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Highlights of DAWN

“The Time of Jacob’s Trouble”

“Alas! for that day is great, so that none is like it: It is even the time of Jacob’s trouble; but he shall be saved out of it.”—Jeremiah 30:7

ON SUNDAY, January 21st of this year, a remarkable, full-page statement appeared in the New York Times. It was an open letter addressed to the President of the United States and was signed by more than 170 retired generals and admirals of the United States armed forces. In view of the growing might of the Soviet Union, these former officers of the military services took this means of voicing publicly their concern regarding the ultimate goal in world affairs of the Russian superpower.

“Specifically,” the preamble to the letter says, “the officers state that Soviet imperial objectives appear to include the neutralization of Western Europe, the encirclement of China, and the isolation of the U.S.” To document their claims with respect to Russia’s growing military power, they cite the National Intelligence Estimate, “the most authoritative U.S. government evaluation of intelligence data, which acknowledges at last that the Soviet Union is heading for superiority—not parity—in the military arena. This represents a complete reversal of official judgments that were a substantial factor in allowing our government to pursue détente and overall accommodation with the Soviet regime.”

Then follows an awesome list of the many areas in which the Soviets have made dramatic advances in their ability to

wage war—new and modernized ICBM systems with vastly greater destructive power; additional submarine-launched ballistic missiles; the Backfire bomber, which is "capable of delivering weapons anywhere in the U.S. without refueling"; advances in MIRV technology; and the spectacular development of Soviet naval power, which "now threatens U.S. security in vital sea lanes providing access to essential resources."

In dealing with the Soviet Union in the area of arms limitations, particularly with reference to efforts to achieve détente, the present policy of the United States has been to put much reliance on the so-called doctrine of "Mutually Assured Destruction." This doctrine assumes that if each superpower is believed to possess the ability to destroy the other, even following a first strike by its opposite, then neither belligerent will undertake to engage in a nuclear war. It is the opinion of these officers that the Soviet Union does not operate in conformance with this idea. The Soviet "rejects specifically the notion that nuclear war means suicide," say these military men. "Soviet forces are structured to fight, survive and win nuclear war."

The retired officers then state their belief as noted earlier, that Soviet objectives appear to include the neutralization of Western Europe, in part by denying it access to critical raw materials; the encirclement of China; and the isolation of the U.S. In working toward these ends, they point out, the Soviet Union is constantly endeavoring to increase its influence in the vital Middle East area.

These officers then make a very significant statement regarding the little State of Israel—one which Israel's leaders, in their present beleaguered position, are probably glad to hear expressed by so highly regarded a group in the United States. They state, "However, the ability of the U.S. to protect its security interests in the Middle East is closely linked, if not dependent on, the maintenance of a potent Israeli military capability in the area."

To further emphasize their view of the importance of a powerful Israel to the interests of the United States, they state: "At this stage, no other society in the area can be counted on to mobilize reliable, battle-tested ground and air units, or to make available secure access points. . . . We urge you, Mr. President, to recognize that Israel's value as a strategic asset depends on its ability to defend itself, and to reinforce Israel's military capability."

A year ago President Carter delivered a defense policy speech which brought from the Soviet press accusations of saber rattling. In his speech Mr. Carter noted that "over the past 20 years the military forces of the Soviets have grown substantially—both in absolute numbers and in relation to our own. There also has been an ominous inclination on the part of the Soviet Union to use its military power to intervene in local conflicts with advisers, with equipment and with full logistical support and encouragement for mercenaries from other Communist countries, as we can observe today in Africa."

Mr. Carter stated that for several years the United States has been trying to negotiate with the Soviets mutual reductions of military forces in Europe, "but in the meantime the Soviets have continued to increase and to modernize their forces **beyond a level necessary for defence.**" He then added: "Our strategic forces must be—and must be known to be—a match for the capabilities of the Soviets. They must never be able to use their nuclear forces to **threaten, coerce or blackmail** us or our friends."

This fear of the United States being blackmailed into submission in the face of demonstrated superior force, without a military confrontation, is not altogether an isolated one. John Collins is a senior specialist in national defense at the Congressional Research Service and is responsible for providing the Congress with information on national security matters. At a round table discussion with other leading defense experts in early 1978, Collins said: "Sun Tzu, the

ancient Chinese philosopher, wrote that the supreme art of war is to defeat the enemy without fighting. Soviet nuclear advantage could put us in the position of having to back down in a crisis because we might conclude that we would have nothing to gain and everything to lose."

Another expert at that same round table discussion was William Hyland, a former member of the CIA, the National Security Council, and the State Department, during which service he focused on U.S.-Soviet relations, becoming one of the nation's top experts on strategic arms talks. According to Time Magazine, Hyland stated: "During every U.S.-Soviet crisis in the postwar period . . . the U.S. has had a strategic advantage. The Cuban missile crisis of 1962 was a particularly dramatic example of the Soviets having to back down. But the Soviets could gain a similar strategic advantage by the early 1980's."

Recently U.S. News & World Report (November 27, 1978) commented on some of the efforts of the United States to update its military strength. Our aim? "To show Russia . . . that Carter intends to keep the U.S. from being vulnerable to blackmail by threats of nuclear exchanges."

In another foreboding report a widely read weekly newsletter similarly implied the possibility of nuclear blackmail, while appraising the relative strength and aims of the two superpowers. It gave its opinion that the U.S. desires only to have sufficient nuclear weapons to deter aggression, whereas the Soviet Union has different ideas. It aims to possess enough such weapons to be able to destroy those of the United States BEFORE these can be fired and, additionally, to have enough weapons left over to threaten the cities of the United States.

Therefore, says this report, Russia is producing powerful, accurate missiles of a kind needed for a surprise attack—an attack that would destroy U.S. missiles in their silos, bombers on the ground, and those missile submarines which would be

in port. Should this situation come about, the U.S. would then seem to be faced with the difficult choice either of risking destruction of its cities or of yielding to Russian power.

It is the opinion of the writers of the article that the two nations are presently about equal in overall nuclear capability. "But Russia . . . will move ahead of us by 1980 or 1981 . . . with or without a SALT treaty."

The Soviet Union, however, repeatedly and solemnly denies all these charges and would put the shoe on the other foot. It is a constant source of wonder and concern to observe, on the one hand, the veneer of cordiality that unfailingly marks the meetings between the leaders of the United States and the Soviet Union in their various diplomatic confrontations, while on the other hand, in language that almost presupposes and bespeaks an inevitable clash between the two superpowers, each nation openly and regularly accuses the other of designs to destroy it.

It will be noted that in the foregoing discussions we have particularly stressed two separate but related points. First, there is the recent, great upgrading by the Soviet Union of her military might, the object of which, many believe, is ultimate domination of the world.

The other point has to do with tiny Israel and the supreme importance to the United States, and perhaps to the peace of the world, that is ascribed to that little nation by military experts, since Israel's military presence in a very vital region seems to provide the single roadblock to Soviet ambitions. And in view of the situation that has lately developed in the Middle East, with Iran in a state of near anarchy, the position of Israel as a small island of stability in that area assumes even greater importance in the eyes of these experts.

The Bible tells much about the conditions that would prevail in the world at this bewildering period of its existence. We would like to examine briefly a few of these prophecies wherein they seem to bear on the foregoing discussion.

Just two days before his crucifixion Jesus was asked by his disciples, "What shall be the sign of thy coming [**parousia**, presence], and of the end of the world [age]?" (Matt. 24:3) In response he said, among other things, "For then [at that time] shall be **great tribulation, such as was not since the beginning of the world** to this time, no, nor ever shall be." (Matt. 24:21) It is useful to note in this prophecy that Jesus connected, or associated, three separate events—his presence, the end of the world, or age, and a time of trouble such as was not since the beginning of the world to this time.

The Prophet Jeremiah also spoke of this same time of trouble to come upon the world in the end of the age. He wrote: "Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for **that day is great, so that none is like it.**" (Jer. 30:6,7) Here Jeremiah provides chronologically valuable and indisputable evidence that we have already entered into that foretold time of trouble—for he directly links it in the same prophecy with the regathering of the Jews from the lands into which they had been scattered and their return to Palestine. He wrote: "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."—Jer. 30:3

It follows, therefore, that if we have already seen the return of the Jews to the land of their fathers as foretold, then we must also have entered into the similarly foretold great time of trouble. And further, in harmony with Jesus' prophecy of the time of trouble, our Lord must therefore now be present, and we are in the last days of the Gospel Age.

What, then, must yet occur before the establishment in the earth of Christ's thousand-year kingdom for the blessing of all the families of the earth, according to God's promises?

In foretelling this great, climactic trouble, the prophet Jeremiah indicated that it would fall with particular severity upon the little nation of Israel. Jeremiah called it "the time of Jacob's [Israel's] trouble." And then the prophet added, "But he [Israel] shall be saved out of it." (Jer. 30:7) Just what might be the source of this final trouble to come on Israel? And how will Israel be saved out of it?

The Prophet Ezekiel tells of a powerful, seemingly irresistible attacking force that shall descend upon Israel. The time of this attack is shown to be **after** the Jews have been gathered out of the nations to which they had been scattered and have returned to their own land. Addressing the attacker, the Lord says, through the prophet: "Be ready and keep ready, you and all the hosts that are assembled about you, and be a guard for them. After many days you will be mustered; in the latter years you will go against the land that is restored from war, the land where people were gathered from many nations upon the mountains of Israel, which had been a continual waste; its people were brought out from the nations and now dwell securely, all of them. You will advance, coming on like a storm, you will be like a cloud covering the land, you and all your hordes, and many peoples with you."—Ezek. 38:7-9, RSV

The attacker is described by Ezekiel as the "Prince of Rosh, Meshach and Tubal" (Ezek. 28:2, Rotherham), and he descends upon the regathered Israelites from "out of the north." (Ezek. 38:6, 15) Bible students in general have long believed the attacker here described pictures a powerful Russian army. This "mighty army" shall fall upon the "people of Israel, as a cloud to cover the land; it shall be in the latter days."—Ezek. 38:16

The Prophet Zechariah also wrote of this assault upon Israel in this time of trouble, or Day of Jehovah. He wrote: "Behold, the day of the Lord [Jehovah] cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be

taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.”—Zech. 14:1,2

But the Lord does not permit Israel to go down in defeat at the hands of the mighty attacker. The Prophet Jeremiah had said, concerning this same time, that Israel would “be saved out of it.” The Prophet Zechariah now confirms this, saying, “Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.”—Zech. 14:3

