

The Dawn

VOLUME XLVII

NUMBER 3

MARCH 1979

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Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175. Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: 70 Station Road, Gidea Park, Romford, Essex RM2 6DA, England

Australia: Berean Bible Institute, 19 Ermington Place, Kew, Victoria 3101

France: Association des Etudiants de la Bible-Publications Aurore. B.P. 3066-68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, 7800 Freiburg i. Br., Sachsenstr. 12

Greece: He Haravgi (The Dawn) Odos K. Eslin 4 Ampelokipoi T. T. 602, Athens

Italy: Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073, U.S.A.

New Zealand: P.O. Box 1358 C.P.O. Auckland

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Highlights of DAWN

“There Shall Be No More Curse”

FROM time to time a very fascinating discovery is made of a phenomenon in nature that performs an important service. Such was the discovery made by a Cornell scientist concerning the Argus Tortoise beetle, a tiny creature brought forth by God's great power, but one which has been unnoticed by the world. It is commonly known as the “goldbug.” For most people the discovery may have little interest. For the farmer, the knowledge concerning this little creature could be far-reaching. For those who believe in God's plan of the ages, it is another evidence of the many ways whereby God could control the problems now besetting the world of mankind.

An article on this discovery recently appeared in a prominent major newspaper. It read as follows:

“A farmer's dream—an insect that eats only weeds—has been found in an abandoned cornfield on Long Island by a Cornell University scientist.

“The insect, which bears the imposing name of Argus tortoise beetle, has an insatiable appetite for field and hedge bindweed, which are growing menaces to major crops like corn and potatoes and are difficult to control with herbicides.

“A finicky eater, the beetle—which is commonly called the goldbug because of its sheen—ignores foods outside the bindweed family, one of the most prevalent weeds in North America and Northern Europe. Bindweed is difficult to control in [the production of] cereals, fruits and ornamental crops and almost impossible to keep down in potato fields.

“There is a real potential for using the beetle as a means of controlling bindweed,” according to the man who found the beetle in a Long Island cornfield, Prof. G. Wilbur Selleck, a specialist in plant ecology and weed control at the State College of Agriculture and Life Sciences at Cornell. He is superintendent of the college’s Long Island Horticultural Research Laboratory in Riverhead.

“‘The problem today is that too many insecticides are being used to control infestation,’ he said. ‘But in fact, the beetles do a better job than a chemical weed killer recently cleared for use in vineyards and orchards.’

“Professor Selleck first found the insect while experimenting with chemical herbicides two years ago. In his observations and experiments in early 1978, he found a population explosion of beetles—‘billions of them per acre,’ he said. Beetle larvae and beetles were feasting on bindweed throughout a six-acre cornfield that he had under observation.

“‘By mid-July,’ he said, ‘not a single bindweed plant could be found in the entire area of infestation. There was no escape for the bindweed.’

“Moreover, he added, the corn plants were intact and there was no evidence of insect feeding on about 100 other plant species in the area. When the bindweed ran out, most of the adult beetles obligingly died.

“In his experiments, Professor Selleck introduced some of the beetles to other locations, where corn, rye, zucchini, grapes, ornamental shrubs and pine trees were growing. As expected, the beetles devoured the bindweed in those areas but ignored the other plants.

“Meanwhile, in another experiment, Professor Seleck raised some beetles in the laboratory. The larvae and the adults thrived on bindweed leaves that they were fed, but shunned Irish potato leaves and other delicacies, and died rather than eat them.”

The article ended on a note of caution, saying:

“In the past a number of attempts to aid agriculture by tampering with nature have gone awry. A classic case is the gypsy moth, which was brought to the United States from France in 1869 to improve silk worm production but ultimately caused the destruction of millions of acres of woodlands.”

In the beginning, we are told, the sentence passed upon Father Adam because of disobedience was not only the penalty of death but additionally a curse which was placed upon his environment. Both aspects of this sentence are recorded in Genesis: “And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” (Gen. 2:15-17) “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”—Gen. 3:17-19

Thus, for about 6,000 years mankind has had to struggle against all kinds of adversity. Some of these adversities have caused early loss of life, when they have taken the form of pestilence, plagues, and disease. Some of these catastrophies were caused by carriers of various types, such as insects, rodents, and bacteria from pollution. Other misfortunes, such as droughts, freezing cold, flooding, and infestation by insects and weeds, have seriously affected the food supply. The struggle against these has been endless.

