin-cursed race to himself, but also, and almost from the beginning of human experience with sin, he began to call attention to

the basis upon which this would be accomplished—that it would be through the shedding of blood. For this reason he showed his favor to Abel by accepting the animal sacrifice which he offered.

The slaying of the Passover lamb in Egypt, and the sprinkling of its blood upon the lintels and doorposts of the houses, constituted another picture emphasizing the necessity of the shedding of blood. In this instance, the firstborn of Israel were first saved, and the next morning all Israel was delivered from bondage, picturing the deliverance of all mankind from the thralldom of sin and death.

Just a little later, when the Law Covenant was made with the nation, there was again the shedding of blood. Moses and his assistants slew oxen, and collected the blood in basins. On the day when the Law Covenant was inaugurated, this blood was used to “sprinkle both the book [of the Law], and all the people.”—Heb. 9:19,20; Exod. 24:5-8

Following the inauguration of the covenant, the Tabernacle was built and its services initiated; and again there was the shedding of blood. Important among these services were the yearly Day of Atonement ceremonies, in which a bullock and a goat were slain, and their blood taken into the Most Holy of the Tabernacle and sprinkled upon the Mercy Seat for sin, to make reconciliation, first for Aaron and his house, and then for all the people.

Obviously, all this shedding of blood, beginning with Abel and continuing in one ceremony or another, to the coming of Jesus at his First Advent, pointed forward to his blood. Paul explains that the blood of bulls and goats could not take away

sin, but the blood of Jesus did. (Heb. 10:4) It is sin that has alienated the human race from God, and that sin must be taken away, atoned for, expiated, before the people could be reconciled to God—before he could put his law in their inward parts, and write it in their hearts, which will be the case when the New Covenant is fully made.

The making of this New Covenant is the great objective of the divine plan of reconciliation. It is the ultimate, so to speak, in the “restitution of all things” to be accomplished during the thousand years of Christ’s reign. (Acts 3:19-23) How fitting, therefore, that Jesus should speak of his blood as being the ‘blood of the New Covenant’. It is, indeed, his blood that will make possible the regaining of perfect human life by all of Adam’s race during the age to come.

MINISTERS OF THE COVENANT

There are certain texts of Scripture which, if interpreted apart from the general testimony of the Bible on this subject, might be thought to indicate that the promised New Covenant was inaugurated by Jesus at his First Advent, and that it has been gradually expanding since then as more and more believers have come under its terms. In this we have much the same situation as that which exists respecting the Bible’s testimony pertaining to the promised kingdom of Christ. Many have contended that the kingdom was established at Pentecost, whereas merely the selection and preparation of Jesus’ associate rulers began there.

Jesus is the King of kings in his kingdom, but there will be 144,000 selected from the human

race to reign with him. They will be both 'kings and priests'. Jesus will also be the chief Mediator of the New Covenant, the principal one in bringing about the reconciliation of the world to God; but those who reign with him as kings will also be associated with him in the work of reconciliation. Paul speaks of these as "able ministers of the New Covenant."—II Cor. 3:6

The work of the Gospel Age has been the selection and preparation of these for the high position they will occupy with Jesus during the thousand years when the New Covenant is being made with the house of Israel and with the house of Judah, and with all mankind. Their training involves the necessity of sacrifice, of laying down life itself in proof of their fidelity to God and to the divine principles of righteousness which they will be called upon to establish in the minds and hearts of men.

These able ministers of the New Covenant themselves enter into a covenant with the LORD—not the foretold New Covenant, but a "covenant by sacrifice." (Ps. 50:5) There is nothing said in connection with God's promises of the New Covenant to indicate that those with whom it will be made will be called upon to sacrifice. Just as the original Law Covenant promised health and life, and blessings in basket and in store, so it will be with the New Covenant. It is a restitution covenant, and those in whose hearts and inward parts its laws are fully written and lived by, will be perfect, mentally, morally, and physically, and will live forever as human beings on earth.

SACRIFICE AND GLORY

We have noted that there was a certain preparatory work which preceded the inauguration of the typical Law Covenant. It was a work of sacrifice. While in the type the sacrificial work required only two days, in the antitype it is spread out over the entire Gospel Age—approximately two symbolic days of a thousand years each. This sacrificial work of preparation for the New Covenant began with Jesus. That is why he referred to his blood as the blood of that covenant. It continues with his followers, who are invited to suffer and to die with him, thus sharing in the “better sacrifices” (Heb. 9:23) necessary for the preparation of the New Covenant.

