

The Dawn

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Highlights of DAWN

“They Shall Seek Peace”

“Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth ever forever.”—Isaiah 9:7

THE long-turbulent Mideast is again the top news of the day. The recent overthrow of the autocratic monarchy headed by the Shah of Iran and the establishment in its place of a de facto religious revolutionary government has caused great concern in the capitals of the Western nations as they weigh its longer term implications. The Shah was considered to be strongly pro-Western in his attitude and actions, while it is as yet unclear just what position Iran's new government will take toward the Western powers, who depend so heavily on oil from that and other Arab nations.

The loss by the West of a strong ally in that disturbed part of the world no doubt greatly increased the desires of the Western community of nations for Israel and Egypt to come quickly to some kind of accommodation for peace, lest communist influence in the area should make further headway, with possible serious consequences for the West. Thus there was general rejoicing at Mr. Carter's recent success in cutting through great obstacles, antipathies, and fears, and persuading Egypt and Israel to agree to sit down together and sign a peace treaty, nebulous and troublesome though many of the terms and conditions presently appear to be.

The relationship between Jews and Arabs has been bitter and contentious from the beginning. Both peoples are

descendants of their revered patriarch Abraham, and both proudly affirm that lineage—the Jews through Isaac, and the Arabs through Ishmael.

The Jews claim the land of Palestine as their own, as promised some 4,000 years ago to Abraham by Jehovah God. By faith, and in obedience to God's instructions, Abraham had led forth his wife Sarah and the other members of their little band from Haran and entered the land of Canaan, then occupied by the Canaanites. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him."—Gen. 12:7

Sometime later this wonderful promise was repeated to Abraham. "Abram dwelled in the land of Canaan. . . . And the Lord said unto Abram, . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever."—Gen. 13:12, 14, 15

It is interesting to note that this promise of the land of Canaan to Abraham and to his seed as an everlasting possession was made before Abraham had any seed whatever. Then Ishmael, Abraham's first son, from whom the Arabs claim descent, was born of Hagar, Sarah's maid. Subsequently, when Abraham was ninety-nine years old, **and when Ishmael was still his only seed**, the promise was reconfirmed by God. He said: "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Gen. 17:7, 8

Scripturally, this would seem to give the Arabs more right to the land of Palestine than that claimed by **the Jews, whose progenitor had not yet even been born**. But this circumstance

is clarified by the Lord following the subsequent birth of a son, Isaac, to Abraham's wife Sarah. The baby Isaac was hardly weaned when contention arose between the infant Isaac and his half-brother Ishmael, now about fourteen years old. "And the child grew, and was weaned. . . . And Sarah saw the son of Hagar the Egyptian [Ishmael], which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir [to the promises] with my son, even with Isaac."—Gen. 21:8-10

Seeing that Abraham was deeply troubled by Sarah's request, Jehovah God spoke to Abraham: "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; **for in Isaac shall thy seed be called.**" (Gen. 21:12) Thus it appears plain that God's promises for Abraham's seed to inherit the land were to flow through Isaac, the progenitor of the Jews, and not through Ishmael, from whom the Arabs claim to be descended.

Abraham, Isaac, and Jacob and their families successively dwelt in the land, until a famine forced Jacob and his family to join Joseph in the land of Egypt. When life under a new pharaoh became intolerable, they were led by God's arrangements from Egypt under the leadership of Moses. After wandering forty years in the wilderness they returned to the land that had been given to Abraham and dwelt there.

Through the prophets, God promised Israel (Jacob's descendants) that he would be their God and would bless them in the land if they were faithful and obedient. If not, he would drive them from the land and scatter them throughout the nations. (Lev. 26:1-34; Deut. 4:23-28; Jer. 16:13; Ezek. 20:23,24) Time and again they were disobedient, and in A.D. 70 Jerusalem was destroyed by Roman power, and the Jews were subsequently scattered to the ends of the earth.

Since that time the land has been occupied principally by people of Arabic descent, who since the 7th century have been strongly united by ties to Islam. This religion was founded by the Prophet Mohammed, who was born about A.D. 570 and who believed he was chosen of God to be the Arab prophet of true religion. Their sacred book, the Koran, accepted by followers of Islam as a revelation from God, is written in Arabic.

Islam has proved to be popular, and although it is the most recently founded of all the great religions, it presently numbers some 700 million followers and has proved to be a powerful unifying force among all Arabs, the descendants of Ishmael. Significantly, although Mohammed was born in Mecca, the city of Jerusalem in Palestine is especially holy to Mohammedans, for they believe it was from Jerusalem that the prophet ascended to heaven.

Since May, 1948, by action of the United Nations, Israel has been an independent state occupying portions of the ancient land of Palestine, with a population composed mainly of some 3,000,000 Jews and about 750,000 Palestinian Arabs. It is surrounded virtually on all sides by Moslem Arabs, most of whom are fanatically hostile to the Jews. On the same day that Israel proclaimed her independence she was attacked by her neighbors—Egypt, Iraq, Jordan, Lebanon, Syria, and Saudi Arabia—the rallying cry being “to throw the Jew into the sea.” Since that time these bitter antagonists have fought three more wars, the last one (1973) resulting in a worldwide fuel crisis when the Arab producing countries cut off oil shipments for six months to the United States, Japan, and other nations because they had aided Israel in the war.

Israel still holds substantial areas of the territory it captured in those wars, mainly the Sinai from Egypt, the Golan heights from Syria, the West Bank, the Gaza Strip, and part of the formerly divided city of Jerusalem. The continued retention and exploitation of these lands by Israel is bitterly resented and openly opposed by her Arab enemies, who,

indeed, have not to this day accepted as proper even the original division of the land of Palestine arranged in 1948 by the United Nations and who maintain that Israel was unjustly established on land that had been owned and occupied by Arabs for virtually eighteen centuries. The Arabs are determined to regain the land lost to Israel in the wars, and many still want Israel out of the area altogether, by one means or another. The entire world is aware, however, that another war between Israel and the Arabs could disastrously draw in the two superpowers on opposing sides.

The interest of the United States in this witch's brew of conflicting interests is the vital need for a continued flow of Mideast oil, both for itself and for the Western world. It is convinced that Russia would like to see that source of supply nullified and so render the West helpless to thwart Russian aims at world domination. The United States thus feels that a militarily and economically strong Israel is needed in the area to counter Russian moves to interrupt the essential supply of oil. But moves by the United States to support and strengthen Israel arouse deep resentment against the United States by the Arab nations—nations that control the flow of oil so essential to the free world. And these Arab nations have already shown they are capable (as in 1973) of denying oil to nations who gain their disfavor by supporting their arch enemy, the nation of Israel.

So much for history, which sketchily brings us down to the recent past and the present. The Western industrial nations are still heavily (indeed, crucially) dependent on Arabian oil for their economic and political well-being. Iran, heretofore an important supplier of oil to the West, is even now struggling to emerge from a revolution and has already put the West on notice that they can expect an important reduction in oil shipments. The Soviet Union is clearly (and watchfully) aware of the West's heavy dependence on Mideast oil. Thus, it is believed that a militarily strong and friendly Israel is of vital importance to the Western world, in

order to forestall any Soviet effort at cutting off the already lessened supply of oil.

Indeed, the implications of a prolonged curtailment of the flow of oil from the Mideast are awesome, going far beyond mere domestic deprivations and inconveniences. It could threaten the industrial, economic, and political existence of many nations, and possibly the peace of the entire world. Moreover, bold attempts to correct the situation could quite possibly develop into a confrontation between the two great superpowers, the results of which are terrible to contemplate.

Therefore, in view of the need to keep oil flowing to the West, while recognizing the danger to the peace of the world should another Israeli-Arab conflict erupt, the President of the United States, Mr. Carter, courageously assumed a prominent but risky role in the negotiations to bring about a peace treaty between Israel and Egypt that had been initiated by President Anwar Sadat of Egypt in the fall of 1977. These negotiations had already broken down on several previous occasions, involving many sticking points.

But the chief stumblingblocks to agreement have been the same ones that have existed from the beginning—what to do about the Israeli-occupied areas of the Palestinian West Bank and the Gaza Strip—shall this land be turned back to the Palestinian Arabs to form an independent Palestinian State? or shall Israel retain possession of this land as its own? or shall Israel retain the land but grant the inhabitants a measure of autonomy, or complete self-rule? And what about Jerusalem, that shrine that has for so long been sacred, not only to Jews, but also to every Arab follower of the Prophet Mohammed—shall it remain the undivided possession of Israel as it has been since its capture? or will the Arabs insist on regaining possession of that part which they formerly held, and which is so holy to them? or all of it?

Indicative of the extreme fragility of the structure of peace that Mr. Carter has almost single-handedly erected is a statement made by Prime Minister Begin only one day before

the treaty was signed, as reported by the New York Times: "Prime Minister Begin . . . vowed that Israel would never withdraw to its pre-1967 borders, would never permit a Palestinian state, and that Jerusalem, 'the eternal capital of Israel' would 'never be divided again.'" This must have been strong medicine for Mr. Sadat to swallow at that late date, for in his speech after the actual signing of the treaty he stated in definite terms that the Palestinian problem must be settled amicably and justly.

Surely, multitudes throughout the world breathed a collective sigh of relief at Mr. Carter's success in bringing the two adversaries to agreement, especially in view of the awesome alternatives. Every peace-loving individual in the world can but be thankful for such praiseworthy efforts. No one anywhere would wish to deny to these three earnest seekers for peace a single crumb of joy which they can glean from the results of their difficult deliberations. But in view of the deep-rooted problems and differences that still exist between Jews and Arabs, one must seriously wonder if this much-disputed document will bring peace to the Mideast area for any considerable length of time.

In a discussion of the peace treaty which has since been signed by Israel and Egypt, Newsweek magazine (March 26, 1979) asked a pointed question: "Will It Work Out?" Truly, this is a fair and pertinent question, both from a consideration of the practical aspects of this thorny problem as already noted, and also from a scriptural standpoint.

What, then, does the future hold? Although all humankind longs hungrily for a world of peace and safety, it is obvious that the basic causes of wars between nations—selfishness and iniquity—still direct the affairs of nations and men. Until these are eliminated from men's hearts there can be no real or lasting peace, in spite of imperfect man's best efforts to find peace. The Lord Jehovah informs us through his Word that these iniquitous conditions will culminate in a great time of trouble in the end of the Gospel Age, just prior to the

establishment in the earth of Christ's kingdom of love and righteousness.