As the earth's population has grown, these experiences have become more difficult. Food supply is becoming more and more critical. Man has been forced in desperation to seek solutions to these problems. Pesticides have been invented and used widely to save crops from all types of insect pests. New herbicides, which prevent undesirable weeds from growing without harming crops, are also being invented every year. Yet, in spite of the influx of such new chemicals, mankind has not been able to bring these pests under control, and the struggle against them continues. The curse has not been lifted.

The effect that chemicals have upon our environment has divided many of our scientists into two camps. Some have accepted chemical control of pests as the lesser of two evils. Others have not. Dr. Norman E. Borlaug several years ago won the Nobel Peace prize for his work in developing a more productive strain of wheat, which could double the food production per acre anywhere in the world that it is grown. He was opposed to the banning of DDT and said, "If DDT is banned by the United States, I have wasted my life's work. I have dedicated myself to finding better methods of feeding the world's starving population. Without DDT and other important agricultural chemicals, our goals are simply unattainable."

Some scientists who oppose the use of all forms of agricultural chemicals, considering them as the greater of the two evils, have called attention to certain natural forms of control. The praying mantis (a member of the Mantidae insect family) preys on many types of insects. Another species of small beetle, the Coccinellidae, popularly known as the ladybird or ladybug, lives on mites and aphids, the scourge of fruit trees. Here, too, however, there are species in this family that are injurious, such as the Mexican bean beetle and the squash beetle.) Then there are the many bird species that are helpful in controlling the insect population, and without them the earth might have been overrun by

insects long ago. And now we know about the special virtue of the Argus Tortoise beetle. By providing these natural deterrents God has controlled the curse so that it did not become utterly devastating. This natural control of pests is by God's power, and man has never been able to invent any type of control that can equal it. Unfortunately, man's knowledge about these natural forms of control is not adequate. He does not know how to use them as a complete replacement for the synthetic types of control. God will permit this condition to continue until he provides the solution in the kingdom.

The Bible tells us, in Revelation 22:3, that a time will come when there will be "no more curse." Death, that great enemy of mankind, will be destroyed. That **day** will be a wonderful time. All will rejoice in God's wonderful kingdom. Adding to the joy of all will be the fact that the curse of the earth will also be removed. There are so many ways in which God can bring an end to the curse that it would be foolish for us to speculate about the exact manner in which this would be done. We see evidences of his great power in this way every day, whether it be in a small creature like the Argus Tortoise beetle or a new herbicide which performs its function in preventing a weed from growing and then breaks its substance down into basic harmless components. But we know that his promise to end the curse is sure, and it will come to pass.

Note the contrast between the "curse" and the "promise." The curse was: "Cursed is the ground for thy sake. . . . Thorns also and thistles shall it bring forth to thee." (Gen. 3:17, 18) This came to pass with stark realism. There were no thorns or thistles to interfere with the growth of the marvelous trees in the Garden of Eden. On the other hand, the promise is: "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly." (Isa. 35:1, 2) The zeal of the Lord of hosts will perform this. We, today, have difficulty in imagining a time when there shall be no more curse. Even the most pleasant land we have seen has, upon close scrutiny,

its thorns and thistles and desert. Isaiah's promise is clear: "No more desert." Another one of the many such promises is found in Psalm 65:9-13, where, speaking of God, the psalmist says: "Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

God can employ his great power to bring either a curse or a blessing. This was clearly demonstrated in reality when the nation of Israel was in bondage in Egypt. It was necessary to send ten plagues upon Pharaoh and the Egyptians in order to induce Pharaoh to release the children of Israel. The plagues took on concentrated forms of all aspects of the curse. They began with the rivers being turned to blood, probably like the "red tide" of today, a poisonous form of red algae. Next, frogs inundated the land. This plague was followed by lice. Starting with the fourth plague, God did not let any of these plagues come upon Israel, in the land of Goshen. Swarms of flies came upon the Egyptians next, but none upon Israel. The herds of the Egyptians, such as cattle, horses, camels, etc., were afflicted with disease and all died; the herds of Israel were not afflicted and not one died. Next, boils came upon man and beast in Egypt. This plague was followed by hail, which ruined the crops; but again, in Goshen, upon Israel there was no hail. Then came the locusts, which ate every "green thing" that had survived the hail storm. The ninth plague was a heavy darkness upon all Egypt for three days (except again in Goshen, where Israel dwelled). The climax came with the smiting of the firstborn of man and beast, except again in Goshen, where Israel's first-born were spared because of the blood of the Passover Lamb.

The major lesson from these events which involved Israel in Egypt portrays the bondage of mankind to Satan and his minions (pictured by Pharaoh and his taskmasters). The release of Israel from bondage (because of the Passover Lamb) pictures the release of mankind from the curse of death and all the other attendant curses.