The Prophet Ezekiel adds his own testimony to this same promised outcome; for when the situation looks darkest for Israel, Jehovah God himself intervenes. Addressing the attacker, God says, “Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face.—Ezek. 38:17,18

Then Ezekiel tells of the defeat of the mighty attacking force. “And I [God] will plead against him [punish him, Moffatt] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.” (Ezek. 38:19-22) The inhabitants of the land will be many years destroying the abandoned weapons of the enemy, and many months in burying the enemy dead.—Ezek. 39:8-13

But it is not the little nation of Israel that gains the victory against the attacking host. Nor is it her present ally, the United States. The victory is Jehovah God’s, for it is he, and he alone, who saves Israel! And then will the whole world see Jehovah’s power and glory. “Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord,” says Jehovah.—Ezek. 38:23

But of all the nations for whom the lesson is intended, it is designed especially for the Israelites who, like the rest of the world, have not put their trust in the Lord but in arms. "So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel."—Ezek. 39:7

The Jews as a nation do not know God today, nor do they put their trust in his overruling providences, in spite of the clear manifestation of his hand in their remarkable return to the land of Palestine after almost two thousand years—a regathering to the land which Jehovah God himself had plenteously promised through their own prophets. (Deut. 30:3; Jer. 32:37; Ezek. 11:17; 36:24) But their miraculous rescue by the Lord from seemingly inevitable defeat will finally open their eyes. "When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified [have vindicated my holiness, RSV] in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I [will] have poured out my spirit upon the house of Israel, saith the Lord God."—Ezek. 39:27-29

But another interesting question arises in relation to this foretold attack on regathered Israel by this mighty army from the north. Since it appears to be the accepted present policy of the U.S. that a well-armed Israel is of vital interest to the United States, and since the powerful U.S. is indeed Israel's ally, arms supplier, and protector, how could this attack on Israel by an army from the north be permitted to occur?

If we go back to Jeremiah's prophecy of the travail to come upon Israel in the time of trouble following her regathering to the land of Palestine (Jer. 30:3-7), we may find a clue. The prophet wrote: "All thy lovers [allies, Moffatt, Amplified]

have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased." (Jer. 30:14) Because of the greatness of Israel's shortcomings, the Lord decreed that this final chastisement must fall upon her and thus bring her back to his fold.

The prophet here indicates that all Israel's allies will have left her; when the mighty force from the north descends, she will be standing alone. What can have happened to her mighty ally, the United States? Would she have chosen to receive Arab oil rather than to support Israel? Would she herself have been militarily eliminated? Would she have been blackmailed into submission by a show of superior force? Here we hasten to say what wise students of the Bible have often said in the past—prophecy is more readily understood after fulfillment than before. At this time, we do not know.

But the Scriptures seem clear on one point in this connection, and that is, that at the time of Israel's being attacked by the powerful army from the north she will be alone. This suggests that so long as the State of Israel has the United States as an ally, then the final, dreadful attack on Israel in the closing days of the time of trouble will not occur. And Christ's kingdom of righteousness will not be established in the earth until after this present evil world is destroyed in the great time of trouble.—II Pet. 3:7-13

Also, before Christ's thousand-year reign can begin, the church, the little flock of faithful followers of Jesus, must be complete and the marriage of the Lamb must take place. For these will share with their Lord Jesus in the final phase of the trouble, when the last vestiges of the evil institutions of earth are being destroyed.—Ps. 149:1-9; 2:1-9; Rev. 2:26,27; 19:7-16

Truly, we are living in distressing, perplexing times. But the very troubles which cause such "distress of nations, with

perplexity [no way out]" to the peoples and leaders of the world, provide encouragement to the Lord's people to "look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:25, 28

We believe the extraordinary though troubling events occurring all over the world today are among the signs that Jesus foretold as pointing to the end of the age. We believe they are indications that the establishment of Christ's kingdom is nearing. When the Lord's due time arrives for that glorious event to take place for the blessing of all the families of the earth, both living and dead, nothing shall in any wise retard it for a single day or hour. And thus it is our joy and privilege to continue earnestly to pray, "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. 6:9, 10



Look up, O Earth; no storm can last
Beyond the limits God hath set.
When its appointed work is past,
In joy thou shalt thy grief forget.
Where sorrow's plowshare hath swept through,
Thy fairest flowers of life shall spring,
For God shall grant thee life anew,
And all thy wastes shall laugh and sing.
Hope thou in him: his plan for thee
Shall end in triumph and release.
Fear not, for thou shalt surely see
His afterward of peace.



Rest In God's Will

How sweet to feel God's will is best
And in this precious thought to rest;
To know, whatever may betide,
'Tis best, for he is by our side!
Oh, how it helps us bear the pain,
Oh, how it makes us strong again!
The cold and gloom of darkest night
It fills with warmth and heavenly light!
To those who take his will as best
He grants his perfect peace and rest,
And ever gives them day by day
His grace sufficient on the way.
Then why should hearts grow weak or faint?
Why should we ever make complaint?
Let us press on with upturned face,
And follow where we cannot trace!

Weekly Prayer Meeting Texts

APRIL 5—My mouth shall praise Thee with joyful lips: when I remember Thee upon my bed, and meditate on Thee in the night watches.—Psalm 63:5,6 (Z. '96-161 Hymn 65)

APRIL 12—The cup of blessing which we bless, is it not the [participation] of the blood of Christ? The bread which we break, is it not the [participation] of the body of Christ? For we being many are one bread.—I Corinthians 10:16, 17 (Z. '01-76 Hymn 122)

APRIL 19—Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.—Matthew 12:34, 35 (Z. '96-30 Hymn 198)

APRIL 26—He that is entered into His rest, he also hath ceased from his own works, as God did from his.—Hebrews 4:10 (Z. '02-205 Hymn 197)

Bible Study

LESSON FOR APRIL 1

Free but Responsible

MEMORY SELECTION: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more."—I Corinthians 9:19

SELECTED SCRIPTURE: I Corinthians 10:23-11:1

THE admonition to be "free but responsible" is an important one, especially when considered from the standpoint of present-day opinion. There are many people in the world today who believe they are restrained by the various laws of society or by the laws of God which have been imposed upon them. Much of the unrest that we see growing around us is a direct result of those who would pursue their own selfish course with little or no regard either to their obligations toward their fellow man or, more particularly, to their responsibilities before God.

Such ideas of liberty have grown quite rapidly in recent times and are progressively leading to riot, destruction, and loss of life in many places. We know, of course, that the present social structure is based largely upon the inequities of fallen men, in which liberty to one class of people means

slavery to another class. This must inevitably give way to the glorious reign of Christ, which will be established over all the earth. None, however, should believe themselves to be infringed upon by the arrangements provided by God for the regular process of maintaining order as expressed in the divine law.

In the Apostle Paul's first letter to the Corinthian brethren, he discusses the subject of Christian liberty and thereby provides us with some sound instruction in the matter. We note his exclamation concerning his own liberty (I Cor. 9:1): "Am I not free?" Although he was free from the traditions and superstitions of fallen men, he did, nevertheless, give his life in dedication and service by working to bring others to a knowledge of God and of the plan of salvation which so inspired his own life.

In Paul's day most cities had temples that were dedicated to various deities. Part of the religious service involved placing before those deities food, especially meat, which was consumed as a burnt offering on an altar. In the event that some of the dedicated meat was left over, it was, in turn, sold on the open market. The question arose among some of the early Christians as to whether or not meat that had been offered to idols should be eaten.

Paul sought to explain the matter by saying, "All things are lawful for me, but all things are not expedient [profitable, Rotherham]: all things are lawful for me, but all things edify not." (I Cor. 10:23) The point being made is that it is necessary to be governed by the spirit of a sound mind in everything that we do. Although we are no longer bound by the laws of the old Law Covenant, we are nevertheless, admonished to do those things that would be profitable and edifying to others in connection with our Christian walk.

In regard to the question about eating meat that had once been offered to idols, the apostle continues, "Whatsoever is sold in the shambles [market,

Rotherham], that eat, asking no question for conscience' sake: for the earth is the Lord's, and the fullness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake."—vss. 25-28

It is a matter of conscience in respect to everything that we do. And, we are not to judge the actions of others. "Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?" (vss. 29,30) As consecrated children of our Heavenly Father, we should do all things to the honor of the Most High. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."—vss. 31,32

We have been made free by the marvelous grace of God, to be testified to all men in due time. It is our responsibility to grow in his likeness, for "where the Spirit of the Lord is, there is liberty."—II Cor. 3:17 □

Breaking Bread Together

MEMORY SELECTION: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—**I Corinthians 11:26**

SELECTED SCRIPTURE: **I Corinthians 11:20-34**

ONCE again we have come to that special season of the year when it is proper for the consecrated child of God to break bread and to partake of the cup in remembrance of our dear Lord's death. Yes, for as often as we eat of that bread and drink of that cup, we praise God for the blessings and privileges which are ours. It is the common union of the loaf and the common union of the cup that bring us together for another memorial of that great event.

The Memorial Supper is properly celebrated once a year on the anniversary of our Lord's death. It calls to our remembrance, first, the wonderful gift of the Heavenly Father, who gave, at great cost to himself, his only begotten Son, that the world might have an opportunity for life. (John 3:16) Second, it calls to our remembrance Jesus, who yielded himself so completely to the suffering and the horrible death on the cross, in order to provide the ransom

price for Adam and the world, and to be the firstborn of many brethren. (Heb. 2:9,10) Then, third, it calls to our remembrance the great privilege we have of sharing, or having a common union, with our Lord in his sufferings and also in his glory.—Rom. 8:17

The Apostle Paul elsewhere says: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." (I Cor. 10:16,17) The loaf represented the perfect humanity of Jesus offered for the life of the world. (John 6:51) The footstep followers of Jesus are pictured as having a partnership, or a common union, in this. Not that they add to the efficacy of the sacrifice of Jesus, but they are simply counted in as part of The Christ.—Rom. 6:3-5; II Tim.

2:12; Rev. 20:4; Rom. 8:17;
I Cor. 12:12

The cup is symbolic and represents all the experiences that the Heavenly Father permits the footstep follower of the Lord to have. The content of the cup pictures the blood of Jesus, or his perfect life poured out. To partake of the cup pictures the willingness of the footstep follower of the Lord to suffer and die for the prospect of one day sharing in the privilege of giving life to the world.

During the present age of sacrifice, provision has been made for those who are justified believers to share in the sufferings and death of Christ. This, indeed, is the very condition by which they may share the glories of the kingdom as fellow heirs with him. And what a privilege it will be to be associated with him in the blessing of all the families of the earth in due time!