The Prophet Ezekiel describes this trouble in vivid language. He writes: "The time is come, the day of trouble is near, and not the sounding again of the mountains. . . . The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof. . . . All hands shall be feeble, and all knees shall be weak as water. . . . They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels; because their iniquity is their stumblingblock (margin)." Then, in speaking of the efforts of man to bring peace in this terrible time, the prophet says, "Destruction cometh; and they shall seek peace, and there shall be none." —Ezek. 7:7, 12, 17, 19, 25

The Lord further indicates that while this trouble will be universal, it will reach its culmination in the land of Palestine in an attack on regathered Israel by a powerful army "out of the north parts." —Ezek. 38:1-23

This is the same time of trouble of which Jesus speaks in the 24th chapter of Matthew and Luke 21, where he indicates that it shortly precedes the establishment of Christ's kingdom of peace and righteousness. After detailing certain aspects of the trouble, our Lord says: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." —Matt. 24:21; Luke 21:28, 31

The Apostle Peter also comforts us with the promise that following the destruction of this present evil social order the longed-for kingdom of truth will be set up. (II Pet. 3:10, 13) This glorious new world order will be under the control and direction of Jesus, the Prince of Peace. "For unto us a Child is born, unto us a Son is given; and the government shall be

upon his shoulder: and his name shall be called Wonderful Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”—Isa. 9:6,7

In that new kingdom wherein dwelleth righteousness there will be no more wars, for all men will be at peace with one another. (Isa. 2:2-4) Selfishness will be removed from every heart, and every man will love his neighbor as himself. (Jer. 31:33,34; Matt. 5:43,44) The earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea. (Hab. 2:14) Even the animals will dwell together at peace! (Isa. 11:6-9) In that day all the fleshly descendants of Abraham, both Jews and Arabs, will dwell together in harmony, and together raise their voices to their Heavenly Father in everlasting praise and blessing and thanksgiving for his unspeakable love and mercy and wisdom and power.

It was from a glorious promise by Jehovah God as recorded in the Old Testament concerning the coming of this wonderful kingdom of peace that, remarkably, all three signatories to the recently arranged treaty made pointed reference, with the implied hope that their recent efforts would bring about that promised time of peace. But the Scriptures show that this longed-for day will come only with divine intervention and not through imperfect treaties made by imperfect men, however sincere. That prophecy reads, in part, as follows:

“In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

“And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the Law shall

go forth of Zion, and the Word of the Lord from Jerusalem.

“And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

“But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”—
Mic. 4:1-4



The beam that shines from Zion's hill
Shall lighten every land;
The King who reigns in Salem's tow'rs
Shall all the world command.



Weekly Prayer Meeting Texts

MAY 3—Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.—
Hebrews 5:14 (Z. '03-167 Hymn 67)

MAY 10—Thou anointest my head with oil; my cup runneth over.—
Psalm 23:5 (Z. '03-413 Hymn 288)

MAY 17—They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.—John 16:2
(Z. '97-57 Hymn 13)

MAY 24—Love . . . is not easily provoked.—I Corinthians 13:5 (Z. '97-247
Hymn 44)

MAY 31—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—
Romans 14:21 (Z. '03-43 Hymn App. K)

Bible Study

LESSON FOR MAY 6

Building the Church

MEMORY SELECTION: "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church."—I Corinthians 14:12

SELECTED SCRIPTURE: I Corinthians 14:1-5, 26-33

ONE of the fundamental requirements in God's arrangements for his church is order. "For God is not the Author of confusion, but of peace, as in all churches of the saints." (I Cor. 14:33) Apparently, in the Early Church there was much disorder, with each one endeavoring to serve and praise God in his own way, and all at the same time. Much of this chapter is devoted to instructions as to how the meetings should be conducted in the church. The objective, of course, was to provide an atmosphere in the meetings of the Lord's people that would be conducive to edification and fellowship. The 31st verse of our selected scripture text reads, "For ye may all prophesy one by one, that all may learn, and all may be comforted."

We must remember that the Early Church did not have the New Testament as we know it today. They had the Old Testa-

ment and the oral teachings of the apostles. As time went on they probably had an accumulation of letters written by the apostles—Paul, Peter, James, and others. But, of course, the principal source of enlightenment was the action of the Holy Spirit upon the minds of the thoroughly consecrated, spirit-begotten members of the church. We can well imagine the enthusiasm that would be manifested by these newly converted Christians as the true meaning of the Scriptures was revealed to them. They were truly being released from the abyss of darkness and brought into the glory of his marvelous light.

With some this emersion into light and knowledge was difficult to handle. They began to believe that this all resulted from their own intellect, and as a result many strange and unscriptural ideas began to be introduced. These false teach-

ings were disruptive and non-productive with respect to the true edification of the church.

The Apostle Paul, at the beginning of this letter to the church at Corinth, states in 2:4, 5: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." Therefore idle words, speculations, man-devised theories, endless discussions about technicalities do not edify but subvert the hearer. This was not profitable in Paul's day, nor is it in ours.

The objective of the Lord with respect to the operation of the individual churches is outlined for us in Ephesians 4:11-15: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: . . . [that] speaking the truth in love, [we] may grow up into him in all things, which is the Head, even Christ."

In the Early Church the gift of speaking in different languages was bestowed for the purpose of assisting in the spread of the Gospel. There were no newspapers or other means of communication. The apostles were from one general locality. Without this special gift it would have been impossible for them to spread the Gospel in areas that did not speak their language. In Acts, the 2nd chapter, after the Holy Spirit came upon the apostles at Pentecost and they began to speak in tongues, the multitude who were outside came together "and were confounded, because that every man heard them speak in his own language." Because of the miraculous nature of the gift, it came to be looked upon as a sign, not to them that believe, but to them that believe not. (I Cor. 14:22) The Apostle Paul, in I Corinthians 13:8, indicates that speaking in tongues would cease, and we believe that, as soon as there was no longer a need, this miracle did cease, just as visions, healing, and other miraculous powers ceased when there was no longer a need for them as a sign.

And so the real edification of the church is accomplished by those whom the Lord has appointed to preach the truth—that is, the Gospel message—in love. □

God's Living Letters

MEMORY SELECTION: "Ye are our epistle written in our hearts, known and read of all men."—II Corinthians 3:2

SELECTED SCRIPTURE: II Corinthians 2:14; 3:6

THE King James translation of our memory text leaves much to be desired. The Revised Standard Version reads, "You yourselves are our letter of recommendation, written on **your** hearts, to be known and read by all men."

A considerable amount of opposition to the Apostle Paul's ministry developed among Jews who came from Jerusalem and taught that to be acceptable to God it was necessary to adhere to certain precepts of the Law. This, of course, was contrary to Paul's teaching, who taught that Christ was the end of the Law to those who believe. (Rom. 10:4) Because of this and other problems in the church, Paul's spiritual burdens were great, for a wave of distrust in relation to Paul himself had swept through the church. Some questioned his sincerity and the authority of his apostolic commission.

Because of the suspicion and doubt generated by the Judaizers, the classes were asking for letters of recommendation from other groups, or churches, before accepting the apostles as teachers. The context seems to indicate that they had also asked for such a letter from Paul.

The Apostle Paul's answer was, in effect, to call to their attention God's arrangement for the edification of the church through divinely appointed servants. In Ephesians 4:8,11,12 we read: "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The point of Paul's argument is that he has indisputable proof of the authenticity of his apostleship, because his ministry among the brethren at Corinth through the power of the Holy Spirit brought forth much fruit. If he had not been an accepted minister of God, this would not have been the case. The fruitage of the Christian graces manifested in their lives made them living epistles, attesting to God's approval of the Apostle Paul.

We, of course, should extend this lesson to our own lives, so that those with whom we have contact will recognize that we are different and that we manifest the Christian graces which result from our endeavors to pattern our lives after the Master.

One of the truly positive evidences that the Lord gives us that we are truly his is the enlightenment of mind that results from God's Holy Spirit. We are told, in II Corinthians 4:6, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ [or through the favor of Jesus Christ]." Then, in I Corinthians 2:12, the apostle tells us more specifically why our minds are enlightened,

saying: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."

This knowledge that results from an enlightened discernment of God's plans and purposes not only is a privilege but also carries with it responsibilities. We are admonished in Ephesians 5:8-13: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit [light] is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light."

The fruits of the light which become manifest as we endeavor to walk in the footsteps of Jesus are enumerated for us in Galatians 5:22-26 as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Those who manifest these qualities will surely be living epistles of God.

The Ministry of Reconciliation

MEMORY SELECTION: "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—II Corinthians 5:20

SELECTED SCRIPTURE: II Corinthians 5:14; 6:2

IN THE first Book of the Bible we are told of man's estrangement from God. When father Adam sinned he was condemned to death and permanent separation from God. This sentence was passed on to all of Adam's progeny. In Romans 5:18 we read, "Therefore as by the offense of one, judgment came upon all men to condemnation." It was, and is, God's purpose, in due time, to restore mankind to the condition of perfection that was enjoyed by Adam and Eve in the beginning. This will also involve the reconciliation of God and men. This theme of the restoration of mankind is the golden thread throughout the entire Bible.

Since all were condemned in Adam, it was necessary to provide a Redeemer for Adam alone. The balance of the text quoted above reads, "even so by the righteousness of One the free gift came upon all men unto justification of life." The 19th

verse of Romans 5 reads, "For as by one man's disobedience many [all] were made sinners, so by the obedience of One shall many [all] be made righteous."

It was Jesus, of course, who volunteered to come to earth and become a man and take Adam's place in death. To understand and appreciate fully this most loving and unselfish act we must understand the nature of Adam's sentence. God said: "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. 3:19) To Adam, his sentence meant everlasting extinction. To take Adam's place in death meant that Jesus, **as a man**, would go into everlasting oblivion. (John 6:51) But God begot him with the Holy Spirit at Jordan and began a new life in him, so that after being tried and tested during the three and one-half

years of his ministry, God raised him from death and exalted him to the divine nature, to have immortal life. (Heb. 5:7-9; 10:5-7; 2:9,16; Phil. 2:5-11; Mark 10:45; I John 2:2; Eph. 1:19-22) But the humanity of Jesus has gone into oblivion.

In reviewing these things in his mind, the Apostle Paul, in II Corinthians 5:14, states: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." That is, the magnitude of the love demonstrated by Jesus has a compelling influence on the conscience of those who understand. And in verse 15 he tells how this constraining influence finds expression: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." In other words, Paul is saying that the only expression of the conscience that is reasonable and satisfying to the heart is a full and unreserved consecration to serve the Lord. This means turning from the world and placing all our hopes, aims, and desires on heavenly things. And after we have done this, the apostle states (vs. 18), "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of recon-

ciliation." In other words, because we have taken this step of consecration, God reconciles us to himself by the blood of Jesus. And having thus justified us, he deals with us as sons. (Rom. 8:10-14; 5:6-11; Gal. 4:1-7) This is the special privilege of the church during the Gospel Age. But this privilege also has responsibilities.