It is noteworthy, as we review the plagues preceding Israel's deliverance, that all the plagues were under God's control. It was God who brought forth the "red tide," the frogs, the lice, the flies, the disease of murrain, the boils, the hail with frightening storms, the locusts, the darkness, and death. Although Pharaoh's magicians also caused a "red tide" in the water, and frogs, they could not duplicate any of the plagues that followed. As the Scriptures tell us concerning the third plague: "And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast. Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said." (Exod. 8:18, 19) In every case, he that brought forth the plague, was the only one who could stop or remove the plague. So also with the curse on man's environment. God, who imposed the curse, is the only one who can remove that curse.

The power of God used to spare Israel during the plagues was also used to bless Israel when they kept his law, even as promised: "If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your enemies, and they shall

fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. I am the Lord your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.”—Lev. 26:3-13

While the rest of the world was afflicted, Israel, if obedient, was blessed. If God could do this for Israel in a stricken and sin-sick world, how much more can he do for all the world by lifting the curse! As the psalmist has prophesied: “O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared [reverenced] above all gods. For all the gods of the nations are idols; but the Lord made the heavens. Honor and majesty are before him: strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen [the nations] that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.” (Ps. 96) And,

echoed in the 98th Psalm: "O sing unto the Lord a new song; for he hath done marvelous things; his right Hand, and his holy Arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fullness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

In the New Testament the lifting of the curse is described as a fitting climax to the Bible's wonderful message of joy and hope. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."—Rev. 22:1-3

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.

The Gift of God

“By grace are ye saved through faith; and that not of yourselves: it is the gift of God.”—Ephesians 2:8

A great deal passes for faith which is merely credulity. If someone were to swear to us that the moon is made of green cheese, to believe him would be credulity—not faith. We should inquire, “Who is it that says this thing, and what does he know on the subject more than we may know?” The faith commended in the Bible is that which relates to things which God has promised. We are encouraged to be full of such faith—nothing doubting—not questioning that he is able to accomplish all his good promises. Our forefathers had too much confidence in men. What they thought was mere credulity. They swallowed the creeds of the Dark Ages, and the more absurd the proposition, the more faith they thought they had. On the contrary they should have said, “Where has God declared such things?” Those who defend the creeds cried out incredulously against sober faith; they branded it heresy, and many times burned the truly faithful at the stake. The lesson is that we should accept by faith only that of which the Lord has assured us in his Word.

The Memorial Tape

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

Bible Study

LESSON FOR MARCH 4

Concern for the Church

MEMORY SELECTION: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all things be done with charity."—I Corinthians 16:13,14

SELECTED SCRIPTURE: I Corinthians 1:1-3; II Corinthians 1:21-24; 13:10,11

THE Apostle Paul's concern for the Lord's people is manifest in his devoted and dedicated service to them. As he was an inspired apostle of Jesus, his messages of truth have been profitable for the brethren in Christ throughout the Gospel Age. Those exhortations have been a source of rich blessing. Indeed, we may study the admonitions from his epistles today, nearly two thousand years after they were written, and still receive much enlightenment from them.

This week's memory text is worthy of our consideration, for it is especially applicable to the consecrated child of God who is striving to grow in the ways of truth and righteousness. Those who so strive to develop their characters along the lines of thoughts, words, or actions must heed the admonition to watch, to stand fast in the truth, to mature and to grow in

strength in the ways of the Lord. And, Paul points out, all things must be done in the spirit of love.

There are varying degrees of devotion among the followers of Jesus. Some may be less mature in the school of Christ and may therefore need more encouragement than others. Each, however, should be alert to examine his own heart condition and endeavor to make the progress necessary for an abundant entrance into the kingdom of God. In his letter to the Ephesian brethren, Paul stresses that Christian grace and knowledge are essential "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. 4:13

The privilege of assisting and of building one another up in the most holy faith is one that should receive immediate and

close attention by every Christian. As we grow in knowledge and faith we should begin to use that strength for the benefit of others who may, because of inherited frailties, be less developed spiritually than ourselves. God has bountifully supplied the spiritual food of which we freely partake and has also clearly indicated the manner in which that spiritual food is appropriated for our own nourishment and then given for the nourishment of others who may yet be babes in Christ. The Lord's consecrated people should be constantly growing in grace and knowledge and usefulness in the service of our Lord and Master. We should recognize it as our privilege and duty to be strong in the ways of the Lord—even as Paul says, "Quit you [act] like men, be strong." The apostle's exhortation is toward greater maturity.