During the present Gospel Age this invitation is extended only to those who aspire to be fellow heirs with Christ. No others have been invited, and no others have yet been justified by the blood of sacrifice. We will share in that glorious work of the future if we are faithful to our consecration. Let us, therefore, renew that consecration and press along in faithfulness.

We have the example of the apostle, who rejoiced in his sufferings and was glad to fill up that which is behind of the afflictions of Christ.—Col. 1:24

There is also an additional significance in the cup of which we participate. The fruit of the vine appropriately represents the sacrificed life and blood of Jesus. "For this is my blood of the new testament [covenant], which is shed for many for the remission of sins." (Matt. 26:28) It is through the New Covenant that the world of mankind is to receive their opportunity for life and blessings. It is Christ's blood that will seal this covenant. But when Jesus instructed his disciples, and all the footstep followers down through the Gospel Age, to drink of his "blood of the new testament [covenant]," it pictured that it would be the sacrifice of The Christ, Head and body, that would seal the New Covenant. In fact, it is through the New Covenant that the church will be enabled to have a share in giving life to the world.

If we are willing to drink of the cup which our Master drank and to partake of his suffering and death, then we will be prepared to share his future glory. Let us continue to keep the feast, until we drink the new wine with our dear Lord in his kingdom. □

Victory Through Our Lord

MEMORY SELECTION: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—**I Corinthians 15:57**

SELECTED SCRIPTURE: **I Corinthians 15:12-28**

IN THIS week's lesson our attention is drawn to the great doctrine of the resurrection of Jesus. In the selected scriptural reading the apostle discusses that important subject.

It was difficult for many to grasp the fact that our Lord had been resurrected. We note this in Paul's statement, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (I Cor. 15:12) In explaining the purpose and importance of the Master's ministry, Paul continued to expound the reality of the resurrection. He said, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain."—vss. 13, 14

If it were not true that Jesus had indeed been resurrected, then there is no hope for anyone beyond the present life and experience with sin and death. All the preaching activity of our

Lord, as well as that of the apostles, was in vain. "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."—vss. 15-19

If such were the case and our Lord had not been resurrected, then we would all still be under the curse of death, with no hope of a future life. Furthermore, it would mean also that the Heavenly Father had failed to keep his part of the contract in sending his only begotten Son in to the world to provide an atonement for sin.

But there are proofs that Jesus did rise from the dead.

"To whom [the apostles] also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1:3

The Apostle Paul elaborates upon this infallible evidence by stating that "he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles." (I Cor. 15:5-7) Then Paul's final declaration completes the whole argument: "And last of all he was seen of me also, as of one born out of due time."—vs. 8

Jesus was the first to receive life from the dead—in the full sense of the word. "But now is Christ risen from the dead, and become the firstfruits of them that slept." (vs. 20) In connection with this we recall the power of God working through Jesus during the time of his earthly ministry. Some, such as Lazarus, had been awakened from the sleep of death, to illustrate that great power and to portray the general day of resurrection for the world. Lazarus, and the others who had also been raised, went into the

death condition again, to await the appointed time in the kingdom.

Jesus did not experience a resurrection to the state of human perfection, but to the highest plane of life, the divine nature. He was, therefore, the firstfruits of them that slept in death.

Death resulted because of disobedience to God's commandments by our first parents. "For since by man came death, by man came also the resurrection of the dead." (vs. 21) Our Lord, as the only perfect man who has ever lived since Adam, could, because of his perfection, take Adam's place in death and thus become Adam's and the world's Redeemer. "For as in Adam all die, even so in Christ shall all be made alive."—vs. 22

By God's arrangements, those who endeavor to walk in the footsteps of Jesus during the Gospel Age will receive a spiritual reward and will also have part in the first resurrection. (Rev. 20:6) The second resurrection will be for the world. Everyone who has drawn the breath of life will be brought back from the sleep of death and, under favorable conditions, be given a first real opportunity for life.—John 5:28,29, RSV □

One in the Spirit

MEMORY SELECTION: "The manifestation of the Spirit is given to every man to profit withal."—I Corinthians 12:7

SELECTED SCRIPTURE: I Corinthians 12:4-7, 12-18, 26, 27

PENTECOST marked the time of special revelation to Jesus' disciples—giving them the Holy Spirit. It was of importance because it showed that Jesus had accomplished the work the Heavenly Father had given him to do and also that his sacrifice had been accepted by God on our behalf, and on behalf of the whole world of mankind, to be testified in due time.

The gifts of the Spirit proved that God's favor had been manifested through the giving of his only begotten Son and that in him the work of redemption had been centered. It also served as a witness and encouragement to those who were drawn to Christ. And, more particularly, it was a special gift to the disciples themselves, who needed reassurance that they were being led and taught by God.

The variations in the manifestation of the Holy Spirit suggest the infinite power of

God. It has been working throughout the Gospel Age and is still working toward the development of the body members of Christ. There has always been one divine purpose, and that is the building up in the most holy faith of the entire church of God throughout the age.

This matter is brought to our attention by the Apostle Paul, who explains: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."—I Cor. 12:4-6

Paul suggests to the Corinthian brethren some of the different ways in which the Spirit is manifested. He says: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the

same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning spirits; to another divers kinds of tongues; to another the interpretation of tongues." (vss. 8-10) All these manifestations of divine power were especially important for the growth and establishment of the Early Church. "But all of these worketh that one and the selfsame Spirit, dividing to every man severally as he will." (vs. 11) They are manifestations of the diversified wisdom and power of God.

These various gifts enabled the different members in the Early Church to serve one another. By helping each other grow in spiritual things, the brethren worked together in much the same way as the members of a human body work together. That is, as Paul points out, the various members of the body perform their individual functions for the mutual up-building of all. All the members of the body remain under the direct control of the head, which represents our Lord Jesus' control over all things pertaining to his antitypical body.

During the early years of the church's experience, there was a particular need for such manifestations of the Holy Spirit. At

that time no one had access to the written Word of God, and all had, therefore, to rely on other means. These other means included the speaking in tongues and other miracles which served the peculiar needs of the earliest followers of our Lord.

Paul explains to the Corinthian brethren that the special revelation of speaking in tongues was for a limited time only; it was given only for the duration of the apostles' lives. When the apostles died, the special gifts that marked their ministry passed away with them. He says: "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—I Cor. 13:8

Once the Early Church became established and the written Word of God was made available to the followers of Christ, there was no further need for miracles. Since that time the Spirit's manifestations have been along the lines of Christian fruitage of grace and knowledge. These are evidence that we may detect in all God's people who are being led by the Spirit even now, in the very end of the age. Praise God for his blessings that have brought us together in the one spirit of our high calling in Christ Jesus! ☐

The More Excellent Way

MEMORY SELECTION: "[Charity] beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."—I Corinthians 13:7, 8

SELECTED SCRIPTURE: I Corinthians 12:29; 13:13

IN OUR last lesson we considered the various "gifts of the Spirit" and noted that they were given to the disciples for a special purpose in establishing the church. We also observed that those special gifts were given for a short time only. In this lesson we turn our attention to Paul's discussion of the fruitage of the Spirit.

The development of fruitage is, as the apostle explains (I Cor. 12:31), "a more excellent way." Love is the ultimate out-working of the Spirit of God manifested in the characters of those who strive to serve him in spirit and truth. The "gifts of the Spirit" were granted to a select few for a very special purpose. The "fruit of the Spirit," on the other hand, is a necessary part of the development of every new creature in Christ Jesus. Every one who takes the name of Christ and desires to be a faithful follower of him must keep the goal of perfect love in mind.

Paul teaches that knowledge, wisdom, talents, and the various "gifts of the Spirit" must all give way to a growth in love. Love is so important because God is love, and all who would be pleasing to him must make progress in attaining unto the character-likeness of our Lord Jesus, who has shown us the way to perfect love. In proportion to our development in the character-likeness of the Lord Jesus, in that same proportion will we be drawn and blessed as children of our Heavenly Father. Love is the net result of our growth in the fruits and graces of the Holy Spirit.

The apostle explains that the special gift of speaking in tongues was not to be confused with Christian development. Indeed, the ability to speak in all the tongues in both heaven and earth would not constitute proof of a Christian's closeness to God and of his walk as a new creature in Christ Jesus. That special revelation would be no

indication of his acceptance to the divine nature and the privileges and blessings of the kingdom. "Though I speak with the tongues of men and of angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal."—I Cor. 13:1

Paul then points out that neither prophecy, nor oratory, nor the understanding of mysteries and special knowledge, nor the possession of great faith would be an indication that he was accepted for a place in the kingdom. He explains that all these special abilities have no merit in themselves unless they be manifested in the spirit of love. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [love], I am nothing."—vs. 2

He continues by saying that if he gave all his earthly possessions to feed the poor, or were to be burned at the stake as a martyr, he would not be assured a place in the kingdom if these acts were not carried out in the spirit of love. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—vs. 3

In his letter to the Corinthian brethren the elements of perfect love are enumerated. These godlike attributes are: patience, kindness, generosity, humility, courtesy, unselfishness, guilelessness, and honesty. All these elements are encompassed in the one special quality of love.

Love is the more excellent way, because it is the most enduring. The gift of prophecy would pass away, the necessity to speak in tongues would be done away with, and all knowledge of the present time would cease to be valuable in comparison with the knowledge of the kingdom which will be given to all in due time. "Charity [love] never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."—vs. 8

The very best informed at present know only in part. But when the kingdom is established, the imperfections and inadequacies of the present will give way to the glorious knowledge of God and his purposes. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."—vss. 9, 10

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE—PART XXXI
ACTS 15:1 THROUGH 18:22

Paul's Second Missionary Tour



AFTER completing his first missionary tour, returning to Antioch from where he started, Paul and Barnabas his companion, remained for some time with the brethren in Antioch. Then this flourishing congregation of disciples was visited by immature brethren from Judea who said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." (Acts 15:1) Paul and Barnabas withstood their teaching, and the brethren of the Antioch church sent them to Jerusalem "unto the apostles and elders about this question."—vs. 2

On their way to Jerusalem they visited the brethren in Phenice and Samaria and brought great rejoicing to them by reporting the fact that in many places Gentiles were now accepting Christ. Reaching Jerusalem they gave a full report to the brethren of the wonderful manner in which the Lord had blessed them on their first missionary journey and in Antioch.