Then follows one of the most remarkable statements in the Scriptures with respect to the responsibility of the footstep followers of Jesus (vs. 20): "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." The apostle is saying that since Christ's death and resurrection the church has been given the responsibility of preaching the Gospel of reconciliation, that is, of letting the world know that because of the sacrifice of Jesus they will have an opportunity for life, that they will be brought back from the grave, and that for the thousand years of the kingdom they will have the opportunity to gain perfection and therefore be reconciled to God. In II Corinthians 6:1 the apostle tells us that we are workers together with God to accomplish this purpose. May the Lord help us that we receive not this grace of God in vain. □

The Joy of Giving

MEMORY SELECTION: "Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."—II Corinthians 9:11

SELECTED SCRIPTURE: II Corinthians 9:6-15

HOSPITALITY and generosity toward the brethren are evidences of the operation of the Holy Spirit in the mind of the Christian. The Apostle Paul, in Romans 12:6-21, enumerates a long list of characteristics that we are to associate with the renewing of our minds referred to in verse 2. In verse 13 he includes "distributing to the necessity of saints; given to hospitality." Just as witnessing and service are outward expressions of love for the Heavenly Father and for his beneficent purposes toward all peoples—principles revealed in the divine plan of the ages—so generosity and hospitality are evidences of love for the brethren. And more than this, they evidence a knowledge of who our brethren are and why they are brethren. Our Lord, speaking of those who would be in harmony with him and God's laws in the kingdom, said, "Inasmuch as ye have done it unto one of the least of these my

brethren, ye have done it unto me." (Matt. 25:40) And in Proverbs 19:17 we read, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."

It is well to note, in Romans 12:13, to whom the hospitality and generosity are directed: "Distributing to the necessity of saints." In this particular instance it was the brethren in Jerusalem who were in need. A severe famine had prevailed in the vicinity of Jerusalem. This was not a commercial area and therefore was almost solely dependent upon agriculture for funds to purchase food that was imported. Also, and probably as important as the other factors, the brethren at Jerusalem were poorer as a class. They were looked down upon by the more prosperous in the society of that city because of their poverty, and of course the brethren were the target of considerable perse-

cution during this time. All these factors taken together made the matter of assistance a serious matter to the Apostle Paul, who was entrusted with the care of all the churches.

The church at Corinth, in the view of the Apostle Paul, was at this point well enough established in the truth to have a real heartfelt appreciation for their relationship to the Heavenly Father and, by this, to realize that their brethren in Jerusalem had the same hopes, ambitions, desires, and, of course, the same relationship with the Heavenly Father as they had.

Because of these things, the apostle felt free to press them for the gift. To emphasize his attitude he gave them a parable, saying, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." There is another proverb that is also to the point: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Prov. 11:24, 25) The evident lesson is that the Lord is pleased to see his people—the footstep followers of Jesus during the Gospel Age—cultivate large-

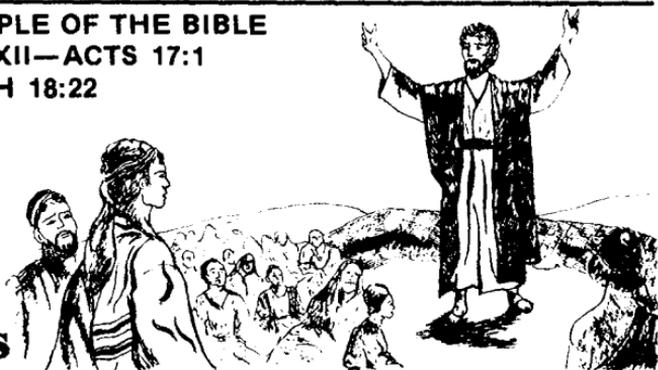
ness of heart and mind, and exercise generosity in proportion to their knowledge of him and the almost unfathomable generosity that he has directed toward us.

Our Lord has shown us how he measures our gifts. He esteems them, not according to the amount given, but according to the spirit which prompts the gift. When our Lord drew attention to the poor widow who cast two mites into the offering box, he declared that from his evaluation the poor widow had cast in a larger sum than any of the wealthy who had given merely out of their abundance. Their gift was really no sacrifice at all.

Our memory text turns our minds toward God's generosity toward us and reminds us of the greatest example on record of self-denial in the interest of others, that is, the gift of the Lord Jesus himself for the world. He was rich in possession of glory and honor, and yet for our sakes he became poor. He became a man, born of a woman, that he might redeem us; in order to do this he willingly suffered death on Calvary's cross, and because of his sacrifice we have become rich. Thanks be unto God for the unspeakable gift of his only begotten Son. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE
PART XXXII—ACTS 17:1
THROUGH 18:22



Paul's

Second Missionary Tour—Part 2

AFTER bidding farewell to the newly established ecclesia in Philippi, Paul and his traveling companions, Silas and Timothy, "passed through Amphipolis and Apollonia" and went to "Thessalonica, where was a synagogue of the Jews." (Acts 17:1) The pronouns "we" and "us" no longer appear in the record, so we assume that Luke, the historian, did not accompany the missionaries when they left Philippi.

Reaching Thessalonica, Paul went directly to the synagogue, "as his manner was," and "for three sabbath days reasoned with them out of the Scriptures." (vs. 2) His message was the same as that which he presented to the Jews in the other places he visited—that Jesus was the Messiah, and that the Scriptures had foretold his suffering, death, and resurrection. It was a full Gospel, for the death of Jesus provided redemption for the sin-cursed world; and in his resurrection he became the "firstfruits" of them that slept, implying that eventually all would be made alive in Christ. —1 Cor. 15:20-22

Some of the Jews in Thessalonica believed and "consorted with Paul and Silas." (vs. 4) The Greek word here translated

“consorted” means to “make common lot,” or to “associate.” These few Jews who accepted the Gospel were evidently wholehearted in it, and they associated with the brethren.

“Of the devout Greeks a great multitude believed,” and “of the chief women not a few.” (vs. 4) These “devout Greeks” and “chief women” may have previously accepted the Jewish faith, although the account does not so state. It is interesting to note, however, that they were “devout.” They were the serious-minded people who were seeking to know the way of the Lord more perfectly, and the Lord responded to their desire, for they found Him whom to know aright is life eternal.—John 17:3

But the same thing happened in Thessalonica that occurred in most other places visited by Paul. The unbelieving Jews, moved with jealousy, stirred up opposition. They “took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason [who it was thought was entertaining the missionaries], and sought to bring them out to the people.” (vs. 5) “And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come thither also; whom Jason hath received: and these all do contrary to the decrees of Caesar, saying there is another king, one Jesus.” —vss. 6,7

Here was a charge of treason similar to one that was brought against Jesus. The people of the city were “troubled,” but apparently they accepted the “security” provided by Jason and the other brethren, and they set Paul and Silas free. Then the brethren sent them away. Here they followed the instructions of Jesus in sending his apostles into the ministry, that when they were not received in one city they should move on to another place.

The Noble Bereans

Paul’s next stop was Berea, and here also he first “went into the synagogue of the Jews.” The record indicates that he

received more consideration than he did among the Jews of Thessalonica. We read: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so."—vss. 10, 11

There could be only one result of this searching the Scriptures with "readiness of mind," which was that "many of them believed." (vs. 12) We may assume that after they were convinced that Paul was telling them the truth they continued to search the Scriptures. This is an obligation which devolves upon every one who is sincerely seeking to know the Lord. It is a responsibility also which cannot be shirked without loss of spiritual stability by those who have found the Lord and have dedicated their lives to the doing of his will. In Berea also there were "honorable women which were Greeks, and of men, not a few" who believed.

Word soon reached Thessalonica that Paul and Silas were preaching Christ in Berea, and the envious Jews "came thither also, and stirred up the people." (vs. 13) The brethren in Berea had apparently heard of the mob that was raised against Paul in Thessalonica and, not wishing to see him subjected to a similar ordeal in Berea, hastened to send him away. This did not mean that they were fearful or in any way unfaithful to the Lord and to the truth. It was simply a case of dealing with a difficult situation as wisely as they could under the circumstances.

In Athens

Reasonable precaution was taken to help Paul elude his persecutors. When they sent him away, it was in the direction of the sea, but actually, the brethren who were conducting the apostle turned south and went overland to Athens. Arriving at Athens safe, and for a time safe from his enemies, Paul instructed his guides, when they returned to Berea, to inform Silas and Timothy to join him in Athens as quickly as possible.

So Paul now waited in Athens until his companions joined him. But the great apostle to the Gentiles could not be idle. "His spirit was stirred within him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him."—vss. 16, 17

Then "certain philosophers," as the Greeks were known to be, "encountered" Paul, and they took him to Mars' Hill, a sort of outdoor courtroom, reputed to be the court of highest authority in Athens. He was not put under arrest but was taken to Mars' Hill and invited to set forth his "new doctrine." "Thou bringest certain strange things to our ears," they said, and "we would know therefore what these things mean."—vss. 19, 20

Some of the philosophers who had heard Paul in the market place charged that he was a "setter forth of strange gods, because he preached unto them Jesus, and the resurrection." (vs. 18) These philosophers—even as most of the "wise" men throughout the ages—did not believe in the reality of death. To them, therefore, the doctrine of the resurrection of the dead would seem strange indeed, for how could there be a resurrection of the dead if no one were dead?

On Mars' Hill

Without question Paul welcomed this opportunity to present the truth to the intelligentsia of Athens. In doing so, he was at times diplomatic but in some instances very forthright. The King James translation of his opening remark is not clear. Paul did not say to the Athenians, "Ye are too superstitious," but rather, "I perceive that ye are very religious."—vs. 22, RSV

This was a compliment. Paul himself was very religious. He was so wholeheartedly devoted to the furthering of the Christian religion that he had given up every other interest in life. In his religious fervor he worshiped but the one God and

one Lord Jesus Christ, who had given his life for the sins of the world. In Paul's mind there was nothing wrong with being very religious. His mission in life was to preach the true religion—the truth concerning the true and living God.

The error of the Athenians was in worshiping a multiplicity of gods, none of them real. Paul was vividly reminded of this as he stood on Mars' Hill. Facing the area where the audience sat, Paul could see just below him to his left the great array of idols, each one ascribed to a different god. He had probably passed even nearer to these idols as he walked along the road leading to the hill.

Towering above the apostle to his right was a large and beautiful temple—remains of which are still there. Here the false gods of the Greeks were worshiped. Yes, the Athenians were "very religious." Although they knew the names of many gods and had set up idols to represent them, they thought it possible that there might be one which they did not know, so they had built and dedicated an altar to him—the "unknown god."

Paul took advantage of this situation, explaining that he was there to acquaint them with the "unknown god" whom they ignorantly worshiped. This was a wise approach, well calculated to gain the attention of his audience, at least temporarily. Then Paul began to tell them some of the truths concerning the God who was unknown to them. He was the great Creator, the apostle explained, the God who "made the world and all things therein." As he had created the whole universe, it belongs to him and is his domain; therefore he "dwelleth not in temples made with hands."—vss. 24, 25

In making this statement we can imagine Paul glancing up toward the Acropolis, the great heathen temple above him, perhaps even pointing to it, with the implication that the true and living God of the universe could not be expected to dwell in such a place. Perhaps this was not too diplomatic, but it would certainly help the sincere among the Athenians to realize that their conception of deity was very limited.

Paul continued: "Neither is [God] worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things: and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

To a large extent the gods of the heathen are visualized as being quite demanding. They have to be continually appeased by gifts or otherwise. But Paul told these "men of Athens" that the true and living God, who by their own confession was unknown to them, was quite the opposite. He did not need anything, since he "giveth to all life, and breath, and all things."