It is after this sacrificial work is completed that the New Covenant will be inaugurated. That will be the antitype of the wonderful display of God’s glory which accompanied the making of the original Law Covenant, including the glory which shone on Moses’ face as he descended from the mountain bearing the tables of the Law. In II Corinthians 3:3, Paul speaks of those tables of stone, and the Law which was written on them, and then explains that by the Spirit of God his law is now being written on the fleshy tables of our hearts.

This suggests the manner in which, as Paul explains later in the chapter, we are made able ministers of the New Covenant. As in the type, the tables of stone accompanied Moses when he came down from the mount with his face ablaze with the glory of God, so the promise is that those

who are faithful in suffering and dying with Jesus will appear with him in glory.

The ministry of the typical Law Covenant was a ministration of death, because the people could not measure up to the requirements of the Law that was "written and engraven in stones." (II Cor. 3:7) But the ministration of the Spirit, which is now writing God's law on the fleshy tables of our hearts, preparing us to be able ministers of the New Covenant, will give life—restitution life—to all who then come into the covenant arrangement.

Paul speaks of the glory of Moses' countenance, and how great it was, even though it was to be 'done away'. Then he adds, "How shall not the ministration of the Spirit be rather [more] glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. . . . Seeing then that we have such hope, we use great plainness of speech."—II Cor. 3:7-12

In the next chapter (II Cor. 4:17), Paul again refers to the 'glory that excelleth', describing it as "a far more exceeding and eternal weight of glory," a glory which is preceded by our present 'light afflictions'. We have the afflictions now, while we lay down our lives in keeping with the covenant of sacrifice into which we have entered with the LORD. If faithful, the promised glory will be ours later. As Paul explains, this glory that excelleth, the glory which will accompany the inauguration of the New Covenant, is as yet but a hope. In Romans 8:24 he explains that "hope that

is seen is not hope: for what a man seeth, why doth he yet hope for?"

The Scriptures are conclusive in establishing the fact that the glorious inauguration of the New Covenant is yet future, that the preparatory work of sacrifice still continues. Those who are called to be able ministers of the New Covenant continue to present their bodies a living sacrifice, knowing that such sacrifices are acceptable through the blood of the Redeemer.

"HOW MUCH MORE"

Paul explains that even the "blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean" had a certain purifying effect, that it "sanctifieth to the purifying of the flesh." Then he adds, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." —Heb. 9:13,14

Yes, we are being purged to serve the living God, as ministers, or servants, of the New Covenant. "For this cause," Paul adds, "he [Christ] is the Mediator of the New Testament [Covenant]." (vs. 15) He does not mediate between God and the footstep followers of Christ to bring them into that Covenant, but he purges them that they may offer themselves an acceptable sacrifice, and thus qualify to be associated with him, as members of his body, in the future mediatorial work of the New Covenant.

Confirming the general testimony of the Scriptures, Paul states that the sacrificial work of the New Covenant will first of all result in the "re-

demption of the transgressions that were under the first testament," that "they which are called might receive the promise of eternal inheritance." (Heb. 9:15) It was the house of Israel and the house of Judah that transgressed under the old covenant, so when the Mediator class is complete—the Sion class—there "shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob," in harmony with the promise of the New Covenant, for the "gifts and calling of God are without repentance." (Rom. 11:26, 27, 29) These are the 'called' of Hebrews 9:15, called under the Old Law Covenant, but they must await their 'eternal inheritance' until the better sacrifices of this age are complete.

While Jesus, the Head of the Mediator class, finished his sacrifice, all of his body members have not. They are still being planted together in the likeness of his death, and the New Covenant cannot be in force until this aspect of the divine arrangement is finished. "For," as Paul explains, "where a testament is, there must also of necessity be the death of the testator."—Heb. 9:16

GIVEN FOR A COVENANT

In Isaiah 42:1-7 we have a prophecy concerning Jesus, the great "Servant" of Jehovah. In verse 6 we read, "I the LORD have called thee [Christ] in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people." The thought is that through Jesus the promised New Covenant would be made with the people, and that he would be offered in sacrifice as a surety for that covenant.