Our personal progress in the school of Christ depends in large measure upon ourselves, although it was God who called us out of darkness into his marvelous light of truth. He is abundantly able and willing to assist us, but we must seek his guidance and follow his leading. It is our responsibility to use what God has so freely given us that we might have an abundant entrance into his kingdom.

There are many things in the Bible that are difficult to understand. Even after careful and patient study we cannot always be sure about some of the deep and hidden truths. We can be sure about the fundamental truths, however, and should be able to give a scriptural reason for the hope and understanding that we have in regard to them. When it comes to assisting others in the ways of truth, we should stress those fundamentals. Some in the apostle's day were evidently negligent in this connection. We note this in Paul's letter to the Hebrew brethren, where he points out that "we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." —Heb. 5:11,12

As we grow in the knowledge of the truth we leave the elementary principles of the doctrines of Christ, not in the sense of abandoning them, but as allowing them to stand as foundation stones of our faith. From there we must press along on our consecrated journey toward maturity in Christ. □

Christ, the Foundation

MEMORY SELECTION: "Other foundation can no man lay than that is laid, which is Jesus Christ."—I Corinthians 3:11

SELECTED SCRIPTURE: I Corinthians 3:10-23

THE purpose of God was expressed in the sending of his only begotten Son into the world to become the corresponding price for Father Adam. Jesus became a man, voluntarily laid his life down in sacrifice for sin, and was resurrected by God's power to a position of glory, honor, and immortality at the right hand of the Heavenly Father. Jesus, therefore, is the foundation of every doctrine and principle as it relates to the divine plan of the ages.

The Apostle Paul points out in our selected scriptural reading the necessity of proper building. He says (vs. 10): "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." He then explains (memory text) that there is no other foundation than that of our Lord and Savior Jesus Christ.

It is important to use strong and lasting materials in any building. This is especially true when it comes to the development of our faith. As an illustration of this (vs. 12), let us visualize stone as permanent foundation material, which would represent our Lord. In turn, the elements of our faith may also be illustrated by lasting materials such as gold, silver, or precious stones. These are strong, and they also have value. On the other hand, wood, hay, and stubble are not good for building because there is no substance to them, and for this purpose they are practically valueless.

The degree of our faith will be tested during the time of our earthly experiences. The apostle says (vs. 13) that "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." Fire is used to illustrate the

difficult experiences that the Lord's people may expect as they proceed in the school of Christ.

Those who have strong faith will not be moved from their determination or steadfastness. "If any man's work abide which he hath built thereupon, he shall receive a reward." (vs. 14) Those who are faithful unto death will receive the promised reward—the crown of life. Some, however, may not have the degree of faith necessary for an abundant entrance into the kingdom. Although they may receive a rich inheritance on a lower spiritual plane, they may not gain immortality. In this connection Paul explains (vs. 15) that "if any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

The child of God will be motivated by the spirit of the Lord and will demonstrate his desire to grow in grace and knowledge. Concerning the Christian, Paul says (vss. 16, 17): "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

To gain wisdom in the ways of the world will in no way prepare

the Lord's people for an inheritance in the kingdom. The apostle's exhortation draws attention to this matter, for he says (vss. 18, 19): "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." True wisdom comes from God, a study of his Word, and an appropriation of that wisdom into good and honest hearts.

"And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."—vss. 20-23

"Let no man glory in men" is the apostle's admonition. And, in true humility, he includes his own name among them. Indeed, we are all brethren in Christ, and we have nothing whereof to boast. We are recipients of grace, and we gratefully acknowledge the name of our Lord and Savior Jesus Christ—to whom every knee will bow in due time. □

Discipline Within the Fellowship

MEMORY SELECTION: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—I Corinthians 1:10

SELECTED SCRIPTURE: I Corinthians 5:9—6:8

THE apostle was exhorting the Lord's people to mature in the spirit of oneness and harmony and to join together in the bonds of Christian love and fellowship. Wherever the Spirit of God is manifest, problems and divisions among brethren are less likely. In this connection we are reminded of one of the favorite hymns that we enjoy (Hymn 23, "Christian Fellowship"). Its first stanza begins, "Blest be the tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that above." This is the desire of heart and mind that all of the Lord's people should strive to attain. That blessed tie is an unspoken bond of love, which, if pursued, will give the Christian a glimpse of the Spirit of love that prevails between the Heavenly Father and our risen Lord.