Paul encouraged his audience to "seek the Lord," assuring them that he was not far away, for, after all, in him "we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (vs. 28) Agreeing with this quotation from one of the Greek poets, Paul continued, reasoning that since we are the offspring of the true God "we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (vs. 29) Even if they were not convinced by Paul's eloquence, the "men of Athens" could not refute this logic.

Ignorance Overlooked

Continuing his sermon, Paul referred to the past ignorance of humanity concerning the true God and said, "The times of this ignorance God winked at." The Greek word here translated "winked at" means to overlook and is so rendered in the Revised Version. Yes, God overlooks the ignorance of the people concerning him, holding them responsible only when they refuse, willfully, to be enlightened and to obey the light of truth.

Human reasoning has often reached the conclusion that those who die in ignorance of God and of Christ will not be

held accountable. It has been suggested that people will be saved in their ignorance. But this is poor logic. If it were true, then it would be a mistake to preach the Gospel at all. Instead, it would be best to allow everyone to remain ignorant of God, and thus all would be saved.

But Paul did not reach any such conclusion. He knew the plan of God. He knew that in the divine plan a future time of enlightenment had been provided. He refers to it as the judgment day. While God overlooked the past ignorance of the people, now he "commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised Him from the dead."—vss. 30, 31

The "because" in this argument is related to two things: (1) God overlooks ignorance "because" there is a future judgment day, and (2) the command to repent is also "because" that future day of judgment has been appointed in the divine plan.

The Scriptures bear out this reasoning. The judgment day is to be a time of enlightenment. The Prophet Isaiah wrote that when the Lord's judgments are in the earth the people will "learn righteousness." (Isa. 26:9) This enlightenment of the people during the judgment day is symbolized in Revelation 20:12 as the opening of "books." The judgment day is a thousand years in length, and during that thousand years all who have died without enjoying a knowledge of the true God will be awakened from death and enlightened. Upon the basis of their obedience or disobedience to the enlightenment, they will be judged worthy or unworthy of everlasting life.

With the exception of the Jewish nation, which enjoyed God's special blessing, practically all mankind prior to Jesus' first advent were in ignorance of God. But, beginning with the Gospel Age in God's plan, a change took place. Paul said that "now [God] commandeth all men everywhere to

repent." Jesus had explained to his disciples that "repentance and remission of sins should be preached in his name among all nations." (Luke 24:47) In other words, the "command" to repentance was not to be limited to the Jewish nation, as it had been in the ministry of John the Baptist, but was to be proclaimed among all nations.

However, this by no means implies that every individual in all nations has intelligently heard the command to repent. It simply implies that it had been God's will for the Gospel to be preached everywhere throughout the earth, regardless of nationality or race. The matter of how many, as individuals, have actually heard the message, and their degree of understanding and responsibility, are questions which can be determined only by the Lord.

The Scriptures do set forth certain principles which will help us to reach fairly accurate conclusions. For example, the Scriptures inform us that it is only through the enlightening influence of the Holy Spirit that one can really know the mind and will of the Lord to a degree that makes him wholly responsible. Hebrews 6:4-6 sets forth this thought very clearly. We conclude that only those described in this passage of Scripture are wholly responsible before the Lord and will have no future opportunity to attain salvation.

But all others, even those who have heard the Gospel preached, are not now on trial for life, although any partial degree of understanding they have obtained makes them proportionately responsible before the Lord. John the Baptist preached repentance to the Jewish nation. So did Jesus and the apostles, but very few repented. Yet, Paul wrote that "all Israel shall be saved," referring to the future time of resurrection and judgment.

Addressing a church conference at Jerusalem, the Apostle James, speaking also of the future, when the work of this Gospel Age will be complete, asserted that "all the Gentiles" upon whom the Lord's name has been called—those to whom the witness has been given, many of whom having made

some profession of belief—will then be given an opportunity to “seek after the Lord.”—Acts 15:14-18

How thankful we should be that all the people, of every age, who have been ignorant of God, as well as those who have been only partially enlightened, are to be wholly enlightened in the judgment day by that “true light” that in God’s due time will enlighten every person who has, or will, come into the world! No one will be saved because of ignorance, but all will receive a knowledge of the truth and, upon the basis of that knowledge, be given an opportunity to accept Christ, obey the laws of his kingdom, and live forever.—John 1:9; Tim. 2:3-6

Paul said to the “men of Athens” that God has given assurance of this future day of enlightenment and judgment by raising Jesus Christ from the dead. This proves that divine power can raise the dead. This affords hope, because the ignorant will have to be awakened from the sleep of death before they can be enlightened concerning God. Yes, Christ became the “firstfruits of them that slept” in death.—Cor. 15:20

“Some Mocked”

Apparently Paul held the attention of his audience fairly well as he told the Athenians about the “unknown” God, but it was different when he mentioned the resurrection of the dead. This was too much for them. We read, “When they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter.”—vs. 32

The resurrection is a difficult doctrine for people to believe. Satan’s lie to mother Eve, “Ye shall not surely die,” (Gen. 3:4) has led to the assumption by many that there is no death. And apparently it is easier to believe that the dead are more alive than the living than it is to accept the fact of death and believe that the Creator will restore life to those who have died.

We may not know why this is, except that it is a further delusion which has been foisted upon mankind by the Devil.

But this unwillingness to believe in the reality of the resurrection is just as prevalent in the world now as it was when Paul preached to the Athenians. Try to tell anyone today about the "times of restitution of all things," and the usual response, spoken directly or implied, is one of doubt.

However, not all who heard Paul's sermon on Mars' Hill were doubters, for we read that "certain men clave unto him, and believed." (vs. 34) Among the believers was "Dionysius the Areopagite, and a woman named Damaris, and others with them." An "Areopagite" was a member of the court which held its sessions on Mars' Hill. It was known as the "court of the Areopagites." "Areopagus" was another name for Mars' Hill. It is interesting to realize that one of the members of this court became a believer. This must have encouraged Paul, despite the fact that others in the audience mocked him. The Lord always gives his people the encouragement they need when they continue faithful in his service.

On to Corinth

Seemingly Paul did not remain in Athens until Silas and Timothy joined him. Instead, after preaching his sermon on Mars' Hill, he went on to Corinth. Arriving in Corinth, he "found a certain Jew named Aquila," and "his wife Priscilla." This couple had been forced to leave Rome because of a command by Claudius that all Jews should leave the city. Aquila and Priscilla were tentmakers by trade. Since Paul also had learned this trade and at times worked at it to supply his material needs, he found it to his advantage to work together with them.

It is not certain just when this couple became Christians. It could well have been during Paul's stay with them. In any case, they became very active in the service of the truth and the brethren. Later the way must have opened for them to return to Rome, for in his letter to the church at Rome he sent his special greetings to these, referring to them as "helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the

churches of the Gentiles.” “Likewise,” Paul also wrote, “greet the church that is in their house.” (Rom. 16:3-5) From this it is evident that Aquila and Priscilla had made their home in Rome available as a meeting place for the brethren. Surely Paul’s first contact with this faithful brother and sister when he met them in Corinth bore much fruit to the glory of God.

Silas and Timothy rejoined Paul in Corinth, and that gave him needed courage, and he “testified to the Jews that Jesus was Christ.” Even before this he had “reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.” (Acts 18:4,5) Most of those to whom he testified rejected the message, even as in other places; so Paul “shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.”—vs. 6

But Paul remained for the time in Corinth. In fact, he took lodgings in the house of one named Justus, who lived next door to the synagogue. We read that Justus “worshiped God,” and it is generally assumed that he was, or became, a Christian. The Revised Version translation gives his name as Titus Justus, and some scholars believe that he was the Titus to whom Paul later addressed one of his pastoral epistles.

It was probably ordained of the Lord for Paul to be lodged next door to the synagogue, for “Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.” Apparently Paul had not planned to remain in Corinth for an extended visit, for the Lord appeared to him in a vision, revealing to the apostle that he should remain, giving the explanation, “I have much people in this city.” In obedience to this revelation, Paul continued in Corinth for “a year and six months, teaching the Word of God among them.”—vss. 8-11

Meanwhile, the unbelieving Jews of the territory endeavored to make trouble for Paul. They appealed to

Gallio, who was "the deputy of Achaia," and had Paul brought before his judgment seat. Discovering that the Jews had nothing against Paul except that which pertained to their different religious viewpoints, Gallio refused to hear the charges further and dismissed Paul. Then the Greek citizens retaliated by seizing the chief ruler of the synagogue, Sosthenes, who evidently had replaced Crispus, who had become a Christian, "and beat him before the judgment seat."—vss. 12-17

Paul remained in Corinth for "a good while" after this but finally sailed to Syria. He was now on his way back to Antioch, from whence he started on this missionary journey. Little information is given concerning his further activities on this journey except that he stopped in Ephesus.

From Ephesus Paul went to Caesarea. He was requested to remain longer in Ephesus, but he declined, explaining that he would return again, "if God will." (vs. 21) Verse 22 reads, "When he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch." The expression, "gone up," seems to refer to his "going up" into the city proper, for it was there he "saluted the church."

While the record does not so state, we may assume that he reported to the Antioch church the many blessings the Lord had showered upon him on the journey. The record does state that Paul spent some time in Antioch before embarking on his next and third missionary journey, a journey which did not bring him back to Antioch.

"Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all [his] might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Colossians 1:10-12

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Saginaw WSGW 790 7:45 a.m.

MINNESOTA

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

MISSISSIPPI

Biloxi WLOX 1490 6:30 a.m.

MISSOURI

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

MONTANA

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

NEW JERSEY

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

NEW MEXICO

Albuquerque KABQ 1350 9:30 a.m.

NEW YORK

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

NORTH CAROLINA

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

OHIO

Columbus WTVN 610 6:00 a.m.
Dayton WAVI 10:45 p.m.
Toledo WGOR 1520 9:30 a.m.
Zanesville WHIZ 1240 6:40 a.m.

OKLAHOMA

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

OREGON

Portland KYXI 1330 9:30 a.m.