But the Apostle Paul knew that Jesus would not be alone in this. In II Corinthians 6:1 he refers to our being "workers together with him," and beseeches us to receive not this grace of God in vain. In the next verse he quotes from Isaiah 49:8 concerning an "acceptable time" and a "day of salvation," then adds, "Behold! now is a well-accepted season; behold! now is a Day of Salvation."—*Wilson's Emphatic Diaglott*

The Apostle Paul identifies Isaiah 49:8 as applying to the followers of Jesus; those who become New Creatures in Christ Jesus. In this prophecy a promise is made to these which is identical in meaning with the one made to Jesus in Isaiah 42:6. It reads, "I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." How clear it is from this promise that the inauguration of the New Covenant must wait until these joint-sacrificers with Jesus have finished their course in death! Because, by God's arrangement, the covenant becomes operative through their death, as well as the death of Jesus, the Redeemer, they also are a part of the 'testator'.

If we are to understand the lessons presented to us in the Book of Hebrews we must realize that Paul places the church, antitypically, not as being represented by the camp of Israel, but as the antitypical priesthood, the servants of the antitypical New Covenant. Their preparation as 'ministers of the New Covenant' and their work of sacrifice in connection therewith require the merit of the blood in order to be acceptable to the LORD. And this is the work of the Gospel Age. We are now fulfilling our covenant with the LORD by

sacrifice, and at the same time being trained for the future work of glory as kings, reigning with Jesus, and as ministers of the New Covenant, working with him in reconciling the world to God.

The entire scope of this work was suggested by Paul when he wrote that "God was in Christ, reconciling the world unto himself." This is the great objective of the divine plan as it is centered in Christ. And to us, Paul added, God "hath committed . . . the word of reconciliation." (II Cor. 5: 18,19) It is upon this basis that we are ambassadors for Christ. Even in the development of the church class, the individuals being drawn to the LORD and later called into his service, need to be reconciled to God, so we are commissioned to say to these, "Be ye reconciled to God."—II Cor. 5:20

In the great economy of God, we are being prepared for the future work of reconciling the world through the arrangements of the New Covenant, by now serving, as it were, an apprenticeship and thereby demonstrating our complete harmony with the future work in which we hope to share. And we are invited to do this under conditions which call for sacrifice and suffering, even unto death.

So our covenant with the LORD IS one of sacrifice. In Galatians, chapters three and four, Paul indicates also our relationship to and development under the original covenant God made with Abraham. That covenant calls for the development of a "seed," and if we are in the body of Christ, we are part of that 'seed'.—Gal. 3:27-29

In Galatians 4:28 Paul says that we "brethren, as Isaac was, are the children of promise." Isaac

was undoubtedly a type of Jesus, but according to Paul the church is included in the picture. This would mean that the offering of Isaac as a sacrifice would foreshadow the sacrifice of both Jesus and his church—the “better sacrifices” (Heb. 9: 23) which lead to the inauguration of the New Covenant through which the restitution blessings promised in the covenant with Abraham, the blessings to come through the ‘seed’, will be made available to ‘the house of Israel and the house of Judah’, and then to ‘all the families of the earth’.

Surely we can thank God for his ‘high calling’ through Christ Jesus. We recognize, as Paul did, that the attaining of such an honored position in his plan of salvation is because “our sufficiency is of God.” (II Cor. 3:5) Yes, he covers us with a robe of righteousness, and as he held the hand of his beloved Son, Jesus, and helped him, we know from his promise that he will also help and preserve us, and together with Jesus give us as a “covenant for the people.”—Isa. 42:6; 49:8 ■

SAINTS OF GOD, the dawn is bright'ning

With the glory of the LORD;

O'er the earth the field is whit'ning;

Now recall the Master's word:

Pray for reapers, Pray for reapers

In the harvest of the LORD.

Soon shall end the time of reaping,

Soon the happy day will come,

And with joy we shall be keeping

God's eternal harvest home.

Pray for reapers, Pray for reapers

In the harvest of the LORD.

GENERAL CONVENTION BULLETIN

July 13-18, 1996—St. Joseph, Missouri

THEGENERALCONVENTION is approaching rapidly. If you have not registered, you may want to do so now. The prices are as follows:

	Age 6 to 12	13 to 17	18 to 99
Breakfast/lunch/dinner	\$8.75	\$13.25	\$13.25
Lodging: double/night	\$9.00	\$15.00	\$21.00
single/night	♦♦♦♦♦	\$19.00	\$30.00
PACKAGE: double	\$100	\$150	\$186
single	♦♦♦♦♦	\$200	\$272

Under age 6 is free. **Two** bedrooms share. **one** bathroom. PACKAGE is for 7 nights and 18 meals. No room charge for a child who does not occupy a bed (i.e., sleeps in a crib or sleeping bag on the floor) if all beds are occupied.