In Jerusalem, also, there appeared among the brethren "certain of the sect of the Pharisees which believed, saying,

That it was needful to circumcise them, and to command them to keep the law of Moses.” (vs. 5) Then a conference of the elders and apostles was called to consider the question. The record speaks of there being “much disputing” over this subject. Probably some endeavored to deny that Gentile believers were being accepted by God at all, while others insisted that in any event they should be circumcised. Doubtless other viewpoints were also pressed at this assembly.

Finally Peter, who had been sent by the Lord to Cornelius, the first Gentile convert, gave his report of that experience. (vss. 7-12) Then James asked to be heard and, in keeping with Peter’s testimony, stated that God was indeed now visiting the Gentiles, the purpose being “to take out of them a people for his name.” James explained that this was in agreement with the words of the Prophet Amos.—Acts 15:13-17; Amos 9:11,12

After further deliberation it was decided to dispatch letters to the Gentile disciples asking them to “abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.” (Acts 15:20) It was further decided to commission two brethren—“Judas, surnamed Barsabas, and Silas”—to go to Antioch with Paul and Barnabas, bearing the authorized letters of instructions to Gentile converts.

So now we find Paul and Barnabas back in Antioch, where the Lord continued to bless the general ministry of the brethren. Realizing that they were not specially needed in Antioch, where there were other capable brethren willing and ready to serve, Paul proposed to Barnabas that they start out on another journey, with the object particularly of visiting and confirming those who had become believers during their first missionary tour.—vss. 36-39

Barnabas was quite willing to do this, but he insisted that they take Mark as a helper. Paul did not agree with this. Mark had deserted them soon after they started their first

missionary tour, so Paul was unwilling for him to accompany them the second time. The contention over this was sharp between Paul and Barnabas, so that they parted company, and Paul chose Silas instead to accompany him, the latter now being in Antioch at the behest of the elders and apostles of Jerusalem.

Luke, the historian, bridges over the first part of Paul's second journey with the statement, "He went through Syria and Cilicia, confirming the churches." (vs. 41) "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek."—ch. 16:1

It may be assumed that Timotheus, or Timothy, became a believer either directly or indirectly as a result of Paul's first missionary tour, although we have no scriptural record of it. This young man, and believer, we are informed, was "well reported of by the brethren at Lystra and Iconium." (vs. 2) This confidence was justified, for Timothy was destined to become one of the outstanding servants in the Early Church.

He became a valuable co-worker with Paul. The apostle loved him dearly and referred to him as his son Timothy. To Timothy Paul wrote two of his epistles, the last from prison in Rome, where he expected soon to be executed.

It was on Paul's second missionary tour that he invited this spiritual son to be a fellow worker, and Timothy accepted the invitation. Paul was one who believed in giving as little cause as possible for offense among those with Jewish background and training, so he arranged to have Timothy circumcised. The Jews in "those quarters" knew that Timothy's father was a Greek and therefore had not had his son circumcised.

This detail attended to, the three—Paul, Silas, and Timothy—now went forth together. As they went from city to city establishing the brethren in the faith, they also delivered the decree given to them by the elders and apostles at Jerusalem, outlining the minimum requirements of Gentile believers as

far as the law of Moses was concerned. (vss. 4,5) A brief summary of another part of this journey is presented in verses 6-8, with the information that they were forbidden to continue preaching the Gospel in Asia—Asia Minor, that is.

This was a temporary measure, and for a good purpose. There was another field which was, at the time, more important to serve. This was brought to Paul's attention in a dream, or vision, in which he heard the voice of a "man" saying, "Come over into Macedonia, and help us." (vs. 9) In verse 10 we read: "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

This vision came to Paul at Troas, and hereafter an interesting sidelight appears in the record, through the use of the pronouns "we" and "us." Luke is the historian, and it seems evident that he joined the party at Troas and thus included himself in the record.

From Troas, Luke wrote: "We came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia." (vss. 11,12) This brief statement reveals the dispatch with which Paul responded to the call of the Holy Spirit to go into Macedonia. Thus did this great apostle always respond to the leadings of the Lord. He knew not what awaited him in Macedonia—how he would fare from a material standpoint, what persecutions he might encounter, or what joys he would experience. He simply knew that the Lord wanted him to go to Macedonia to preach the Gospel of Christ and of the kingdom, so he went.

First Macedonian Convert

Arriving in Philippi, Paul and his companions remained there "certain days," apparently to survey the situation and to decide the best method of reaching those who would be likely to give a "hearing ear" to their message. They learned that there was a place outside the city by the side of the river,

“where prayer was wont to be made.” They concluded that here they would find the truly devout people of the city, especially on the sabbath.

Their conclusions were right. They went to this place of prayer on the sabbath and “sat down, and spake unto the women which resorted thither.” (vs. 13) “And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.”—vs. 14

In this brief narrative there is expressed a vital truth which is often overlooked by those who proclaim the Gospel. It is contained in the statement “whose heart the Lord opened,” referring to Lydia. Jesus said that no man could come unto him unless drawn by the Heavenly Father. (John 6:44) Even when the great Apostle Paul, with all his eloquence, was the speaker, he could convince none except those drawn by the Father, or, as Luke expressed it, whose hearts are opened by the Lord.

But the fact that the Lord did open Lydia's heart to the message would encourage Paul, for it would help him to understand why he had heard the call, “Come over into Macedonia, and help us.” He could see from this experience that there were those in Macedonia whose hearts the Lord had prepared to receive the Gospel. Yes, the Lord was directing his work, and how Paul must have rejoiced.

Writing further concerning Lydia, Luke explains: “When she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.” Apparently those of Lydia's household also accepted the Gospel. This was quite a common thing in those days. Seemingly in many instances the family and servants in a home held the head of the household in high esteem and were greatly influenced thereby.

Paul and his companions accepted Lydia's hospitality, and it was in her home that the church at Philippi was founded. This was the first congregation of Christian believers in Macedonia and, in fact, in Europe. Lydia was a Gentile who had been converted to the Jewish faith, hence the reason for her being at prayer on the sabbath day.

When Paul was first converted, the Lord said to Ananias concerning him, "I will show him how great things he must suffer for my name's sake." (Acts 9:16) Paul experienced the reality of this forecast concerning him, for in practically every place he visited, suffering of one sort or another was inflicted upon him. It was so in Philippi.

With an ecclesia established in Lydia's home, this little missionary group must have rejoiced. But they soon began to experience the "bitter" with the "sweet." Luke writes: "It came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation." —ch. 16:16, 17

This happened, Luke reports, while they were on the way to prayer. It would seem that prayer meetings were being held in Lydia's home, and daily, for in verse 18 we are told that the damsel with the spirit of divination repeated her performance "many days." It was true enough, as the damsel announced day by day, that Paul and his companions were the "servants of the most high God, which show unto us the way of salvation." With Paul's miraculous insight, however, he recognized that this was not actually the damsel speaking, but an evil spirit speaking through her.

Paul knew that no good could come from the proclamation made by an evil spirit but that, instead, some evil design had been plotted by Satan through this spirit, which was one of his "angels." (Matt. 25:41) Recognizing it to be the work of

Satan, Paul commanded that the spirit leave the damsel, "and he came out the same hour."—vs. 18

The damsel was in the employ of "masters" who were using her divinations as a source of revenue. Naturally, when her powers were taken away, their business was destroyed. So they "caught Paul and Silas, and drew them into the market place [margin, court] unto the rulers, and brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans."—vss. 19-21

The customary mob was stirred up against these servants of God, and to satisfy the "popular" demand of the citizens, they were beaten and thrown into prison. The magistrates commanded the jailer to keep them "safely, who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."—vss. 22-24

What was Paul's reaction to this treatment? Did he begin to complain and question as to whether or not the Lord had really wanted him to serve in Macedonia? No, because he realized that the Lord had already placed his seal of approval upon the Macedonian ministry; for had not Lydia and her household accepted the Gospel? Also, an ecclesia had been established in her home. This blessed fruitage of their labor in Philippi was worth all the suffering that might now be heaped upon them.

So, instead of bemoaning their dreadful plight, at midnight they "prayed, and sang praises unto God." There in the prison, with their feet locked in the stocks and not knowing what fate awaited them in the morning, Paul and Silas had their own "prayer" and "praise" service. And we can well imagine that one of the things for which they praised the Heavenly Father was the opportunity he had given them, as he reminded the Philippian brethren later, not only of believing on Christ, but also of suffering for his sake.—Phil. 1:29,30

We know that the Lord heard the prayers and praise of these two beloved servants, “and the prisoners heard them” also. The prisoners were helpless to do anything about it, even if they had wanted to. But the Lord’s arm was not shortened, for “suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and everyone’s bands were loosed.”—vss. 25, 26

Then “the keeper of the prison awaking out of his sleep, and seeing the prison doors open, . . . drew out his sword, and would have killed himself, supposing that the prisoners had been fled.” (vs. 27) “But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.” (vs. 28) The jailer was greatly impressed, as anyone would have been under the circumstances. He fell down at the feet of Paul and Silas, and said, “Sirs, what must I do to be saved?”—vs. 30

Paul’s answer to this question was brief and to the point—“Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” (vs. 31) This does not imply that the jailer’s household would be saved through his belief. No, the same conditions applied to them as applied to the jailer. They, too, must believe.

Nor was this simple statement of fact all that Paul said to the jailer and his household. Verse 32 informs us that Paul spoke the Word of the Lord both to the jailer and to his household. The Word of the Lord concerning man’s sinful state, his condemnation to death, and his redemption through the blood of Christ can be clearly set forth in a short time. This blessed theme of salvation through Jesus can be amplified and its details set forth in harmonious array at great lengths. But all the beautiful details of the divine plan do not need to be understood in order for one to believe on Christ and, through him, receive justification to life

Full belief includes surrender to the Lord and obedience to his will. This is revealed in the account of the jailer and his

(Continued on page 38)

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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 9:30 a.m.

NEW YORK

Buffalo-Niagara Falls
Mineola (Sat.) WHLD 1270 12:00 noon
Mineola (Sat.) WTHE 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

TENNESSEE

Knoxville WKVQ 1:00 p.m.
Memphis WMQM 1480 1:00 p.m.

TEXAS

Fort Worth KJIM 6:45 a.m.
Houston KODA-FM 9:15 a.m.
Pleasanton KBOP 1380 7:45 a.m.

UTAH

Salt Lake City KWHO 9:00 a.m.

VIRGINIA

Alexandria WXRA-FM 105.9 7:35 a.m.
Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.
Seattle KMPS 1300 10:00 a.m.
Spokane KICN-FM 99 3:00 a.m.
Spokane KUDY 1280 9:45 a.m.
Tacoma KMO 1360 9:45 a.m.
Yakima KUTI 980 7:15 a.m.