PENNSYLVANIA

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

PUERTO RICO

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

SOUTH CAROLINA

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

Radio Broadcast Schedule

SOUTH DAKOTA				BRITISH WEST INDIES			
Sioux Falls	KELO	1320	7:45 a.m.	Grand Cayman		Radio Cayman	
TENNESSEE							11:15 a.m.
Knoxville	WKVQ	1490	1:00 p.m.	CEYLON			
Memphis	WMQM	1480	1:00 p.m.	Radio Sri Lanka (Sat.) 9:45 p.m.			
TEXAS				NEW ZEALAND			
Fort Worth	KJIM	870	6:45 a.m.	Auckland	1XI		10:45 p.m.
Houston	KODA-FM	99.1	9:15 a.m.	Dunedin (Sat.)	4XD		6:45 p.m.
Pleasanton	KBOP	1380	7:45 a.m.	Whakatane	1XX		9:00 p.m.
UTAH				NIGERIA			
Salt Lake City	KWHO		9:00 a.m.	Ondo State (Wed.)	OSBC		2245
VIRGINIA				PANAMA			
Alexandria	WXRA-FM	105.9	7:35 a.m.	Panama City	HOQ	1250	10:30 a.m.
Richmond	WGGM		7:45 a.m.	PHILIPPINES			
Roanoke	WJLM-FM	93.5	9:45 a.m.	Manila (Sat.) DWXX 9:15 p.m.			
WASHINGTON				SOUTH AFRICA			
Clarkston	KCLK		10:00 a.m.	Joubert Park	SWAZI Music Radio		
Seattle	KMPS	1300	10:00 a.m.	(Wed.)			11:30 a.m.
Spokane	KICN-FM	99	3:00 a.m.	TONGA			
Spokane	KUDY	1280	9:45 a.m.	Nuku 'Alofa (Sat.) 5:30 p.m.			
Tacoma	KMO	1360	9:45 a.m.	VIRGIN ISLANDS			
Yakima	KUTI	980	7:15 a.m.	St. Croix	WSTX	970	9:00 a.m.
WISCONSIN				GERMANY			
Milwaukee	WZUU		8:00 a.m.	Radio Luxembourg (Wed.) 2230			
Neillsville	WCCN	1370	9:15 a.m.	(German Language)			
WYOMING				SPANISH RADIO BROADCASTS			
Cheyenne	KSHY	1370	9:00 a.m.	ARIZONA			
Sheridan	KWYO	1410	12:00 noon	Nogales	XEHF		9:00 a.m.
CANADA				CALIFORNIA			
Edmonton, Alta.	CJOI		12:45 p.m.	Fresno	KXEX	1550	10:45 a.m.
Lethbridge, Alta.	CJOC		7:15 a.m.	Los Angeles	XEGM		7:45 a.m.
Vancouver, B.C.	CJJC	800	9:45 a.m.	San Jose	KAZA	1290	8:45 a.m.
Winnipeg, Man.	CKJS		9:00 a.m.	FLORIDA			
Corner Brook, Nfld.				Coral Gables	WRHC		8:45 a.m.
	CFCB	570	10:30 a.m.	ILLINOIS			
Deer Lake, Nfld.	CFDL-FM			Chicago	WOJO		9:45 a.m.
Port au Choix, Nfld.	CFNW		10:30 a.m.	TEXAS			
Port aux Basques, Nfld.				Lubbock	KWGO		8:30 a.m.
	CFGN	910	10:30 a.m.	San Antonio	KUKA	1250	8:45 a.m.
St. Andrews, Nfld.	CFCV-FM			MEXICO			
St. Anthony, Nfld.	CFNN-FM			Mazatlan	XEACE		9:00 a.m.
Stephenville, Nfld.	CFSX			Nogales	XEHF		9:00 a.m.
Oshawa, Ont.	CKLB	1350	7:15 a.m.	PORTUGAL			
St. Thomas, Ont.				Oporto		Radio Miramar	
	CHLO	1570	10:45 a.m.	782 k.c.			10:15 p.m.
Montreal, P.Q.	CFMB		5:15 p.m.	URUGUAY			
Prince Albert, Sask.				Montevideo		Radio El Espectador	
	CKBI	900	9:15 a.m.	810 k.c.		(Sat.)	1:30 p.m.
Regina, Sask.	CKRM		7:45 a.m.				
Yorkton, Sask.	CJGX	940	10:00 a.m.				
AUSTRALIA							
Geelong	3GL		10:00 a.m.				

RADIO SCHEDULE

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

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

MODERN AND RHR REGULAR TELEVISION BROADCASTS

ALABAMA			MARYLAND	
Florence	WOWL	CATV 3	Hagerstown	WHAG
Huntsville	CATV		MASSACHUSETTS	
Mobile	KATV		Needham-Boston	WCVB
Montgomery	WKAB		MICHIGAN	
Selma	WSLA		Detroit	WGPR
Tuscaloosa	WCFT		MISSISSIPPI	
ALASKA			Greenwood	WABG
Anchorage	KIMO	KTVA	MISSOURI	
CALIFORNIA			St. Joseph	CATV
Los Angeles	KHOF		NEBRASKA	
	KTTV	Channel 11	Lincoln	CATV
San Jose	KNTV	CATV	NEW JERSEY	
FLORIDA			Pt. Pleasant	CATV
Ft. Myers	WBBH	CATV	NEW MEXICO	
Miami	WKID		Roswell	KSWs
St. Petersburg	WLCY		NEW YORK	
GEORGIA			Binghamton	WICZ
Savannah	WJCL	WTOC	Horsehead	CATV
ILLINOIS			N. Syracuse	CATV
Moline	WQAD		NORTH CAROLINA	
Quincy	KHQA		Hickory	WHKY
INDIANA			New Bern	WCTI-A
Anderson		Cablevision Corp.	OHIO	
Ft. Wayne	WFFT		Cincinnati	WKRC
Terre Haute	WTHI	WTWO	Dayton	WCPO-TV Channel 9
KANSAS			Lancaster	WHIO
Copeland	KUPK		Marietta	CATV
Ensign	KGLD		Pataskala	CATV
Oberlin	KOMC		Zanesville	CATV
KENTUCKY				WHIZ
Madisonville	CATV		OKLAHOMA	
LOUISIANA			Tulsa	KTUL CATV
Alexandria	CATV		PENNSYLVANIA	
Shreveport	KTAL		Ephrata	KATV
W. Monroe	KLAA		Johnstown	CATV
MAINE			Palmerton	Blue Ridge CATV
Portland	WGAN	WMTW	Philadelphia	WPVI

Television Schedule

SOUTH CAROLINA			Tyler	KLTV
Anderson	WAIM-TV	Channel 40	UTAH	
Columbia	WRLK		Salt Lake City	KUTV
Mt. Pleasant	WCIV-TV		WEST VIRGINIA	
N. Charleston	CATV		Charleston	WCHS CATV
SOUTH DAKOTA			Logan	WVCC-TV
Rapid City	KOTA		Morgantown	CATV
TENNESSEE			Parkersburg	WTAP
Chattanooga	WTVC	WDEF	WISCONSIN	
TEXAS			Madisonville	CATV
Austin	KTVV		CANADA	
Houston	KTRK		Sault Ste. Marie, Ont.	CATV
Lubbock	KCBD		Toronto, Ont.	CATV
Lufkin	KTRE		WEST INDIES	
Plainview	CATV		St. Kitts	ZIZ-TV Channel 5

MODERN CABLE NETWORK BROADCASTS

Our film, in videocassettes, will be sent to the cable systems listed below to be shown during the week indicated.

Lanett, AL	7	Des Moines, IA	14
El Cajon, CA	21	Spencer, IA	28
Lake Elsinore, CA	28	Kansas City, KS	
Oxnard, CA		Overland Park, KS	
Salinas, CA		Madisonville, KY	7
Walnut Creek, CA	7	Baton Rouge, LA	
Colorado Springs, CO	21	Augusta, ME	
Danbury, CT		Westbrook, ME	28
Plainville, CT	14	Cambridge, MD	
Newark, DE	21	Ellicott City, MD	
Ft. Myers, FL	28	Holyoke, MA	21
Ft. Walton Beach, FL		Leominster, MA	7
Gainesville, FL		New Bedford, MA	
Melbourne, FL		Revere, MA	14
Naples, FL	14	Westfield, MA	28
Orlando, FL	7	Ann Arbor, MI	7
Decatur, GA	14	Grand Rapids, MI	28
Rome, GA		Wyoming, MI	14
Decatur, IL	7	Hibbing, MN	14
Kankakee, IL	7	Mankato, MN	
Peoria, IL	14	New Ulm, MN	14
Rantoul, IL		Hattiesburg, MS	
Romeoville, IL		Joplin, MO	
Springfield, IL	7	Ste. Genevieve, MO	
Bloomington, IN		Lincoln, NB	21
Kokomo, IN		Eatontown, NJ	
Lawrenceburg, IN		Albany, NY	21
Mishawaka, IN		Central Islip, NY	7
New Haven, IN		Greenlawn, NY	21

Horsehead, NY	21	Kingsport, TN	21
Johnstown, NY		Knoxville, TN	28
New York, NY	14	El Paso, TX	
Schenectady, NY	21	Greenville, TX	
Garner, NC	28	Plainview, TX	
Columbus, OH		Lexington, VA	
Columbus, OH	28	Roanoke, VA	
Marietta, OH		Bellevue, WA	
Norman, OK		Tacoma, WA	
Tulsa, OK	21	Buckhannon, WV	
Woodward, OK	7	Charleston, WV	
Eugene, OR		Huntington, WV	21
Butler, PA		Kenova, WV	
Ephrata, PA		Logan, WV	28
Grove City, PA		Milton, WV	28
Indiana, PA	14	Pt. Pleasant, WV	
Meadville, PA		St. Albans, WV	
New Kensington, PA	7	Appleton, WI	
Palmerton, PA		Madison, WI	
Reading, PA	21	Racine, WI	

Satellite Transmission Schedule

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

Month of May:

May 5, Sat. 10:00 A.M., Eastern Time

May 19, Sat. 7:00 A.M., Eastern Time

We do not at this time have a listing of the cable systems carrying this program. We suggest that you tune in your local cable station on the date and at the time listed. Your station may be one that carries the program.

As the satellite program gets underway, we will have a listing of participating stations.

Because Thy lovingkindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live: I will lift up my hands in Thy name. My soul shall be satisfied with marrow and fatness; and my mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches.—Psalm 63:3-6

Christian Life and Doctrine

“Born Again”

DURING the past ten years there has been a trend among many more American churches toward a concept called Evangelical Christianity. Although its substance and style vary according to geographical region, church denomination, and theological tradition, the various church groups involved are united by a subjective experience which they describe as being “born again.”

Much national attention has been focused on the Evangelicals since Jimmy Carter became president, because he is a “born-again” Christian. When he was an active member of the Plains Baptist Church, he was the best known Baptist deacon in America. Even now, almost every day some mention is made in the news media of the President’s (or his family’s) religious association.

The attention accorded this movement caused George Gallup, Jr. to conduct a survey, which supplied interesting statistics. His survey told the nation that half of all Protestants and a third of all adult Americans say that they have been “born again.” This adds up to nearly fifty million Americans who claim to have experienced a turning point in their lives by making a personal commitment to Jesus. Other statistics developed by Gallup show that 46% of the Protestants and 31% of the Catholics believe that the Bible is to be taken literally. Also, 58% of the Protestants and 38% of the Catholics have tried to convert others to Christ through “witnessing.”

Evangelicals can be found in every part of the country and in virtually every Protestant denomination. They are particularly strong among Southern and Northern Baptists, among the Wesleyan, Holiness, and Methodist congregations, the Missouri Synod of the Lutherans, and Calvinists. They are in lesser numbers among other Protestant groups and Catholics.

But despite the Evangelicals' new-found strength, there have been a number of serious divisions among their ranks. They continue to be sharply divided over fundamental religious issues, such as: the infallibility of Scriptures, how the church should relate to public affairs, and what they think the Gospel requires of them as born-again Christians. The only cohesive force lies in the common bond of being known as "born-again" Christians. How strong is that bond?