In the selected scriptural reading, Paul draws the atten-

tion of the Corinthian church to difficulties that may arise among brethren. "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world." (I Cor. 5:9, 10) His point was that it is not our business to judge the unsanctified but that it is an entirely different matter to recognize such as fellow members of the new creation. Those at Corinth were risking a general demoralization among their members because of a mistaken sense of charity toward those who were immoral. Paul also feared that the spirit of leniency might spread to other churches.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a

drunkard, or an extortioner; with such an one no not to eat." (vs. 11) The apostle's instructions leave little room for doubt as to the seriousness of the matter, even to the point of complete separation from the offender. Paul was urging the brethren at Corinth to beware of some of those whom they had accepted as fellow members of the body of Christ. He says (vss. 12, 13): "For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

Continuing his admonition, Paul next criticizes the manner in which certain disputes that had arisen between brethren were brought before a worldly court of law for justice. The Lord's people should be of the disposition of heart which would endure the wrong patiently or, if the dispute be of a more serious nature, would take the matter before the church. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?"—I Cor. 6:1

Paul explained that God was selecting the members of the church for positions as judges in the millennial kingdom of Christ. "Do ye not know that the saints

shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church." (vss. 2-4) Surely, if the church members are to be future judges, their decisions should at least be as fair and honorable as the world's during the present age of sin and selfishness.

"I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." (vss. 5-8) Paul spoke of conduct becoming those who had taken the name of Christ—to suffer injustice, if need be, rather than to quarrel and bring public charges that would bring disgrace to the church. Let us heed these instructions. □

Your Body: God's Gift

MEMORY SELECTION: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?"—I Corinthians 6:19

SELECTED SCRIPTURE: I Corinthians 6:15-20

MUCH confusion has arisen in the minds of honest-hearted people in connection with the expression "Holy Ghost" as it appears in our Authorized English Bibles. The idea of "ghosts" was widely believed in during the Dark Ages. It is the generally accepted (but erroneous) tradition among many Christians that the "Godhead" is composed of three persons—Father, Son, and Holy Ghost. This is called the doctrine of the trinity.

The whole matter takes on greater significance and understanding, as well as clarifying the actual meaning of the words "Holy Ghost," when the passage is read from one of the many Revised translations of the Bible. The memory text, when it is studied in the Emphatic Diaglott, reads as follows: "What! do you not know that your body is a temple of that holy Spirit in you, which you have from God? Besides, you are not your own." The expression "Holy Spirit" is the

proper thought. It is the gift from God to his people, to enable them to understand spiritual things pertaining to their spiritual calling during the present Gospel Age.

The thought of our bodies as a temple suggests the individual Christian's own faith structure, which the apostle tells us is composed of gold, silver, and precious stones. This is in reference to the character-building that is necessary for us to grow up into Christ. That development seeks to exclude the wood, hay, and stubble of error and sin that have been passed along from generation to generation as a result of our first parents' transgression.

The same thought may be applied to the various gatherings of God's people; i.e., that each congregation is considered to be a temporary temple or abiding place of God in the world, as represented by the indwelling Holy Spirit. In a larger sense the combined number of brethren

living at any particular time during the present age is representative of God's temple. And in a still larger sense the total church called out of the world during the whole Gospel Age is the temple of the living God.

Each member of the body of Christ is, symbolically speaking, a living stone that is presently being prepared—through chiseling, polishing, and fitting—for a place in the glorious temple of God. When the entire church, all 144,000 members, will have been selected and glorified, then all will be brought together in the glorious millennial kingdom of Christ. That will be the center of blessing and instruction for all the families of the earth.

From the selected scriptural reading Paul says (vss. 15-17): "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? for two, saith He, shall be one flesh. But he that is joined unto the Lord is one spirit." The apostle was cautioning against uncleanness and points out the seriousness of the matter. When alerted to the desired spirit of oneness in

the Lord, the child of God should always strive to draw closer to God in spirit and in truth.

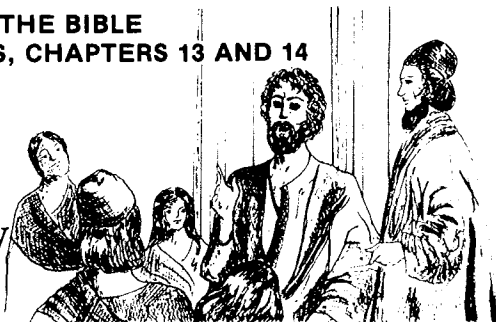
The admonition is to cleanse ourselves from all unrighteousness and filthiness of the flesh. Our bodies are our temples, and we have this treasure of the kingdom in our earthen vessels. To the degree that we grow in likeness to the perfect standard which has been set before us, to that same degree we bring honor and glory to our loving Heavenly Father. Let us turn our attention again to the apostle's words: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? Know ye not that your body is the temple of the Holy Ghost [Holy Spirit] which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body."—vss. 18-20