WISCONSIN

Milwaukee WZUU 8:00 a.m.
Neillsville WCCN 1370 9:15 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.
Sheridan KWYO 1410 12:00 noon

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
Lethbridge, Alta. CJOC 7:15 a.m.
Vancouver, B.C. CJJC 800 9:45 a.m.
Winnipeg, Man. CKJS 9:00 a.m.
Corner Brook, Nfld. CFCB 570 10:30 a.m.

Deer Lake, Nfld. CFDL-FM
Port au Choix, Nfld. CFNW 10:30 a.m.
Port aux Basques, Nfld. CFGN 910 10:30 a.m.

St. Andrews, Nfld. CFCV-FM
St. Anthony, Nfld. CFNN-FM
Stephenville, Nfld. CFSX
Oshawa, Ont. CKLB 1350 7:15 a.m.
St. Thomas, Ont. CHLO 1570 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.
Prince Albert, Sask. CKBI 900 9:15 a.m.

Regina, Sask. CKRM 7:45 a.m.
Yorkton, Sask. CJGX 940 10:00 a.m.

AUSTRALIA

Geelong 3GL 10:00 a.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman
11:15 a.m.

CEYLON

Radio Sri Lanka (Sat.) 9:45 p.m.

ISLE OF MAN - GREAT BRITAIN
Manx Radio 1594 2030

NEW ZEALAND

Auckland 1XI 10:45 p.m.
Dunedin (Sat.) 4XD 6:45 p.m.
Whakatane 1XX 9:00 p.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 9:15 p.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio
(Wed.) 11:30 a.m.

TONGA

Nuku'Alofa (Sat.) 5:30 p.m.

VIRGIN ISLANDS

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

GERMANY

Radio Luxembourg (Wed.) 2230
(German Language)

SPANISH RADIO BROADCASTS

ARIZONA

Nogales XEHF 9:00 a.m.

CALIFORNIA

Fresno KXEX 1550 10:45 a.m.
Los Angeles XEGM 7:45 a.m.
San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

ILLINOIS

Chicago WOJO 9:45 a.m.

TEXAS

Lubbock KWGO 8:30 a.m.
San Antonio KUKA 1250 8:45 a.m.

MEXICO

Mazatlan XEACE 9:00 a.m.
Nogales XEHF 9:00 a.m.

PORTUGAL

Oporto Radio Miramar
782 k.c. 10:15 p.m.

URUGUAY

Montevideo Radio El Espectador
810 k.c. (Sat.) 1:30 p.m.

The BIBLE ANSWERS

MODERN AND RHR REGULAR TELEVISION BROADCASTS AND MODERN CABLE NETWORK BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below. The agreement with these stations does not require that the 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	WCPO-TV Channel 9
Terre Haute	WTHI	WTWO	Dayton	WHIO
KANSAS			Lancaster	CATV
Copeland	KUPK		Marietta	CATV
Ensign	KGLD		Pataskala	CATV
Oberlin	KOMC		Zanesville	WHIZ
KENTUCKY			OKLAHOMA	
Madisonville	CATV		Tulsa	KTUL CATV
LOUISIANA			PENNSYLVANIA	
Alexandria	CATV		Ephrata	KATV
Shreveport	KTAL		Johnstown	CATV
W. Monroe	KLAA		Palmerton	Blue Ridge CATV
MAINE			Philadelphia	WPVI
Portland	WGAN	WMTW		

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

Lanett, AL	South Bend, IN	Middletown, OH
El Cajon, CA	Des Moines, IA	Norman, OK
Lake Elsinore, CA	Spencer, IA	Tulsa, OK
Oxnard, CA	Kansas City, KS	Woodward, OK
Salinas, CA	Overland Park, KS	Eugene, OR
Seaside, CA	Baton Rouge, LA	Butler, PA
Ventura, CA	Augusta, ME	Ephrata, PA
Walnut Creek, CA	Westbrook, ME	Farrell, PA
Colorado Springs, CO	Cambridge, MD	Grove City, PA
Danbury, CT	Ellicott City, MD	Indiana, PA
Plainville, CT	Holyoke, MA	Meadville, PA
Seymour, CT	Leominster, MA	New Kensington, PA
Newark, DE	New Bedford, MA	Reading, PA
Ft. Myers, FL	Revere, MA	Shamokin, PA
Ft. Walton Beach, FL	Westfield, MA	Knoxville, TN
Gainesville, FL	Grand Rapids, MI	El Paso, TX
Melbourne, FL	Hibbing, MN	Greenville, TX
Naples, FL	Mankato, MN	Plainview, TX
Orlando, FL	New Ulm, MN	Hampton, VA
Decatur, GA	Pascagoula, MS	Lexington, VA
Rome, GA	Joplin, MO	Bellevue, WA
Savannah, GA	Lincoln, NB	Tacoma, WA
Kankakee, IL	Eatontown, NJ	Charleston, WV
Moline, IL	Buffalo, NY	Huntington, WV
Peoria, IL	Central Islip, NY	Kenova, WV
Rantoul, IL	Greenlawn, NY	Logan, WV
Romeoville, IL	Horsehead, NY	Milton, WV
Springfield, IL	Johnstown, NY	Pt. Pleasant, WV
Anderson, IN	New York, NY	St. Albans, WV
Bloomington, IN	Garner, NC	Appleton, WI
Kokomo, IN	Columbus, OH	Madison, WI
Lawrenceburg, IN	Lancaster, OH	Racine, WI
New Haven, IN	Marietta, OH	

(Continued from page 31)

household by the fact that they were all baptized, or immersed in water, as a symbol of their dedication to the Lord, the burial of their will into his will. The genuineness of the jailer's belief is further attested by the fact that he took Paul and Silas into his home, dressed their wounds, and fed them. He did all he could to make amends for his part in the suffering which had been inflicted upon these two soldiers of the cross.

Release and Departure

The next morning, the magistrates having heard what happened in the prison during the night, became fearful and sent their "sergeants" to the jailer with the message, "Let those men go." This message was relayed to Paul and Silas, and they were told to "depart, and go in peace."—vss. 35, 36

Imagine the surprise of the jailer, and more especially of the magistrates, when Paul refused to leave the prison unless escorted by those who had been responsible for his arrest. He took this stand because of being a Roman citizen. Paul knew his rights under the Roman law; so the magistrates were obligated to do as they were requested.

It was a brief but trying experience for Paul and Silas. Actually, they were in the prison only the one night. But while much physical suffering was involved, as well as humiliation, the results were glorious; for out of that experience came the conversion of the jailer and his household. The cost of every true conversion throughout the age has been high. That is one reason every saint of God is as a precious jewel to him; and we also should esteem them very highly.

The magistrates in Philippi had been placed in a very embarrassing position, which probably would have continued and perhaps have become even more humiliating had Paul and Silas remained in the city. So, while they publicly escorted these two servants of the Lord out of the prison, as demanded by the apostle, they, nevertheless, requested—for

they knew that they could not command—them to leave the city.

In this situation we again see the magnificent nobility of the great Apostle Paul. It was probably on behalf of the brethren in the new ecclesia in Philippi that he insisted on vindication for himself and Silas. Had he not done this, every believer in Christ in that territory might well have been considered an outlaw and treated as such. Now it would be different, at least for a while, for the first converts would be looked upon as the followers of a Roman citizen, even though, as doubtless many would conclude, a deluded one.

But, having accomplished his purpose in this respect, Paul did not insist on further embarrassing the magistrates, so he willingly complied with their request to leave the city. Before doing so, however, they went to the home of Lydia and enjoyed a farewell meeting with the brethren assembled there. The hymn "God Be with You till We Meet Again" had not yet been composed, but we can well imagine that this was the sentiment of their hearts as they prayed and sang praises together.

An interesting sidelight appears in connection with this farewell gathering of the brethren in Philippi. Concerning Paul and Silas, Luke wrote, "When they had seen the brethren, they comforted them, and departed." (vs. 40) We might well suppose that, under the circumstances, Paul and Silas would be the ones who needed to be comforted, but not so. These two faithful ambassadors of Christ, who had been beaten and jailed and now were requested to leave the city, comforted the other brethren who had not suffered, except in the sense of being the "companions" of those who were so used.—Heb. 10:33

So Paul's first visit to Philippi came suddenly to an end. Many years later, while a prisoner in Rome, he wrote a letter to this little group of faithful brethren and reminded them of this "day" of sweet fellowship and of how much it had continued to mean to him. "I thank my God upon every

remembrance of you," he wrote, "always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. 1:3-6

What sweet memories Paul must have held of his experience on the river bank where Lydia heard and believed the Gospel! Just as Luke reported that the Lord had opened her heart, so now Paul wrote that it was the Lord who had begun the good work in the hearts of all the Philippian brethren. He knew that this was true of Lydia and of the others as well.

We may not know just what experiences the Lord will permit, or even direct, in order to open the hearts of those whom he calls by the Gospel. The record does not reveal how it was accomplished in the case of Lydia; but doubtless the earthquake which shook the prison in Philippi and released the prisoners that night when Paul and Silas were praying and praising the Lord had much to do with preparing the jailer to be receptive to the Gospel.

Paul realized at all times that the fruitage of his labor depended on the Lord; and this is one of the most important lessons for every ambassador of Christ to learn. Without this knowledge, success may well lead to pride and vainglory, and failure may lead to discouragement. But, fortified with the knowledge that it is God "who giveth the increase," we can continue to sow the seeds of truth, knowing that the God of all wisdom will bless our efforts as seems good to him, which, in turn, will be the very best for us.

1979 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Tuesday, April 10.

Christian Life and Doctrine

Justification

THERE are three texts of scripture which uniquely bring out facts about the wonderful doctrine of justification. The first is I Corinthians 15:17: "And if Christ be not raised, your faith is vain, ye are yet in your sins." This clearly shows that faith has a relationship to justification and that the resurrection of Jesus is an important element. The second is Romans 8:1: "There is therefore now no condemnation to them who are in Christ Jesus." This text states that only those "in Christ" have been justified. The third text is Romans 8:33: "Who shall lay anything to the charge of God's elect? It is God that justifieth." This clearly shows that justification comes from the Heavenly Father.

When we combine the testimony of the three texts, as noted above, it means that those who are justified are a faith class and that justification becomes possible because Jesus was raised from the dead. The texts further bring out that those so justified are "in Christ" and the awarding of such a condition is from the Heavenly Father.

A simple statement of these reasons for, and the accomplishment of, justification is as follows. In the Gospel Age God is selecting the "body of Christ" (or the "bride"). These individuals are drawn from the world by the providences of God. If those who are called consecrate and are accepted of God, they are justified. This means they are released from adamic condemnation—or, stated another way—justified to life.