These Evangelical church groups will remain together as long as they agree on the interpretation of basic scriptures dealing with the matter of being born again. Therefore, the important questions to ask are: "What does the Bible say about being 'born again'?" "To what people does the experience apply?" "What is the scriptural basis for the 'born-again' concept?" The answers to these questions are more important than the answer to the question asked by many sincere people, "Have you been born again?"

The Scriptures that form the basis for the concept of being "born again" are found in the third chapter of John, where the expression "born again" occurs for the first time, in words spoken to Nicodemus. Nicodemus was a Pharisee and a ruler (teacher) in Israel and a member of the Sanhedrin. He came to Jesus by night, and it is reasonable to suppose that he wished not to be seen by others of his sect and position. This was because of the tremendous opposition to Jesus by the rulers of Israel, and especially by those who were Pharisees. Apparently Nicodemus was partially convinced that Jesus was the Messiah, but he wanted to be absolutely sure. Hence he came to learn whether the reports he had

heard were true. He also wished to talk to this wonderful man, without jeopardizing his position with the rulers of Israel.

The account of this visit reads as follows: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?"—John 3:1-12

An understanding of the expression "born again" rests on the basic Greek word **gennao** from which "born" is translated. It has often been said that the Greeks had a word for everything. The saying does not hold true in this case. The Greeks have only one word for "born" and "begotten," whereas in English (and other languages) we have two distinct but related words. **Gennao** can be translated as either born or begotten. Throughout all the New Testament, this Greek word **gennao** is found translated both ways: born and

begotten. How do we know which is correct? We are clearly dependent upon the context for guidance. The Greeks made no distinction. To the Greeks the process of procreation was described by a single word **gennao**, and that word literally means to procreate. Since the father's part in procreation is to beget and the mother's part is to give birth, one has to know from the context whether the father or the mother is directly involved before one can tell whether **gennao** should be translated born or begotten.

In the New Testament **gennao** has been translated 49 times as beget or begotten and 39 times as born. In some of the cases where born was used, it would have been more appropriate to translate **gennao** as begotten because of the context. There is an example which illustrates the inconsistency that can occur because of the failure to analyze the context properly. This example is in I John 5:18: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." In this text the word **gennao** occurs twice, and even though applying to our Heavenly Father on both occasions, it is translated born in one case and begotten in another. One would expect that for the sake of consistency, the same word would have been used. The Diaglott translates **gennao** both times in this text as begotten.

There are instances where there is no problem in translating **gennao**. This was especially true when the genealogy of Jesus was given in Matthew 1:1-16. In tracing the genealogy of our Lord, the account reads, "Abraham begat Isaac, Isaac begat Jacob," and on. It would not have been correct to say that Isaac was born of Abraham. However, if Sarah had been mentioned, this same Greek word could have been used and translated born. This type of situation occurs later in this genealogy, in Matthew 1:16, where, in terminating the genealogical record, the Scriptures say, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." None of the various

translators seem to have difficulty in selecting the proper word for translating the **gennao** where earthly beings are the parents. But it is readily apparent that much confusion occurs when God is involved. Rules concerning the translation of **gennao** as it applies to procreation seem to be forgotten.

When Nicodemus came to Jesus, it was evident that he wanted to be assured that Jesus was the Messiah. His opening reference to the miracles performed by Jesus either implied that he was interested in the kingdom of God or else he may have asked directly about the kingdom. Jesus answered him by making reference to God's kingdom. Every faithful Israelite of that time was waiting for the coming of Messiah and the establishment of the kingdom of Israel on earth. So was Nicodemus. Yet the answer which Jesus gave, although telling of God's kingdom, was puzzling to Nicodemus.

Jesus knew of God's plan and that it involved more than the establishment of the kingdom. The principal work of the Gospel Age which had just begun was the development of a class (followers of Jesus) who would be born on the spirit plane. This development was a primary work, whereas the establishment of an earthly kingdom involving Israel was secondary. In trying to help Nicodemus understand that the main purpose of his ministry was the selection and development of this class, Jesus used the natural procreative process as an illustration. God, the Father (father means "life-giver"), would give a new life with great powers to this class; they would be born as spirit beings.

The King James version of this third chapter of John (verses 3 and 7) uses the expression born again. Other reliable translations (such as Diaglott, Rotherham, Moffatt, American Revised, etc.) use "born from above." The emphasis is definitely that the begetting is from heaven and the birth is in heaven. Although it means being born again (a second time), it does not pertain to another earthly experience. Nicodemus asked how a person might be born

when old. Was he to enter again into his mother's womb? The answer, of course, was no. Jesus was speaking of a spirit birth and said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:6) Jesus also called Nicodemus' attention to another illustration. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5

Jesus' association of water with spirit begetting and spirit birth may have caused Nicodemus to think of the work which was being done by John the Baptist and his disciples and also by Jesus and his disciples. The people of Israel were being baptized by John for the remission of sins and were being reinstated into covenant relationship with God. There was more to the meaning of the baptism of Jesus and his followers. Jesus had indicated by water immersion a willingness to suffer and die as a sin offering and to be raised in newness of life (having been begotten by God's Holy Spirit). Hence, if faithful, he would be born again on a spirit plane; and he was, upon his resurrection. But there is a further significance to the water. Water is also a symbol of truth. Our begetting is described by the Apostle James as a begetting with the Word of truth. "Of His own will begat He us with the Word of truth, that we should be a kind of firstfruits of His creatures." (James 1:18) Note the reference to "firstfruits" in this text. It should be compared with I Corinthians 15:23, where the resurrection is described as occurring first with "Christ the firstfruits." "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

This same association of water and begetting by God's Holy Spirit is made by the Apostle Paul in Titus 3:3-5: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared,

not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." This text explains that our regeneration (or the renewing of our minds through the begetting of the Holy Spirit) is accomplished by the operation of the truth, God's Word, in our lives. In other words, we are justified, and this makes possible the begetting of the Holy Spirit.

The purpose of the washing with the Word and the begetting of the Holy Spirit is that those experiencing these events might eventually be born on a spirit plane as spirit beings. They will become invisible rulers with Jesus in God's kingdom and will help the people on earth to attain to life. Those on the earth in God's kingdom will need much help, and God has arranged to supply it through The Christ. The Church as part of The Christ will be priests and kings and will reign a thousand years. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. 20:6

Jesus also used the illustration of the wind to convey to Nicodemus the nature of spirit beings, saying: "Marvel not that I said unto thee, Ye must be born again (born from above). The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (John 3:7, 8) As the wind is invisible, so also will those born on the spirit plane be invisible beings. But Nicodemus could not understand what Jesus was saying and replied, "How can these things be?" (John 3:9) Then Jesus answered: "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven,

even the Son of man [‘which is in heaven’ is spurious].’—
John 3:10-13

Nicodemus, who was a teacher in Israel, confessed that he lacked an understanding of these words of Jesus. We might paraphrase our Lord’s reply as follows: ‘‘If I told you of these things using an earthly illustration and you do not understand and believe, how will you believe if I tell you of heavenly things. And yet I am the only one who can tell you of heavenly things, because I am the only one on earth who has been in heaven before. No other man has ever gone there. I was there before I came to earth.’’ Nicodemus was not comprehending the testimony of Jesus even though Jesus was aiming to make it easier to understand by using an earthly illustration. But then none of the Lord’s disciples at that time understood, nor would they be able to understand until the Holy Spirit would beget them to an enlightenment concerning God’s plan. This has been true of all who have been drawn by God.

When God draws unto Jesus those he desires to be in his family, he then begets them by his Holy Spirit. This begetting is to a new nature and to a heavenly hope. These do not become spirit beings immediately but, instead, have entered a state of development. So also in the earthly illustration of procreation: the father gives life by starting the new life in embryo form; the mother nurtures and develops the embryo until finally it is born of her. The Christian as a new creation begins to understand spiritual things which the natural man cannot understand. (I Cor. 2:12, 13) But he cannot be born on the spirit plane until the body of flesh dies and the trial period of development has been completed (corresponding to the development of the embryo in the natural picture). The resurrection of the new creation as a powerful spirit being is the birth on a spiritual plane.

It has been emphasized that the Greek word **gennao** must be associated with either father or mother to be translated as begotten or born. We know that God, the Father, begets this

class with the Holy Spirit. Who then is the mother that gives birth to this class of spiritual beings? We are not left in darkness concerning our mother in this illustration. The Apostle Paul uses an allegory in Galatians, the 4th chapter, to explain this to us. Abraham, Sarah and Hagar, Isaac and Ishmael are used as illustrations. In the allegory, Abraham represents God, the Father. Sarah, as his wife, represents the original promise and covenant (called the Grace Covenant). For centuries there were no children by this covenant. So also Sarah was barren and had no child. When Hagar was given to Abraham as a wife, she pictured the Law Covenant. Ishmael pictured natural Israel, developed under the Law Covenant. Finally, Isaac, the seed of promise was born, picturing The Christ developed under the Grace Covenant. (Gal. 3:16,29) The Apostle Paul made a comparison of Hagar to Mt. Sinai (symbolic of the Law Covenant) and of Sarah to Jerusalem (symbolic of the Grace Covenant), saying in Galatians 4:26, "But Jerusalem which is above is free, which is the mother of us all." "Jerusalem which is above" pertains to the heavenly promise and the development of a heavenly class. The Apostle Paul in support of this point cites an Old Testament prophecy from Isaiah 54:1: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord."

In the 5th verse of this prophecy, it is plainly stated that God is the Husband of this barren woman, who finally has many children. "For thy Maker is thine Husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." (Isa. 54:5) This prophecy tells of much rejoicing because of the many children which are born through the promise of God. So also there will be much rejoicing when the last member of The Christ faithfully fulfills the covenant of sacrifice, and then the wonderful task of blessing all the families of the earth begins.

Christian Life and Doctrine

The Christ Life

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.”—Galatians 2:20

DO WE often reflect on the circumstances that brought us to the point of consecrating our lives to the Lord, and on the vast change that has taken place in us since first we believed? I am sure that we who are striving to walk in the steps of Jesus were drawn to the Lord in the first place by an appreciation of the fact that Christ died for our sins. We came to know that this was necessary if we were ever to come into God's favor. Through the power of the Holy Spirit operating on our minds, we began to know and appreciate the fact that Adam was created perfect, that he had sinned willfully, and that therefore the sentence of death was pronounced upon him. We saw for the first time that this meant Adam's extinction. We saw, also, that this sentence applied not only to Adam but to all his offspring, even to us.

How wonderful was the knowledge of the philosophy of the ransom: that since all were condemned in Adam, even so, because the perfect man Christ Jesus took Adam's place in death, the condemnation was lifted from Adam and all his offspring. Then came the full realization that salvation was not just for us but for every human being that has ever drawn the breath of life and that this was to be accomplished by **restitution**—a restoration of mankind to perfection, to have communion with and be reestablished in the favor of God.

This is the truth. And this great truth is guaranteed by Christ's death, as the ransom price.