We have been bought with Jesus' own life and blood. We have also been granted the provisions of justification through the merit of his shed sacrifice, which was presented to the Heavenly Father on behalf of his body members during the present age of sacrifice.—Heb. 9:24 □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE PART XXX—ACTS, CHAPTERS 13 AND 14

Paul the Missionary



THE Apostle Paul's first major effort in proclaiming the Gospel of Jesus Christ was at Antioch. After witnessing briefly at Damascus and Jerusalem, he went to his home city of Tarsus, perhaps to await an indication of the Lord's will as to just how, where, and when he should engage more actively in the ministry. He did not have to wait long, for Barnabas sought the apostle and persuaded him to accompany him to Antioch, there to share with him and others in the work of proclaiming the Gospel.

From the first time Barnabas met Paul, he had confidence in him; and when the brethren at Jerusalem had their misgivings concerning this former persecutor of the church, Barnabas sponsored him. Concerning this we read: "When Saul was come to Jerusalem, he essayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." —Acts 9:26, 27

The persecution of the church which resulted in the death of Stephen caused a scattering of the brethren, a number of them going to Antioch. There they began to witness to the

Grecians, and, with the Lord's blessing upon them, encouraging success accompanied their efforts. The record is that "the hand of the Lord was with them: and a great number believed, and turned unto the Lord."—Acts 11:21

The good news of this flourishing interest in the truth at Antioch reached the brethren in Jerusalem, who, being alert to their privileges and responsibilities, sent Barnabas to Antioch to assist. Apparently they considered Barnabas a more seasoned disciple whose instructions and example would be a great blessing to the newly interested in Antioch.

The expectations of the brethren at Jerusalem concerning the ministry of Barnabas in Antioch were realized, for we read concerning him that when he reached Antioch "and had seen the grace of God, [he] was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Spirit and of faith: and much people was added unto the Lord."—Acts 11:23, 24

When Barnabas surveyed the situation at Antioch, he realized that there was much work to be done there in the service of the truth and the brethren and that he could use help. It was then that he thought of Paul, whom he loved in the Lord and in whom he had confidence. Knowing that Paul had gone to his home town of Tarsus, Barnabas went there, found the apostle, and persuaded him to return with him to Antioch.—Acts 11:25-30

The church at Antioch accepted both Barnabas and Saul as accredited and qualified servants of the Lord. When the need arose to send material aid to their brethren in Jerusalem, these two were chosen by the congregation to bear the gifts. In due time "Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark."—Acts 12:25

The work in Antioch continued to prosper. Not only did the ecclesia grow in numbers but among the local brethren several developed into competent servants, so that it became apparent that the services of Barnabas and Paul were no

longer so vitally needed. There were Niger, Lucius of Cyrene, and Manaen, in addition to Barnabas and Saul. The record is that “as they ministered unto the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus.”—Acts 13:1-4

Paul's First Missionary Tour

So Paul, who by divine appointment took the place of Judas among the Twelve, was now embarked on his first missionary tour, being accompanied by Barnabas and John Mark, who is described in the Revised Version as the attendant of Paul and Barnabas. (Acts 13:5) It is interesting to note that while these two served together in Antioch they are referred to as Barnabas and Saul, but soon after they left Antioch, Paul's name is placed first—“Paul and Barnabas.”—Acts 13:43, 46

The historian evidently recognized that there was a good reason for now placing Paul's name first. The first recorded missionary activity of their journey was in Salamis, where “they preached the Word of God in the synagogues of the Jews.” (Acts 13:5) While Paul was made a special apostle to the Gentiles, he hesitated not to witness to the Jews whenever and wherever he found an opportunity.

Salamis was on the island of Cyprus, “and when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul [Saul was the apostle's Jewish name, but among the Gentiles he was called Paul, which is the name now almost universally accepted], and desired to hear the Word of God.”—Acts 13:6, 7

Then the sorcerer, who in reality was a servant of the Devil, withstood Barnabas and Paul, “seeking to turn away the

deputy from the faith.” (vs. 8) Then Paul, “filled with the Holy Spirit, set his eyes upon him, and said, O full of all subtlety and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.”—vss. 9-11

Here was Paul’s first exercise of divine authority and power in the ministry as an apostle. The fact that the sorcerer, by Paul’s act, was made blind, was very impressive, and from that time on we find him definitely the leader of the group and in most instances the spokesman. Yes, now it was “Paul and Barnabas,” rather than Barnabas and Paul. In God’s providence this great apostle had now been elevated to his ordained position in the ministry of the truth and the brethren. Even the deputy of the country, whom the sorcerer tried to prevent from hearing the Gospel, was impressed and “believed, being astonished at the doctrine of the Lord.”—vs. 12

Paul’s Sermon in Antioch

From Paphos, on the Island of Cyprus, Paul and his companions sailed north to Perga, in Pamphylia, which was one of the coast regions in the south of Asia Minor, having Cilicia on the east and Lycia on the west. No information is given us concerning their visit to Perga except that here John Mark left the party and returned to Jerusalem.