The word "justify" means "to make right." However, whenever the word justify is used in the Bible it does not always have the special meaning of being released from adamic condemnation. To illustrate, we read in Luke

18:10-14: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself. God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me, a sinner. I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

To understand justification as it pertains to the called out and consecrated ones of this Gospel Age, we need to appreciate "the eternal purpose" of God. His eternal purpose has been to have a family of divine beings with whom he can have full fellowship. That he has an eternal purpose is clearly brought to our attention in Ephesians 1:9: "Having made known unto us the mystery of his will, according to his good pleasure which he purposed in himself." The thought is continued in Ephesians 3:10, 11: "To the intent that now unto the principalities and powers in heavenly places might be **known** by the **church** the manifold wisdom of God, according to the **eternal purpose** which he purposed in Christ Jesus."

In these texts it is interesting that only the church understands this eternal purpose of God, and it is just as evident that only the called out and consecrated comprehend fully the doctrine of justification.

This planned family of God is prophetically spoken of in most tender terms. In one simple text the Father brings out (1) our receiving the truth, (2) his protective care, (3) the work the Christ is to perform in relation to the world, and finally (4) his exultant statement of what they shall mean to him.

Hear the testimony of that one text: "And I have put my words in thy mouth [receiving truth], and I have covered thee in the shadow of mine hand [his leadings and protective care], that I may plant the heavens, and lay the foundations of

the earth [the work of restitution], and say unto Zion [his tender speaking to his family], Thou art my people.”—Isa. 51:16

In another text about Zion (the Messiah in glory), the Heavenly Father tenderly reveals what his “people” mean to him. “For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it.” (Ps. 132:13, 14) This pictures the family that God has longed for and that will fulfill his eternal purpose.

God’s family were to be on his plane of existence, hence having the divine nature. The Apostle Peter states: “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature.”—II Peter 1:4

This means that those having this kind of life will never die—they will be immortal, sharing with Jesus this great privilege which has been his since his resurrection. The Scriptures teach that in the ages past God only possessed immortality. It becomes at once apparent that those who attain to such a high station must be previously tested and be so fixed in character that a defection from righteousness would never occur.

How tragic if Lucifer had possessed the divine nature! It would have meant that to all eternity there would have been a being opposing God and all righteousness. But divine wisdom decreed the opposite—such life could be given only to those who had been tested to the uttermost.

A part of God’s plan for his family required a place and conditions where they could be thus tested to the extreme. Hence God allowed Satan to tempt our first parents, Adam and Eve. When they disobeyed, the penalty for disobedience, death, was not immediately enforced. After they had been expelled from their perfect home, a family was started. From those first two have come all the families of the earth, born under condemnation, and constantly plagued by Satan. The place and conditions of testing were in existence.

From the Scriptures we know how much God loved his human family. He planned a redemption for them, as said so tenderly by Jesus, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

The story of the ages, perhaps the greatest story that will ever be told, will be about our Lord becoming a human being to die in Adam's place. Our Lord, the first being ever created, was brought into existence as the Logos billions of years ago.

The perfect babe Jesus became the perfect man Jesus at the age of 30 and offered himself to take Adam's place in death. The 40th Psalm prophetically portrays his presentation to John the Baptist at Jordan. From this we can conclude the truth was revealed to Jesus at first in a primary sense and later in much greater depth.

Psalm 40:6 reads: "Sacrifice and offering thou didst not desire; mine ears hast thou opened [margin, digged]; burnt offering and sin offering hast thou not required." This suggests that at some time prior to Jesus' presenting himself to John at Jordan the Holy Spirit revealed to him that he was to die in Adam's place as a corresponding price. The Apostle Paul stated this arrangement in crystal clear terms.

"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21,22) Because Jesus was a perfect, unblemished person, he could be an acceptable sacrifice. Later, in his intense forty-day wilderness study, the Holy Spirit revealed all the details of his ministry and the deeper features of God's plan. Among the deeper features was the truth that Jesus and his faithful disciples of the Gospel Age would become God's family on the divine plane.

Jesus offered to take Adam's place in death, but had God allowed Jesus to die immediately, he would have gone out of existence. From all the scriptures that deal with this feature

of God's plan we can come to definite conclusions. We will paraphrase the matter as follows: It was as though our Father said: "My son, you have offered to take Adam's place in death. It is my desire that one so noble and self-sacrificing should live forever. You will be allowed to die in Adam's place. But I will beget you to a new life, a spiritual life. As you lay down your human life obediently, enduring the suffering that I will allow, your character will be fixed in righteousness so that you can be raised from the grave a divine being and be forever with me in fellowship."

With this knowledge of God's plan, we can understand the meaning of scriptures which baffle those not spirit-begotten. Among these is Hebrews 5:8,9. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all that obey him."

He was obedient under the most adverse conditions, hence was made "perfect." Some might counter, "He was always perfect." How true! But here the word "perfect" carries the thought of being made "complete" as a new creature; that is, his character was eternally fixed in righteousness.

Another such text which becomes understandable with a knowledge of God's plan is Hebrews 2:10. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." This text introduces another feature of God's plan, "bringing many sons to glory."

It is in a study of this feature of God's plan, "bringing many sons to glory," that the doctrine of justification becomes important. We read of Jesus in Romans 4:25, "Who was delivered for our offenses, and raised again for our justification." Jesus died in Adam's place, but the benefit from the ransom price that he provided comes first to those who are to be his "body members" and later to the world of mankind.

In I John 2:2 we read, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Those called of God to become members of the body of Christ, of the "bride," or of the "Messiah" are, when first drawn, imperfect. When such understand their call, consecrate, and are accepted of God, they must be released from condemnation to be an acceptable sacrifice to God. This is when justification takes place, that justification which can be defined as "being released from adamic condemnation."

Thus the Apostle John said, "He is a propitiation for our sins," i.e. for the sins of the spirit-begotten of the Gospel Age. The Apostle Paul stated it in other words: "For Christ is not entered into holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. 9:24

In the Old Testament there are numerous prophecies that refer to the Zion class (Jesus and his body members) in glory. One such text is delightful, for it foretells of God's drawing this class for the purpose of dwelling with him: "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts."—Ps. 65:4

Jesus also spoke of this class and emphasized that they would be selected by the Father. "No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44) Jesus also indicated that many more would be called than would accept the conditions of discipleship, "for many be called, but few chosen."—Matt. 20:16

The "chosen" referred to here represent those who are drawn of God, respond by meeting the full terms of discipleship, hence are released from condemnation (justified) and are spirit-begotten. In Revelation 17:14 we read, "For he is Lord of lords, and King of kings: and they that are with him are called, and chosen, **and** faithful."

The very wording of this text suggests the possibility that some will not be faithful (more than overcomers) to the

degree that is required to become members of The Christ. This is alluded to in the Parable of the Pounds, found in Luke 19:12-25. The parable starts with ten servants, each being given one pound to use. When the Lord reckons with his servants there is an account of only three. This seems to suggest three classes that will result from those chosen of God. The ten pounds, one given to each servant, could represent the opportunities given to each at the time they consecrate and are spirit-begotten.

The first servant was highly commended (vss. 16,17) because he had increased one pound to ten. The Lord said, "Have thou authority over ten cities."

The second servant (vss. 18,19) was faithful to a lesser degree and was promised authority over only five cities. The third servant (vss. 20,21) was not faithful, and what he had was given to the first servant. In verse 22 he is called a wicked servant.

The third servant seems to represent a class who are wicked to the point that they lose life. We read of these in Hebrews 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

The second servant in the parable (made ruler of five cities) seems to represent a class who, although not of the church, yet live on a lower spiritual plane. Both the first (church) class and the second (great company) class are spoken of by the Apostle Paul in I Corinthians 3:11-16.

"For other foundation can no man lay than that is laid, which is Christ Jesus. Now if any man build upon this foundation gold, silver, precious stones, wood, hay or stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and

the fire shall try every man's work of what sort it is. If any man's work shall abide [suggesting those who built with gold, silver, and precious things] which he hath built thereupon, he shall receive a reward [the church class]. If any man's work shall be burned [suggesting wood, hay, and stubble] he shall suffer loss; but he himself shall be saved [suggesting the great company class], yet so as by fire."

This second class is referred to in Revelation 7:9 "as a great multitude, which no man could number of all nations, and kindreds, and people, and tongues." Prior to this the Revelator had seen the church, the 144,000.

When John asked about this number which was not preordained (which no man could number) he was told (vs. 14), "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." It states (in vs. 15), "Therefore are they **before** the throne of God, and serve him day and night." Revelation 3:21 states the church will sit on the throne. "To him that overcometh will I grant to sit with me in my throne, even as I also have overcome and am set down with my Father in his throne."

This "great multitude" is at the marriage supper of the Lamb. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, . . . Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19:6,7,9

Sometimes the doctrine of justification is considered a simple basic doctrine. But it is one of the "mysteries" of God's Word and is understood in its depth only by the enlightening of the Holy Spirit. If we understand, it could mean that we have been drawn of God and that our consecration has been accepted and that we have been spirit-begotten and released from adamic condemnation. Dear Lord, help us to serve thee faithfully and experience fully the hope contained in this doctrine of the Word! □

Christian Life and Doctrine

Hope

“Now abideth faith, hope, charity [love].”—I Corinthians 13:13

LIFE for the majority of people in this present evil world has been filled with despair. Little wonder, when we review our own previous condition and the condition of all the people in the world who do not have a knowledge of God and his plan. It is amazing that, under the circumstances, people can have any kind of hope. Yet the old adage we hear so often is true, “Hope springs eternal in the human breast.” Innately, mankind continues to hope that a bad situation will get better, even though at the time it is a situation of despair.

Most of us are inclined to think of hope as meaning “desire.” But the true definition of hope is “desire with expectation of fulfillment.” Unfortunately, the hope that arises in most human breasts has not been fulfilled, and this could explain why most of the world thinks of hope in terms of desire only.

The biblical use of the word “hope” is definitely that of expectation. Furthermore, the hope of the Bible, by being associated with the promises of God, is a virtue which includes a “confident and favorable expectation of good.” It is a virtue that we, as Christians, are admonished to develop so that we will not despair but be strong in the Lord and in the power of his might.