It was after we realized this that the hope of being a part of the church became a **real** hope, with the real responsibility and opportunity of bringing blessings to all the families of the earth. Let us be assured of this, that it is **restitution** that makes the truth **the truth**. Without it we would have nothing. This beautiful gem of truth is held out before us just as it was held out before our Forerunner, Jesus, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) We must never lose sight of this lofty and holy purpose of God, for it is really his eternal purpose, formed from the beginning, to have this earth filled with perfect human beings who will love God supremely and their neighbors as themselves.

It is through the kingdom that this eternal purpose is to be realized. (Eph. 3:10, 11, Diaglott) And we were included in the structure of the original design and purpose, as instruments to help bring God's objective to fruition. The Apostle Paul expresses the matter thus: "We then, as workers together with him, beseech you also that ye receive not the grace [favor] of God in vain."—II Cor. 6:1

It is because of our appreciation of the wonderful provision of restitution in God's plans and arrangements, and especially that we have been invited to share in this greatest of all creative works, that we are moved to endeavor to live the Christ life; that is, with Christ as our pattern, we endeavor to walk in his footsteps, experiencing the things that he experienced in order to be conformed to his image. We read in Romans 8:29: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren."

The experiences we encounter in our Christian walk have a very definite purpose in the Christ life as expressed by the Apostle Paul. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count

them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, **being made conformable unto his death**; if by any means I might attain unto the resurrection of the dead [the first resurrection]. . . . Let us therefore, as many as be perfect [mature], be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. . . . Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample." (Phil. 3:8-17) Then again in Galatians 4:19 the apostle states, "My little children, of whom I travail in birth again **until Christ be formed in you.**"

As we contemplate these things, what question can we ask ourselves that will bring us face to face with the real issue? What is the Christ life? The Bible clearly indicates that we are to follow in the footsteps of Jesus. Consider his admonition in Matthew 16:24: "If any man will come after me, let him deny [renounce] himself, and take up his cross, and follow me." So if we are going to walk in the footsteps of Jesus and pattern our lives after his, let us find out what Jesus did. How did he spend his life and strength as he served his Heavenly Father?

In the 61st chapter of Isaiah we have the prophecy concerning Jesus and his mission. He applied the prophecy to himself in Luke 4:18, 19, and therefore we can be certain that he used it as a guide for his ministry. The prophecy reads: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; he hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might

be called trees of righteousness, the planting of the Lord, that he might be glorified.”

As we analyze this wonderful prophecy, it becomes evident that Jesus was to spend his ministry—this most important part of his life—making a proclamation of the kingdom. And as we review the gospels, we find that this was the only thing that occupied his time and efforts. Even the miracles of raising the dead and healing the sick were illustrations of the kingdom and the great blessings that would come to the people when the kingdom was established. Preaching the gospel of the kingdom was the chief concern of Jesus. This was his life, and it is to us “**the Christ life.**” His was a life of service, spending his strength and talents to the glory of the Heavenly Father and to the benefit of his fellowman, and especially to those whom the Heavenly Father called—his disciples. He left his place of glory and honor in the heavenlies and became the greatest servant the world has ever known.

In another prophecy concerning himself, Jesus says: “I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.” (Ps. 40:9, 10) With this sense of fulfillment, it was possible for Jesus to say on the cross with confidence, “**It is finished.**”

As we attempt to lead the Christ life—that is, attempt to walk in the footsteps of Jesus—we become more acutely aware of the perfection of Jesus and of our imperfections, for try as we might, we cannot perform perfectly. How thankful we are for the provision of the robe of Christ’s righteousness! In God’s sight, we are righteous because of this, and we fulfill the requirement that those who engage in his work must have clean hands and a pure heart. (Ps. 24:4; Ps. 15) But our standing with the Heavenly Father does not remove our desire and responsibility to be as nearly pure in heart,

thought, word, and deed as it is possible for us to be. In fact, the Lord expects that we will attain to perfection of intention, or will. And in his mercy, he accounts the perfection of intention for the deed. The experiences we receive in conjunction with our activity in the Lord's work are the tools the Lord uses to help us grow up into Christ, to help us be conformed to Christ's image.

Jesus, our Forerunner, was conformed to the image of the Father in his spiritual mind. The Apostle Paul states: "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect [consummated in character] through sufferings." (Heb. 2:10) And again in Hebrews 5:8,9: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect [consummated in character], he became the Author of eternal salvation unto all them that obey him." In John 14:9, Jesus said, "He that hath seen me hath seen the Father." In other words, the mental and moral characteristics of Jesus were the same as those of the Father.

The Apostle Peter relates our experiences incurred in the Lord's work with those of Jesus: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. **For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.**" (I Pet. 2:19-21) The word **suffer** means to endure or experience. How did Jesus suffer for us? By holding forth the Gospel, and because he did, we are blessed with the truth. But this activity brought on persecution by his natural brethren. He was the object of scoffing, ridicule, derision; he was accused of blasphemy. Even with all of this, our text continues, "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to Him that judgeth righteously."—vs. 23

In endeavoring, then, to lead the Christ life, we can expect to receive evil for good, and these experiences will be difficult, but they will be used by the Heavenly Father to form Christ in us. And in all these experiences we must conduct ourselves as he did, so that as representatives of the Father we will bring only glory to his name.

The Apostle Paul, in II Corinthians 6:3, states the matter thus: "Giving no offense in anything, that the ministry be not blamed." In the concluding verses of the previous chapter the apostle summarizes what our ministry is: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (II Cor. 5:18-20) The unmistakable thought is that the ministry of reconciliation was originally given to Jesus. But after his death and resurrection, this ministry and the responsibility that is inherent with it was passed on to the footstep followers of Jesus. And in confirmation of this we read in the 1st verse of II Corinthians 6, "**We then, as workers together with Him**, beseech you also that ye receive not the grace of God in vain."

To the Apostle Paul, and to us also, the privilege of the ministry transcends all other responsibilities and privileges that we have in the Christ life, because it identifies us as being representatives of the Heavenly Father, doing his work during this age. (John 4:34) This is why the apostle admonishes that we in no way give offense, that the ministry be not blamed, but that in everything **we should establish ourselves as God's servants** by much patient endurance in affliction, in necessities, in distresses, in stripes, in prisons, in tumults, in labors, in watchings, in fastings; by purity, by knowledge, by forbearance, by kindness, by the Holy Spirit,

by love undissembled, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left; through glory and disgrace, through bad fame and good fame; as deceivers and yet true, as unknown and yet well known; as dying, yet behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.—II Cor. 6:3-10

This is how we establish, or prove, ourselves as ministers of God. This is the Christ life. This is the underlying reason for all the scriptural admonitions to purity and righteous living. The Apostle Peter tells us that "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (II Pet. 1:8) These qualities of character and mind will demand activity in the Lord's service. Then, in Philipians 2:14-16, we read, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; **holding forth the word of life.**" In I Peter 2:9 the Apostle Peter tells us, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; **that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.**" Here the apostle tells us that the only reason we were called was to hold forth the marvelous light of truth.

The well-balanced Christian is aware of the need for developing the fruits and graces of the Spirit. These are important in our Christ life, for all our efforts in the Lord's service would not be acceptable if they were not accompanied by love and the other Christian graces. Also, the fruits and graces of the Spirit alone will not benefit us ultimately, unless they are accompanied by good works. Our development as well-balanced Christians, however, must be done in the right way. "If a man also strive for masteries, yet is he not

crowned, except he strive lawfully.” (II Tim. 2:5) In the Lord’s arrangement he has designed that we will develop in Christian character largely through our activity in the service of the truth. The point is that we must put into practice the lessons taught by the experiences the Lord permits us to have. (Heb. 12:5-11; I Pet. 4:12-16) If we do this, we will develop love, joy, peace, longsuffering, and all the fruits and graces of the Spirit which will make our efforts to serve and please acceptable.

In the tabernacle the Lord has given us a very beautiful picture of the relationship between the sacrifices and the manner in which they are offered. On the Day of Atonement, when the high priest took the blood of the bullock into the Holy, he also carried with him live coals from the altar in the court and two hands full of incense. When inside the Holy, the priest placed the live coals in the censer on the golden altar. He then crumbled the incense over the live coals and soon the entire compartment was filled with the smoke of the incense. When this incense penetrated the second veil and entered the Most Holy (which pictured God’s abode), then it was safe for the high priest to enter into the presence of God with the blood of the sacrifice.

The fire on the altar in the court pictured the trials and testings that consumed our Lord’s flesh as he laid his life down in the service of the Heavenly Father, the truth, and the brethren. The coals taken from this fire represented these same fiery experiences. When the high priest crumbled the incense over these coals, there arose a smoke of sweet smelling savor, which pictured the love and zeal and the exercise of all the Christian graces as Jesus met these experiences. When God acknowledged the sweet savor that accompanied our Lord’s sacrifice, the blood was acceptable as the great and only efficacious sacrifice for sin—the ransom price.

Jesus, in speaking to his disciples and to us, said: “Say not ye, There are yet four months, and then cometh harvest?”

behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. **And he that reapeth receiveth wages, and gathereth fruit unto life eternal:** that both he that soweth and he that reapeth may rejoice together." (John 4:35, 36) It will be said of those who are faithful in their ministry of reconciliation that "this and that man was born in her (Zion): and the Highest Himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there," (Ps. 87:5,6) and that he was one of those who was "beheaded for the witness of Jesus, and for the word of God."—Rev. 20:4

RADIO TOPICS FOR MAY

6—Science and Creation
13—Whosoever Believeth

20—The Church
27—The Opening of the Books

"THE CHURCH"

To be discussed by

'FRANK and ERNEST'

KUTI—980—7:15 a.m.