Don't miss the opportunity to meet new and old friends, and to enjoy spiritual uplift from the discourses and fellowship.

BAPTISM

QUESTION: Dawn Publishers: I attended a christening recently and noticed that the officiating minister sprinkled water on the child for the baptism ritual. Is sprinkling the proper form of baptism?—*OH*

ANSWER: The English word baptism, as well as the Greek word used in the New Testament from which it is translated, means to bury, to submerge, to completely cover. It is difficult to see how sprinkling fits this description, and indeed it does not. Immersion is undoubtedly the proper form of water baptism.

But the baptism, or immersion, of the Scriptures does not always mean to be submerged in water. In Romans 6:3 Paul speaks of being “baptized” into Christ’s death. In I Corinthians 12:12,13 he says of Christians that they are all baptized by one Spirit into one body, which is the body of Christ—the body, or company of consecrated followers of Jesus, over which Christ is the Head.—Eph. 1:22,23

Baptism is a reference to a burial of one’s will into the will of God, and acceptance of the headship of Christ. The will of God for all Christ’s followers is that they suffer and die with him. Thus surrender to the divine will is a burial of one’s will which leads to death—a death baptism.

Our understanding is that immersion in water is simply a symbol or illustration, of the true baptism into Christ's death. The candidate for baptism surrenders himself into the hands of the immerser and is buried in water, picturing his surrender to God to be baptized into Christ's death. His being raised out of the water is a beautiful symbol of the fact that all who are baptized into Christ thenceforth walk in newness of life, and will eventually fully share in Christ's resurrection.—Rom. 6:4,5 ■

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On Sunday, June 16th, "Frank and Ernest" will discuss the topic, "Our Lord's Return." Free circulars are available which announce this program, and you are invited to send for as many as you can distribute. Address your request to:

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“LEARN OF ME”

HOW MUCH IS told in the few words respecting Peter and John, and what their opponents thought of them, in the expression, “Now when they saw the boldness [courage] of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.”
—Acts 4:13

One of the remarkable things connected with ‘present truth’ is its effect upon those who receive it—its transforming effect—its renewing effect. As the Lord foreknew and foretold, the Gospel message had not specially appealed to the wise, the learned, or the great. As Jesus prayed, “I thank thee, O Father, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” (Matt. 11:25) The ‘wise and prudent’ feel themselves ‘above’ the Master’s teachings, and are comparatively satisfied with their condition. They are led to believe that God would give them preference any day over the ignorant, slow of mind, the ignoble. They do not feel their need of spiritual healing from the Good Physician.—Mark 2:17

The Gospel message takes hold chiefly upon those less favored in the present life. And this is true as well of the special features of present truth

as of the general features of the Gospel message. In every case, however, the marked effect of the Gospel of Christ is manifested where it is received into a good and honest heart. It lifts up. It gives courage instead of fear. It gives hope instead of despondency. It gives an aim and object in life, instead of aimless futility. It cultivates the will, and manifests itself in the intelligent expression, and loosing of the tongue to speak of the LORD and his grace.

The Christian's enemies take note of all these things, and frequently marvel at those who understand the Bible, and of their perceptive minds on almost every subject. This is good. Yet there is a danger here. If the spirit of self-satisfaction, or *pride* of knowledge of the Scriptures, or of abilities to present the divine plan to others, be cultivated, it may lead to spiritual injury.

With us, as well as with the apostles, our adversaries should take note of our courage—that we have the courage of our convictions, that we fear the LORD only, and that our highest aim is to herald forth the good tidings of great joy to all who have a hearing ear.

Here, however, we wish to call attention more particularly to the importance of the second feature mentioned in the scripture first quoted, namely, that they 'took knowledge of them, that they had been with Jesus', and that they were his disciples, or learners in his school. This, truly, is the important thing for us. We should 'learn of Jesus' to become like him.

While the followers of Jesus should bear witness of their doctrinal knowledge of the divine character and plan as set forth in the Holy Word, when

emphasizing this and contending for its absolute necessity for growth in grace, it is necessary that they continually urge all to be aware of the Master's teachings which constitute more particularly his spirit—his disposition. The sum of all grace is called Love. As the Apostle John said of our Heavenly Father, "God is love" (I John 4:8), so love is also the special characteristic of our Redeemer who was the image, the very reflection, of the Father.