When the Apostle Paul described our former condition (before we came to a knowledge of God), he said, “At that time ye were without Christ, being aliens from the

commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” (Eph. 2:12) Notice he stressed that we had “no hope.” Now that we have come to a knowledge of Christ and of God and his plan, we have a most marvelous hope. We become especially aware of this hope when someone who is dear to us dies and we recall the Apostle Paul’s words in I Thessalonians 4:13: “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” The reason we do not sorrow as those that have no hope is that we have faith in the promises of God. Hence in I Thessalonians 4:14 we see how, by the logic of Paul, this faith is tied to the resurrection of those who “sleep in Jesus.” From other scriptures we see that Jesus has promised to raise all mankind from the dead. “Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of [judgment].”—John 5:28,29 (RSV)

As we have noted, faith in the promises of God is directly related to our hope. Through faith we are able to assemble all the facts we find in God’s holy Word, leading us to certain important conclusions. We are glad that the facts we find in the Bible do not cause us to conclude that the great majority of mankind will find themselves in eternal torment, nor that all mankind will merely return to the dust from whence they came, nor that we alone will be saved. If our perusal of Bible facts would lead us to any of the foregoing incorrect conclusions, we would have no hope, or at best a limited, selfish hope.

But thanks be to God, who has given us our hope! We know that the wonderful hope we possess is not wishful thinking but comes directly from God. Furthermore, our ability to see it revealed in his Word is because of the power of his Holy Spirit. This is clearly stated by the Apostle Paul in Romans

15:13: "Now the God of hope [the Author of this hope] fill you with all joy and peace in believing, that ye may **abound in hope**, through the power of the Holy Spirit.

The very close association of this hope to the doctrine of the resurrection of the dead is evident from other scriptures. The Apostle Paul spoke of it in Acts 23:6, when standing before the Sanhedrin: "When Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Also later, when brought before the governor, Felix, he told how he believed all those things which are written in the law and the prophets, saying, "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15

Still later, when standing before Festus and King Agrippa, he again mentioned this hope, saying, "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"—Acts 26:6-8

The first indication of this hope and how it would be fulfilled was given by God in his statement to the serpent in the presence of Adam and Eve in the Garden of Eden: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15

This hope was to be based on the coming of One, born of woman, who would crush evil for all time. Later the promise made to Abraham, "In thee and thy seed shall all the families of the earth be blessed," further defined this hope as being associated with the seed of Abraham. Finally, when Jesus came as the promised seed of Abraham and was put to death,

this hope became associated with his resurrection. All peoples are to participate in the realization of this hope.

The hope which footstep followers of Christ have goes beyond restoration to life. For these, there is the added hope of glory like unto that possessed inherently by the Father, and now possessed also by Jesus. This hope is mentioned in several scriptures: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel." (Col. 1:5) And again, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:27) Again, in Romans 5:2, the Apostle Paul mentions a rejoicing in the "hope [of sharing] of the glory of God." In Hebrews 6:18-20 we are told that it is a secure and sure hope: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec."

The apostle (in Heb. 6:18-20) is alluding to the tabernacle and to the hope we have of entering into heaven itself (pictured by the Most Holy). A reward of a divine nature awaits all who are able to reach the condition pictured by the Most Holy. Jesus, our Forerunner, was able to do so. The 5th and 6th chapters of Hebrews provide the background for this picture. They give us an insight into the experiences of Jesus in carrying out God's purpose for him. We must follow his steps.

In the 8th chapter of Romans, the Apostle Paul explains that we must be willing to suffer with Christ and walk after the spirit and not after the flesh. This is not easy. Sufferings for righteousness' sake will be encountered. Nevertheless, these sufferings are insignificant when compared with the

glory of our hope. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:18

The Apostle Paul tells of the need for our willingness to undergo suffering for the attainment of this hope in Romans 5:1-5 (RSV): "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God. More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us." Hence we might say that we rejoice in our sufferings and have hope (a confident expectation of good from these experiences) because we can see God's love in our every experience. Hope, then, comprises our inspiration and incentive for continuing on in the narrow way, trying hard, as we endure afflictions.

Although hope is associated with the future, God does not leave us without any evidence today of the assistance he liberally gives us for attaining this hope. He convinces us through his love that what he promises to give us is true.

Why is hope a virtue? Because, like faith, it is rare. Children have hope of good; but adults, because of the severity of life's experiences, become skeptical and absorbed by selfishness in preserving themselves. Furthermore, hope is the link between faith and love. Faith uses facts on which to conclude matters. It is a mental process. Hope is associated more with that part of faith which we call "heart reliance upon God." God, seeing that we have this hope, is pleased. And so Paul says: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. 8:24,25

Soon our hope will become reality, and then it will cease to be hope. Our confident and favorable expectation of good will be real and will be seen by all. But, until then, let us continue to have a favorable and confident expectation of good—and, with patience, wait for its fulfillment.

Encouraging Letters

Beautiful Books

Dear Friends in Christ: I thank you ever so much for the beautiful books you sent me. I do appreciate them very much. "The Master has need of the little things. There are none too slight or small; he adds his own blessing and makes them great—and he uses one and all." I still watch your programs over ZIZ, TV, St. Kitts. And I love it more and more every week. Please continue the good work. Yours in Christ.—West Indies

Beliefs Held Since Childhood

Dear "Frank and Ernest": Please send me literature on subjects you have spoken of these past Sundays. You are the most enlightened persons on Biblical scripts I've ever heard, and you are in harmony with beliefs I've held since childhood, which made me somewhat different. Please continue it! Thank you.—MI

"Avid" Reader

Dear Sirs: Please send me the booklet entitled "The Future of Israel and the World." I enjoyed your film on Israel so very much. I would love to have any other literature you have. I am an avid reader and love any book pertaining to the Bible. Thank you.—KY

Desires Our "Helps"

Gentlemen: We enjoy your program and would like the booklet which you offer, "The Day of Judgment," and any other helps you have. We want to learn all we can. We are Christians, and we need all the help we can get. Thank you.—SC

A Bereaved Listener

Dear Sirs: I listened to your program of Bible questions and enjoyed it. I lost both my husband and my daughter in one year. My husband was a minister, and my daughter was

a sincere Christian. I miss them so very much. I would like to have the booklet on "Hope Beyond the Grave." Thank you. Sincerely.—CA

Reading Changes Viewpoint

Dear Sirs: Please send me the book "The Future of Israel," which you mentioned recently. I am very much interested in the Hebrew nation, though not a Jew. Reading the Old Testament carefully has given me an entirely different viewpoint. Thank you.—VA

Desirous of Answers

Dear Friends: Please send me your free booklet, "Why God Permits Evil," which I sincerely hope will answer many of my questions. May I also have copies to give to two friends? Thank you.—OH

"Devoted Watcher"

Dear Sirs: I am a devoted watcher of your program and always look forward to its coming on. Sometime ago I secured a copy of your little booklet about God's kingdom, and I am sorry to say it is just about worn out. It is the most read booklet I have ever had. Will you please send me another copy, as well as the last one I heard mentioned, "Archeology

Proves the Bible." When I think of the old song, "Life's Railway to Heaven," it reminds me of my own life. All the time I was growing up, my parents did all in their power to teach me right from wrong, take me to church, and read the Bible to me until I could read for myself. Now, like the song, I've been "on," "off," "aboard," "back on," many times in my life. Now I'm "back on" again, and with the help of God I am going to "ride her out." Please find enclosed my check. I haven't a lot, but maybe it can help. Sincerely yours.—OH

Worries About Salvation

Dear Sirs: I listened to your broadcast about hope beyond the grave. I am a Catholic, and I worry about my salvation. I am 62 years old and hope that this booklet will give me more hope and peace of mind and direct me to the grace of God. I know the booklet is free, but when I can, I will send you a donation. Thank you sincerely.—RI

"Beautifully Explained"

Dear Folk: My husband has read your book "The Divine Plan of the Ages" and I have begun reading it. We both feel it is very beautifully explained and very inspiring, and that the man who wrote it must have been

greatly blessed by God to write it so people will have a better understanding of the Bible. I am enclosing a check. Please send us the entire set, all six volumes of "Studies in the Scriptures." We have a Bible study class at home, and I'm sure the books will help in studying the Scriptures. May God richly bless you for your work. If you have any other literature please let us know about it. Sincerely yours.
—WI

Thankful New Listener

The Bible Answers: I would like your booklet offered on TV—"The Future of Israel and the World." Thank you for such enlightening information from such fine Bible scholars. I thank God for your program. I just started seeing it.—NY

"Easy to Follow"

Dear Sirs: Friends of ours gave us a subscription to your Dawn magazine at Christmastime. Our first copy has arrived, and I have been reading the Christian Life article on "The People of the Bible." I find it very easy to follow, and it is helpful to have the whole story told in this way. Thank you!—Canada

Will Explain to Others

Dear Sirs: Kindly send me a copy of the booklet, "Hope

Beyond the Grave." As your booklet deals with a matter of great topical interest and I am often in a position where I have to explain certain points of doctrine to people, your early reply will be greatly appreciated. Thanks in advance. I am, Yours faithfully.—W. Africa

Attends Local Meeting

Dear Sirs: I am a senior citizen and attend their meeting here in town. I saw where you would send booklets to anyone who would ask for them. Since there is a group of us, would you please send me 10 of your "Bible Answers" booklets "What Can a Man Believe?"—one for each one in my group. Thanking you in advance for your kindness. Yours truly.—NC

Invalid Loves Dawn

Dear Sirs: I am much interested in your books "The Book of Books" and "Behold Your King," for which I enclose one dollar. I enjoy The Dawn very much, and since I am confined to a chair, I read a lot, so I am interested in these two books. The Dawn magazine is a wonderful book. I read it from cover to cover. And each Sunday, while alone here, I read the Bible lessons. Thanks for the books and The Dawn. A Christian friend who likes to witness for my Savior.—IN

Your Questions

Hades and Paradise

Is it true that paradise is part of hades, or sheol, where the righteous waited till Jesus came and preached to them while his body lay in the tomb?

NO, THIS is not true! The word paradise means a garden, and its first application in the Bible is to the original Garden of Eden, the garden which God prepared for our first parents "eastward in Eden." (Gen. 2:8) Man was driven out of that paradise, but God's plan is to restore him to his lost home; and the outworking of his plan will lead to a worldwide paradise. This is the paradise in which the thief, crucified with Jesus, will receive the Lord's blessings of joy and life. This is the paradise into which—in vision, not in reality—Paul was privileged to look.—II Cor. 12:4

The belief that Jesus' "spirit" or "soul" took a journey to paradise and preached to the righteous while his body lay in the tomb is quite unscriptural. It is based on a fantastic combination of texts which really bear no relationship whatever to one another. Those who have deduced this idea from the Bible first take Psalm 16:10, which refers to Jesus' soul being in

hell, or **sheol**, as the word is in the Hebrew text. To this they add Jesus' statement to the thief on the cross about being with him in paradise. Then, in I Peter 3:19, they read concerning Jesus, "By which also he went and preached unto the spirits in prison."