SUNDAY, MAY 20

Tune in this discussion, and send for a free copy of "The Church." Write to:

"FRANK and ERNEST"

Box 60, Dept. N, General Post Office
New York, N.Y. 10001

FOR YOUR NEWSPAPER

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

MAY SPECIAL: On Sunday, May 20, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

Encouraging Letters

Now Understands

Gentlemen: I enclose 40¢ for two each of the two booklets "God's Remedy for a World Gone Mad" and "Coming Back from Hell Soon," please. I have almost all your booklets and have found that they explain the truth and the Bible better than anything I have ever read. They have all been very enlightening to me, and now I can understand and see prophecy being fulfilled every day. Thank you so much, and may God bless you all.—FL

A Blessing in Sorrow

Dear Sirs: Please send me a free copy of "God and Reason," for which I sincerely thank you. My husband passed away last month, and a friend sent me the booklet "Hope," which has really been a blessing. Sincerely.—IA

A "Big" Thank You

Dear Brothers: We are brothers and sisters in Christ, are we not? I have been listening to you for some time now and want to say a big thank you for your program, especially the question and answer program. Please keep it up! God bless you all. Please may I have the "Question

and Answer" booklet "God and Reason," "The Day of Judgment," and the "Creation" booklet. It's a tall order, but I am so interested in the Bible and its teachings. I listen to you on radio constantly and love the program, and I love you all in Christ. May he be with you always, and may his Holy Spirit guide you. I am 67 years old; my husband died in 1975, and life would be very lonely if it weren't for my Lord and the services I listen to over the radio. All my best wishes, and thanking you, I am, Yours in anticipation.—S. Africa

In Need of Assurance

Dear Sirs: Your ad in Capper's Weekly has got me wondering if there really is hope beyond the grave. Please may I have some literature? Thank you, and God bless you for every heart to which you bring assurance.—FL

Believes in Creation

Dear Sirs: I enjoy your Sunday morning programs, especially the ones about the "Father, Son, and Holy Spirit" and "Creation Versus Evolution," and I certainly look forward to your next discussion. We, of course, are on the side of the

boy's father (as presented in the film), but we would like to know the solution. Please send the booklet "Science and Creation." Wishing you all continued success in your work for God, and thanking you, I am.—SC

Sunday School Teacher

Gentlemen: Thank you for The Dawn. It follows the Bible more closely on the International Sunday School lessons than other writings do. I'd rather use this than any other.—PA

"Steered" on Proper Course

Dear Sirs: I have found great spiritual strength from reading The Dawn magazine and the booklets you offer. It was difficult to put much faith in the Bible with all of the shallow interpretations which abound in some religions today. Nevertheless, you helped, finally, to steer me on the proper course and to understand what man's soul really is. I strongly recommend the booklet "Hope Beyond the Grave" to people confused about what to believe. Enclosed is my contribution to help you reach more people like myself. Thank you so much.—MI

Uses Opportunities on Radio

Dear Friends in Christ: Please renew my subscription, and use the remainder of the enclosed

check for the Lord's work. You might like to know that I have quoted from The Dawn articles on a local radio talk program on which I am a regular caller. The discussion is not often about Scripture (secularism is almost sacrosanct now!); but whenever there is an opportunity, I try not to miss it, in bringing up God's Holy Word! My best to you all.—MO

Request by Nursing Home Residents

Dear Sirs: I have shown your film at the nursing home where I work, and our residents really enjoyed it. They also want to read the booklet, "Life After Death." I would appreciate it if you would send me 5 copies so I can let them read it. Thank you.—IL

Manna Book Is Daily Help

Dear Sirs: Please send me two "Daily Heavenly Manna" books. I have one and read it daily. It has brought me great comfort and also brought me very near to God. This book has helped me to get through many hard times and sorrows. I can now face a lot of responsibilities, knowing that God is by my side always. It helps me to get through each day a lot easier, and without it I'm sure that I could not have gone on. For this

I praise the Lord and thank you. I would like to give each of my two daughters this book, as they have seen mine and want to have one of their own. My younger daughter had never believed in the Lord, but now, after reading this book, she is a changed person. So again, thank you so much, and may the Lord help you with his work. Gratefully yours.—Canada

Minister Wants Booklet

Gentlemen: One of the members of my church has shown me a copy of your booklet "Archeology Proves the Bible." I have just glanced through it and find it very good. I'm to return it to

him next Sunday. Kindly send me two copies of this same booklet, for which I enclose the cost. This booklet is good for mass distribution, because it is so clearly written. With all good wishes, and God's blessing, I am, Very sincerely.—IL

"Number One Book"

Gentlemen: Enclosed please find cost of my Dawn renewal. It is the number one book in my life. I enjoy "The People of the Bible" and how beautifully they are outlined. I spend my "breaks" and lunch hour reading The Dawn. After lunch I pray that God may continue to bless The Dawn staff.—NJ

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		Ilford	14-16
Reigate	May 13	Ipswich	17, 18
A. KRUMPOLT		Aldersbrook	19, 20
(New York)		Gants Hill	23
Dublin	May 3, 4	E. T. NADAL	
County Donegal	5	Dewsbury	May 13
Fermanagh	6	Latchford	June 16
Londonderry	7, 8	Newport	July 7
Warrington	9	R. E. ROBINSON	
Dewsbury	10, 11	Dewsbury	June 9
Yeovil	13		

SUBSCRIPTIONS and LITERATURE—70, Station Road, Gidea Park, Romford, Essex RM2 6DA

RECORDED LECTURE SERVICE—FOR USE IN THE BRITISH ISLES ONLY—Tapes and Cassettes on Loan—15, Southwood Gardens, Gants Hill, Essex IG2 6YF

Talking Things Over



General Convention Bulletin

“Great peace have they which love thy law: and nothing shall offend them.”—Psalm 119:165

IN PREPARING our minds to receive the blessings of the convention, we could do nothing better than to meditate upon the theme text. Our first thoughts should center around the concept of peace. The word peace is a translation of the Hebrew word **shalom**, and it has the meaning of being in agreement and, therefore, promoting a state of tranquillity. We know from our own experience something of this peace. We have found that our agreement with God’s laws is not only with the letter, but more particularly it is the motive, the objective, or the final result that we can see which draws us and causes us to love his precepts.

To David, God's laws were numerous and detailed, but they were meant to develop a godlikeness of character. And it was this objective, or purpose, that David loved with all his heart. In loving the various facets of God's character he found that he was loving God himself, because this is how the great Creator of the universe reveals himself to those with whom he is dealing.

Jesus, when asked the question by the Pharisees as to which was the greatest commandment in the law, answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."—Matt. 22:36-40

This, in essence, is God's law for the New Creation. When we came to the Lord and our minds were enlightened, we began to acquire a depth of understanding and a heart appreciation of God's character and laws. This was revealed to us in the divine plan of the ages. The consummation of this plan is the ultimate motive, or purpose, of God's laws as they relate to man. And to us the staggering part of this plan is the realization that in the original design for the recovery of mankind God included a provision whereby we have the opportunity of being workers together with him in the great work of restitution.

Our peace results from the revealed knowledge of these things and from our unreserved reliance upon his overruling providences in our lives and the consummation of the ages in the fulfillment of his plan.

We have the wonderful opportunity of assembling ourselves together in convention for the purpose of strengthening our resolve and of exhorting one another to love and good works. Let us take advantage of this and other opportunities as they present themselves.

Make your plans now to attend the
Bible Students General Convention
Albion College
Albion, Michigan
July 28–August 2, 1979

Important Sunday School Notice:

Notebooks for the 8-12 year-old Sunday School will be available for mailing about the middle of June. We encourage all those planning to attend to send in early for a notebook to:

Wade Austin
21207 Wilder Ave.
Lakewood, CA 90715

We are looking forward to more convention blessings from the Lord this year as in the past and encourage everyone who can to attend.

Young Adults

“Think on these things.” (Phil. 4:8) We have a special program for the young adults (ages 13-15; 16 and older) who do not attend the adult meetings regularly. We know that you are already planning and looking forward to the General Convention. One way to do this is to send us your request for a notebook right away. You will receive the notebook sometime in July. Write to:

Ginger Bruce
1621 Fourth Ave., West
Seattle, WA 98119

Be sure to include: **Your** name, address, and age! We hope to see you there.

Ginger Bruce and Tim Krupa

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

S. ALLEN		G. PASSIOS	
New Haven, CT	May 6	Pottstown, PA	May 13
G. JEUCK		E. K. PENROSE	
Allentown, PA	May 13	St. Louis, MO	May 15
A. KRUMPOLT		Kansas City, MO	16
Eire	May 3, 4	Pueblo, CO	18
N. Ireland	5-8	Denver, CO	20
England	9-23	Asilomar, CA	25-28
Germany	26	San Luis Obispo, CA	30
France	27	S. SURACI	
K. NAIL		New London, CT	May 20
Agawam, MA	May 13	J. TATE	
Vancouver, B.C.	19, 20	Sayville, NY	May 6
Sacramento, CA	23	F. WASSMANN	
Asilomar, CA	25-28	Philadelphia, PA	May 6

Obituaries

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

Brother J. Harold Atkinson, Fort Wayne, IN—March 7.

Brother Raymond Karn, Coshocton, OH—March 8. Age, 78

Sister Pansy Seifert, Kansas City, KS, Ecclesia—March 12. Age, 72

Sister Alice Swiontkowski, Harrisburg, PA—March 28. Age, 81

Sister Pacek (mother-in-law of Brother Wnorowski), Orlando, FL, Ecclesia—April. Age, 104.

Sister Pearl Chandler, Portland, OR, Ecclesia—April 4. Age, 95

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

Conventions

HARTFORD, CT, May 6—The Center School, 50 Chapman St., East Hartford. Mrs. John Coccia, 10 Light St., Enfield, CT 06082. Phone: (203) 749-8763.

WEST NEWTON, PA, May 13—Sewickley Grange Hall, Rt. 136 East. Mr. Mike Balko, 501 Pittsburgh St., West Newton, PA 15089

VANCOUVER, B.C., May 19, 20—YWCA, 580 Burrard St. at Dunsmuir. Mrs. L. W. Phillips, 3231 Georgia St., Richmond, B.C. V7E 2R4

DETROIT, MI, May 20—Redford YWCA, 25940 Grand River. Mr. Edmund Blicharz, 200 Hampshire Ct., Dearborn, MI 48124

CINCINNATI, OH, May 20—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

SAN FRANCISCO, CA, May 25-28—Asilomar Convention Grounds, Pacific Grove. Mrs. E. E. Fay, 4732 Stacy, Oakland, CA 94605

CHICAGO, IL, May 26-28—Elk Grove High School, Arlington Hts. Rd. & Elk Grove Blvd., Elk Grove Village. Mr. John Trzyna, 4614 N. Potawatomie Ave., Chicago, IL 60656

ALLENTOWN, PA, New York-Allentown Joint Convention, June 1-3—Cedar Crest College, Cedar

Crest & Hamilton Blvds. Mr. Lawrence Young, P.O. Box 24, Riegelsville, PA 18077

JACKSON, MI, June 2, 3—Coolidge Lodge, 355 Napoleon Rd., Michigan Center, MI. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203

GERMAN GENERAL CONVENTION, BAD HERZFELD, GERMANY, June 2-5

WATERBURY, CT, June 10—Frisbie School, 24 Todd Rd., Wolcott. Mrs. Harriet Tsimonis, P.O. Box 1494, Waterbury, CT 06721

MARSHFIELD, WI, June 16, 17—Hewitt Village Hall, Hewitt. Mr. Brian Kuehmichel, 312A W. Arnold St., Marshfield, WI 54449

PORTLAND, OR, June 22-24—Lewis & Clark College. Mr. T. Krupa, 11980 Zion Hill Dr., Gresham, OR 97030. Phone: (503) 658-4115.

NEW BRUNSWICK, NJ, June 30-July 1—Douglass College, Lorie Auditorium, Lipman Dr. Mrs. Daniel Larson, 57 Wayside Dr., Cliffwood Beach, NJ 07735. Phone: (201) 566-2752.

VERNON, B.C., July 7, 8—Silver Star Elementary School, 1404 - 35th Ave., Vernon. Mrs. Arthur Phillips, 386 Clifton Rd., Kelowna, B.C. V1V 1A5

ALBION, MI, July 29-Aug 3—General Convention.