“From Perga they came to Antioch in Pisidia.” (vs. 14) The Antioch from which Paul and Barnabas had started on their missionary journey was in Syria. Reaching “Antioch in Pisidia” they “went into the synagogue on the sabbath day, and sat down.” Here again we find Paul seeking out the devout Jews, to witness to them. In the Antioch synagogue Paul’s opportunity soon came. After the reading of a portion of the Law and the prophets, the rulers, seeing these

strangers in their midst, sent word to them saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on."—vs. 15

Paul did not need to be urged. He "stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." (vs. 16) Then Paul, in his usual forthright, though diplomatic, manner, presented the Gospel of Christ to the Jews and proselyte Jews assembled in the synagogue. He first traced Israel's traditional religious background, which he affirmed as being true and which was highly treasured by every devout Israelite.

Adroitly Paul referred to John the Baptist, who apparently occupied an honored position in the minds and hearts of most Jews. He explained to them that John had announced the presence of Jesus, their Messiah, placing him in a very high position by saying that he (John) was not worthy even to unloose Jesus' shoes.

The audience knew that it was their own people in and around Jerusalem who had insisted on Jesus' being put to death. Paul explained to them that, although the Jews of Judea did not know it, actually the prophecies in which they professed to believe had foretold that this is exactly what they would do.

"But God raised him from the dead." (vs. 30) This was the keynote of Paul's message. No matter how they might try to explain the crucifixion of Jesus or insist, perhaps, that their compatriots in Jerusalem had acted wisely in putting him to death, their arguments would have no weight at all in face of the fact that God had raised him from the dead. Had Jesus been a sinner, a blasphemer, a traitor to Israel, and an enemy of the nation, God would not have raised him from the dead.

Then Paul proceeded to show that the resurrection of Jesus, as well as his death as man's Redeemer, had been foretold by God through his holy prophets. He said: "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their

children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.”—vss. 32, 33

Then Paul (vs. 34) quoted another prophecy from the Old Testament which he indicates implied the necessity for Jesus’ being raised from the dead. It was the prophecy of Isaiah 55:3, from which the statement is taken, “I will give you the sure mercies of David.” This prophecy is related to the covenant which God made with David. It was outlined to David by the Prophet Nathan, who said to him:

“The Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name [the immediate fulfillment of this was through David’s son Solomon], and I will stablish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.”—II Sam. 7:11-16

David sensed, in part at least, the importance of this promise and in response said: “Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant’s house for a great while to come.” (II Sam. 7:18, 19) David could not, of course, know the full extent of that “great while” which he sensed was implied by God’s wonderful promise to him; but when, as the Apostle Paul indicates, we find that the resurrection of Jesus was related to its fulfillment, it begins to take on a meaning that is truly wonderful.

Paul, of course, spoke under the inspiration of the Holy Spirit, and he was also well acquainted with the prophetic

testimony concerning the "throne of David"; so in his association of these prophecies with the resurrection of Jesus, we have a lucid example of properly interpreting the Word of God. Isaiah wrote concerning Jesus, the Messiah: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." —Isa. 9:6, 7

And then Paul would also know of the angel's declaration to Mary when announcing to her that she was to be the mother of the Messiah. "Fear not, Mary," the angel said, "for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."—Luke 1:30-33

By reading the history of the successive kings in the royal line of David, from his death to the overthrow of Zedekiah in 606 B.C., one is impressed with the manner in which, through the overruling providences of God, the davidic line of kings was not permitted to be destroyed. Jesus, through his birth, belonged to that family and was the real heir to David's throne. But he had no sons, and he himself was killed by his enemies. From the human standpoint, this would mean the end of this royal line of kings.

But not actually so, for God intervened, not to save the King from death, but to raise him from the dead. Thus, as Paul indicates, the mighty power of God was utilized to make certain the "sure mercies of David," that is, to fulfill the

promise made to David, which was based upon mercy. Thus it was, in view of the circumstances, that Paul saw in the davidic covenant a forecast of Jesus' resurrection.