The analysis of love given by the Apostle Paul, may be understood to be an analysis of the divine character as exemplified in our Lord Jesus—meekness, gentleness, patience, longsuffering, brotherly kindness: love. And since all his followers are invited to become disciples or learners under him as their teacher, it follows that all who 'learn of him' will gradually attain to these same elements of his character.

How could we better proclaim our relationship to him? How could we better recommend to others the School of Christ? How could we better show forth the praises of our Master than by living out his example, representing his character before men? Is not this the significance of his injunction, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven"? (Matt. 5:16) It is proper, indeed, that we let our doctrines shine out before men, but it is particularly important that the doctrines spoken and the character of the speaker shall correspond and co-attest to each other.

We remember our Lord's words, "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) This was the

new commandment, that we should love one another as he has loved us, with a pure, unselfish love which thinketh no evil, vaunteth not itself, is not easily offended, and seeketh not its own selfishly—the love that lays down time, energy, and even life itself, for the brethren.

We may never become entirely satisfactory to ourselves in thought, word, and deed while in the flesh; and we may never, therefore, be entirely satisfactory to others, either. But we *can*, we *should*, we *must*, and—by the grace of God let us each resolve—we *will* attain to all of this so far as our hearts are concerned. Nothing short of this will be satisfactory to our Lord, to whom we are ‘betrothed’ as members of the chaste virgin church. If we fail to come up to this reasonable, possible standard, we will fail to make our calling and election sure, and fail to find a place in the bride company.

If we do these things—if, at heart, we do what we can as we have ability—the heavenly bridegroom will rejoice to own us as members of his elect. Oh, how much depends upon our learning this lesson! “If ye know these things, happy are ye if ye do them.”—John 13:17 ■

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 Florence Ligocki, Chicago, IL—July 12, 1995. Age, 84.

Sister Dorothy Moody, Washington, D.C.—July 27, 1995.

Sister Dorothy Bessinger, Buffalo, NY—March 31. Age, 74.

Mrs. Louise Chierico, New York, NY—April 8. Age, 84.

Sister Nelsanna Offerman, Jersey City, NJ—April 18. Age, 93.

A SHORT HISTORY OF "THE BIBLE ANSWERS"

A WITNESS CONCERNING GOD's wonderful 'plan of the ages' has been given on television since the mid-1950's. The Chicago Class pioneered the first such witness with fifteen-minute presentations of panel discussions on Bible topics. This was climaxed with a half-hour dialogue on the topic, "King of Kings, and Lord of Lords." The program was filmed in color, and used for Christmas programs. This film has been updated, and is now a part of the Dawn's video library used for TV programming.

The Dawn then started to make half-hour programs in black and white. A contract was made with the *Charter Oak Studios* to make a series of fifty-two programs. These were the early days of television, and stations often had free time for programming. *Modern Talking Picture Service* was used as a distributor for films in schools, churches, libraries, and clubs, and also to find free time on television. At one time, as many as fifty TV stations carried "*The Bible Answers*" programs. Had we been required to pay for the time, it would have cost about \$750,000.

As years went by, free time became scarce; and because most paid time was very expensive, affordable time had to be sought. Along with this

trend, color television became available and all our programs needed to be produced in color. Starting in 1963 and extending until 1973, a new series of fifty-two programs was made in color, including some of the better black and white programs. After twenty years of use, these 'new' programs also began to become obsolete, and newer programs were produced to update our presentations.

Production costs had increased dramatically, limiting the number that we could afford. We now have in-house ability, with the cooperation of brethren in Chicago, to make new programs. Currently we have eleven new programs, and three revised programs. More are planned. Along with these new productions, several thirty-second and one-minute commercials were made advertising Dawn booklets, using an 800-number to facilitate response. The response to these spot announcements has been gratifying thus far.

In 1995 we were forced to curtail our witness activity because funds were being depleted rapidly. We are now restoring some of our cutbacks, using only new productions on television. On pages 35 and 36 of this issue of *The Dawn* magazine are listed *Channel America* network TV stations (9:30 a.m., ET) which went on the air in February, and *America One* network stations (7:30 a.m. ET) which started in May. These are low-cost TV outlets, and are either cable or low power stations. Channel 14, a major station, shows the programs in the Washington, D.C. area.