From these texts it is erroneously reasoned that paradise and **sheol**—**hades** in the Greek—must be either the same place or at least adjacent to each other, and that either one, or both, of these places must be the "prison" in which are incarcerated the "spirits" to whom Jesus preached. This interpretation is just another example of the misleading philosophies which result from not accepting the basic truth of the Bible that the dead are dead, that they cannot go anywhere or do anything while they are dead.

Jesus "poured out his soul **unto death**." (Isa. 53:12) Jesus' soul, his being, Jesus himself, was in death. That is why he is spoken of in Psalm 16:10 as being in hell. The Bible hell is the condition of death. Jesus went nowhere when he died, except into death, and there he could not preach.

How then did he preach to the "spirits in prison"? Peter explains this. He says that Jesus was put to death in the flesh and quickened, made alive, by the Spirit, and then the apostle adds, "by which also he went and preached unto the spirits in prison." The Emphatic Diaglott translation reads, "By which also he preached to the spirits in prison."—I Pet. 3:18, 19

We cite this critical translation merely to emphasize that there is nothing in this text to indicate that Jesus went on a journey during the time he was dead. Peter's use of the expression "by which he preached" refers to Jesus' resurrection as well as his death. If we must have Jesus going to preach to the "spirits in prison," we may as well emphasize his resurrection as well as his death and conclude that it was after he was raised from the dead that he went on this mission.

We believe, however, that the real point of Peter's lesson is that it was by Jesus' faithfulness unto death and by the fact that God raised him from the dead that a sermon was preached to the spirits in prison. It was an object lesson based on Jesus' faithfulness and his Heavenly Father's favor toward

him, as manifested in the resurrection.

Who, then, are these spirits in prison? Are they the departed spirits of the righteous? No. Peter identifies them as "spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah." (I Pet. 3:19, 20) In II Peter 2:4 he refers to them as "the angels that sinned" and who were delivered "into chains of darkness." These fallen angels were not at once destroyed but have been held in restraint ever since the Flood. Thus they are properly said to be in "prison." It is to these that Jesus, by his faithfulness, presented such a powerful object lesson. They sinned and were being punished. He was faithful and was raised from the dead to "glory and honor and immortality."—Rom. 2:7

Nor did Jesus go to paradise the day he died. It was simply that on that dark day he promised the thief that he would bless him in paradise. With the punctuation properly placed, what Jesus said was, "Verily I say unto you today, shalt thou be with me in paradise." (Luke 23:43) A full explanation of all these texts is presented in the booklet, "Hope Beyond the Grave."

More Guilty

Matthew 23:14 reads: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." What is meant in this text by the expression, "greater damnation"?

THE Greek word here translated "damnation" is **krima**, meaning a decision, or verdict, and, in this text, an adverse verdict. A better translation in this instance would be "condemnation." **Krima** is thus translated in other texts. The Pharisees were at that time God's representatives and as such claimed to serve the people unselfishly. But in this text Jesus indicates that in reality they were hypocrites.

"Ye devour widows' houses," Jesus said, "and for a pretense make long prayer." They pretended to have the widows' interests at heart, openly praying for them, while at the same time they were using their position of trust to exploit the helpless. This was heartless hypocrisy and deceit, practiced in the name of the Lord. For this

Jesus said they would receive more severe condemnation, implying retributive punishment.

"The wages of sin is death." (Rom. 6:23) Jesus redeemed the world from adamic death, but all willful sinners will die the "second death." In the kingdom, however, the second death, as we understand it, is not necessarily imposed as a punishment for one willful sin, or even for a number of such sins. It is only when the sinner has demonstrated his determination to continue willfully to oppose the Lord and his righteous laws that the full penalty, the second death, is imposed.

We do not think that the Pharisees had reached this degree of willfulness, although they were more willful than those who did not enjoy the same favored position as themselves; so it will be more difficult for them in the day of resurrection and judgment. For one thing, they will then find that their unfaithfulness cost them the honored position of being God's representatives and that their places have been taken by Abraham, Isaac, and Jacob, and all the prophets. Matt. 8:11, 12; Luke 13:28, 29

**"THE
RESURRECTION"**

To be discussed by

'FRANK and ERNEST'

KMO—1360—9:45 a.m.

SUNDAY, APRIL 15

Tune in this discussion, and
send for a free copy of "Hope
Beyond the Grave." 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.

APRIL SPECIAL: On Sunday, April 15, "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.

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.—Acts 17:31

"Behold, a King shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. . . . And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."—Isaiah 32:1-3,17

General Convention Bulletin

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

THE outline of the General Convention program contains many interesting features. There will be two symposiums based on the theme text. The first of these will have as its general theme “Peace,” and the second will have as its theme “Nothing Shall Offend Them.”



Qualified brethren will discuss various facets of each of these general topics.

As in previous years, we will also have a series of doctrinal talks. One of these talks will be given prominence on each day of the convention. This means, of course, that six important doctrinal subjects will be handled completely by brethren who are qualified. The doctrinal discussions have been the highlights of the convention programs in the past, and this year will be no exception.

We are very fortunate to have the same Sunday School committee this year that we have had for the past several years. During this time the program for the young people has been outstanding. Study assignments, as in the past, will be mailed in advance to those who plan to attend. As a result, the class studies will be on a higher level and will be more

profitable to the children. A variety of activities are scheduled in addition to the class studies. These extracurricular activities include swimming, canoeing, tennis.

The committee decided to continue the very popular fellowship hour at the close of each day of convention. This is an informal gathering of the friends in the dining hall area, where ice cream is served for a nominal charge. This gives an additional opportunity for discussions on the Bible or just for a visit with an old friend or a new acquaintance.

We urge you to begin now to make your plans to come to the General Convention this year. Most of your brethren will be there, and they will be expecting to see you.

Bible Students General Convention
Albion, College
Albion, Michigan
July 28-August 2, 1979

1978 General Convention Tapes

The Dawn Recorded Lecture Service wishes to announce the availability of the recorded tapes, either cassette or reel-to-reel, of the 1978 General Convention. These can be obtained either on loan or by purchase. Address your request to The Dawn Recorded Lecture Service, 199 Railroad Avenue, East Rutherford, NJ 07073. Be sure to specify whether you wish cassettes or reel-to-reel tapes. Orders will be filled according to their receipt.

RADIO TOPICS FOR APRIL

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|-----------------------------|----------------------------|
| 1—Jesus, the World's Savior | 22—Salvation |
| 8—The Bread and the Cup | 29—The Hope of Immortality |
| 15—The Resurrection | |
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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.

P. HATGIS		G PASSIOS	
New Brunswick, NJ	April 29	New Haven, CT	April 1
A. KRUMPOLT		E. K. PENROSE	
Harford, CT	April 1	Pittsburgh, PA	April 22
E. F. LANKFORD		J. TATE	
Denver, CO	April 1	Allentown, PA	April 29
K. NAIL		F. WASSMANN	
Paterson, NJ	April 22	Philadelphia, PA	April 8

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS		SUBSCRIPTIONS and LITERATURE —70, Station Road, Gidea Park, Romford, Essex. RM2 6DA.
Dewsbury	April 7	
Reigate	May 13	RECORDED LECTURE SERVICE— FOR USE IN THE BRITISH ISLES ONLY—Tapes and Cassettes on loan. 15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.
E. T. NADAL		
Dewsbury	May 13	
Latchford	June 16	
R. E. ROBINSON		
Dewsbury	June 9	

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.

Sister Vera Taut, Chicago, IL (Lithuanian Ecclesia)—January 24.
Age, 83

Sister Florence F. Weyhe, Arlington, MA (Boston Ecclesia)—
February 21. Age, 86

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

Conventions

FRESNO, CA, March 31-April 1—Knights of Columbus Hall, 2540 E. Floradora Ave. Mrs. Fritz Becker, 1030 E. Hedges Ave., Fresno, CA 93728. Phone: (209) 233-2303.

ALBUQUERQUE, NM, April 6-9, Pre-Memorial Convention—University of Albuquerque, St. Joseph's Place, N.W. Friday evening session in Albuquerque Federal S&L Assoc. Community Rm., 4901 Central, N.E. Mrs. J. L. Buss, P.O. Box 6504, Albuquerque, NM 87197

WILMINGTON, DE-CHESAPEAKE CITY, MD, April 7, 8, Pre-Memorial Convention—Clayton Hall, University of Delaware, Newark, DE. Lois Armstrong, 211 W. Harrison Ave., New Castle, DE 19720

GARY AREA, IN, April 14, 15—Hobart YMCA, 601 W. 40 Place, Hobart. Evening session only on Saturday. Mr. John Ulicni, 6703 Tyler St., Merrillville, IN 46410

BOISE, ID, April 20-22—Owyhee Hotel. Mrs. Elton N. Pigg, 1400 Sunrise Rlm Rd., Boise, ID 83705. Phone: (208) 336-0163.

CHICAGO, IL, April 22—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. John Trzyna, 4614 N. Potawatomi Ave., Chicago, IL 60656

PATERSON, NJ, April 22—American Legion Hall, Legion Pl., Elmwood Park. Mrs. Cella Mitchka, 56 Fenczak Ave., Elmwood Park, NJ 07407

CINCINNATI, OH, April 22—Masonic Temple, Social Rm. 3, 317 E. Fifth St. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

CLEVELAND, OH, April 22—Cleveland State University, 2121 Euclid Ave. Evening service April 21. Mrs. Evelyn Doran, 3442 Monticello Blvd., Cleveland Heights, OH 44121. Phone: (1-216) 381-4690.

PITTSBURGH, PA, April 22—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. James Passios, 144 Creekside Ln., Pittsburgh, PA 15237

LOS ANGELES, CA, April 29—Masonic Temple, 933 S. Hoover St. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., #207, Los Angeles, CA 90005

DETROIT, MI, April 29—Redford YWCA, 25940 Grand River. Mr. Edmund Blicharz, 200 Hampshire Court, Dearborn, MI 48124

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

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

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

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

WATERBURY, CT, June 10—Frisbie School, 24 Todd Rd., Wolcott. 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, Loree Auditorium, Lipman Dr. Mrs. Daniel Larson, 57 Wayside Dr., Cliffwood Beach, NJ 07735. Phone: (201) 566-2752.