Some of our readers have been able to get free time on local public service TV stations which are mandated by law to offer free time as a community

service. On such occasions, we have produced the programming for them. If any of our readers can obtain free time on television they should communicate with the *Dawn Television Department*, and we will supply the necessary programs. ■

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of the Dawn. Visits are furnished free upon request. Write to: The Dawn Pilgrim Dept., East Rutherford, NJ 07073. Visits are arranged whenever possible.

M. Balko

Detroit, MI June 23
Pittsburgh, PA 30

S. Jones

France June 1-10
England & Scotland 11-21

The listings in this schedule have been arranged by local ecclesiastics cooperating with The Dawn.

A. Allers

Portland, OR June 28-30

E. Blicharz

St. Petersburg, FL June 23

W. Blicharz

Portland, OR June 28-30

R. Goodman

Louisville, AL June 23

R. Gorecki

Portland, OR June 28-30

N. Kasperowicz

Clayton, DE June 9

L.B. Post

Allentown, PA June 6-8

E. Worfler

Middletown, NY June 16

CONVENTIONS

Conventions listed by request of sponsoring classes. To be listed in time, please write three months before the date of the convention to: Dawn Magazine, 199 Railroad Ave., East Rutherford, NJ 07073.

WATERBURY, CT, June 1, 2— June 2nd will be at the Litchfield Fire House, Litchfield, CT. For information and programs, contact: Mrs. Anthony Tsimonis, Secretary, c/o Waterbury Bible Students, P.O. Box 14494, Waterbury CT 06721

ALLENTOWN, PA, June 7, 8, 9— Moravian College, Bethlehem, PA. Contact: Mrs. Margaret Young, P.O. Box 3214, Allentown, PA 18106. Phone: (610) 867-5418

DETROIT, MI, June 23— Redford YMCA, 25940 Grand River, Redford Twp. Contact:

Frank Nemesh, 2183 Babcock Dr., Troy, MI 48084
Phone: (810) 649-6588

PORTLAND, OR, June 28,29, 30, July 1—Collins Retreat Center, Eagle Creek. Reservations and information: Tim Krupa, 1801 N.E. 201st Ave., A3, Troutdale, OR 97060 (or e-mail: drtkrup@aol.com)
Phone: (503) 669-4191

LOS ANGELES, CA, July 7—Auditorium, 248 E. Olive Ave., Burbank. Contact: Michael Nekora, 1425 Lachman Lane, Pac. Palisades, CA 90272 (or e-mail: nekora@.com)
Phone: (310) 454-5248

OKANAGAN BIBLE STUDENTS, July 13,14—Eagles Hall, 5101 29th Avenue, Vernon, BC. For information and reservations please contact Mrs. Bernice Blencowe, 5335 Pearson Rd., Vernon, BC, Canada V1B 3KK8
Phone: (604) 545-0780

BIBLE STUDENTS GENERAL CONVENTION, July 13-18—Missouri Western State College, St. Joseph, MO. Additional information is available on pages 53 and 54 in this issue of The Dawn.

ALBERTA BIBLE STUDENTS, July 27,28—Fort Ethier Lodge, Wetaskiwin,

Alta., Can. Contact: Janice Neumeier, Box 428, Fox Creek, Alta. T0H 1P0, Can.

INTERNATIONAL CONVENTION, August 4-9—Miskolc, Hungary. Write: International Convention, 1425 Lachman Lane, Pacific Palisades, CA 90272 (or e-mail: nekora@aol.com)
Phone: (310) 454-5248

KALISPELL-HAVRE & SALT LAKE CITY BIBLE STUDENTS, AUG. 9,10,11—Contact: Marie Lewis
Phone: (406) 892-4103

JACKSON LABOR DAY CONVENTION, August 31-Sept. 2—Holiday Inn, I-94 at 127 North, Jackson. Contact: Mrs. Ray Lumley, 2531 Ashton Rd., 49203
Phone: (517) 782-7252

NEW YORK LABOR DAY CONVENTION, Aug. 30-Sept.1—Ramada Inn, Two Bridges Rd., & Exit 52, Rte. 80, Fairfield, NJ. Contact: Janet Jeuck, 145 W. Passaic Avenue, Rutherford, NJ 07070
Phone: (201) 531-8617

SEATTLE LABOR DAY CONVENTION, Aug. 31-Sept.2—Best Western Lynnwood Inn, 4300 200th St. SW, Lynnwood, WA. Contact: Ginger Brann, 20 1/2 E. Intercity Ave., Everett, WA 98208
Phone: (206) 353-8983