Paul, proceeding with his sermon, quoted from another prophecy of Jesus' resurrection (Ps. 16:10), the one referred to by Peter in the sermon he preached on the Day of Pentecost (Acts 2:27)—“Thou shalt not suffer thine Holy One to see corruption.” Paul reasoned, as did Peter, that this could not refer to David himself, because David did see corruption and was still dead. He “fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption.”—Acts 13:35-37

After establishing the fact that Jesus, in fulfillment of prophecy, had been raised from the dead, Paul then made the practical application of this truth to the lives of those who could believe it. He continued: “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.” (vs. 38,39) Then Paul closed his sermon with a note of warning that they should not in a spirit of unbelief lightly dismiss what he had said.

Verse 42, Revised Version, states that “as they went out, they besought that the Word might be preached to them the next sabbath.” The next verse explains that “many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.”

Seemingly no official invitation by the rulers of the synagogue was extended to Paul and Barnabas to return. But many who heard the message believed. These followed the missionaries after leaving the synagogue and were further indoctrinated in the truth concerning Jesus, their Redeemer and Messiah. It was a short sermon they had heard, but it touched the very center of their messianic hopes and assured them that their Messiah had come, that he had died as their

Redeemer, had been raised from the dead, and that now they had the privilege of accepting him in full heart belief and being "justified from all things."

"And the next sabbath day came almost the whole city together to hear the Word of God." (vs. 44) Here was a spontaneous response to Paul's preaching. There had been no previous publicity by "cooperating congregations," no high pressure advertising, no importing of an audience from distant cities. One sermon had been preached by the great Apostle Paul, and the news concerning it had been circulated, with the result that the following sabbath "almost the whole city" gathered together to hear Paul.

We are not to assume that all these people were genuinely interested in the Gospel of Christ. Much of the excitement was, no doubt, based on curiosity. After all, Paul had said some startling things. He had declared that a certain One, even Jesus of Nazareth, had been raised from the dead. Certainly the urge to hear more about something as sensational as this would be well nigh irresistible. Millions, even today, gather once each year to commemorate, at least nominally, the resurrection of Jesus Christ.

"But when the Jews saw the multitudes, they were filled with envy." This is characteristic, not only of Jews, but of Gentiles as well. They began to oppose Paul and Barnabas, "contradicting and blaspheming." But this did not discourage these ardent missionaries. "It was necessary," they said, "that the Word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."—vss. 45, 46

Paul understood the principles of the divine plan. He knew that the opportunities of the Gospel of Christ were to be offered to "the Jew first" and that then the Gentiles were also to have an opportunity. (Rom. 2:9, 10) Paul quoted a prophecy to show that God had made provision for the Gentiles in his great plan of redemption through Jesus.—vs. 47

“When the Gentiles heard this,” the record states, “they were glad, and glorified the Word of the Lord: and as many as were ordained to eternal life believed.” (vs. 48) The expression “as many as were ordained to eternal life” does not mean that these were foreordained to be saved and go to heaven when they died and that the remainder of this great multitude who gathered to hear Paul had been predestinated by God to be tortured in hell-fire forever, as many theologians of the past so shamelessly taught.

According to Prof. Strong, the Greek word here translated “ordained” literally means “to arrange in an orderly manner.” We read in Acts 15:14 that “God at the first did visit the Gentiles, to take out of them a people for his name.” It was not the divine plan to convert all the Gentiles during the Gospel Age, but merely to select from them a small company who, through devotion and self-sacrificing, would prove worthy to reign with Christ in his thousand-year kingdom; and this work of selection has been done by God in an “orderly manner.”

Jesus said, “No man can come unto me, except the Father which hath sent me draw him.” (John 6:44) Whether it was Paul’s preaching in Antioch or in Pisidia or the humble efforts of a devoted Christian in witnessing to his next-door neighbor, it has been only as God “draws” that there has ever been a genuine response to the Gospel message. Thus it has been accomplished in an “orderly manner,” for our Heavenly Father is a God of order. His drawing has been based on heart qualities and other considerations which he knows would, if the individual proves faithful, blend with the divine plan for the later blessing of all mankind.

In the Lord’s providence, Paul and Barnabas found it necessary to move on from Antioch. They had no choice, for “the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against” them, “and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium.”—vss. 50,51

Iconium was situated in the western part of an extensive plain, on the central tableland of Asia Minor. This level district was anciently called Lycaonia, of which, according to most writers, Iconium was the capital. Here the general pattern of events for Paul and Barnabas continued about the same as they had experienced in other places. First there was the witness in the synagogue. Then the unbelieving Jews began to oppose, stirring up the spirit of riot among the Gentiles. Paul and Barnabas continued their efforts in the city as long as they could, however, leaving only when they learned that there was a plot to inflict physical violence upon them.—Acts 14:1-6

From Iconium they fled to Lystra and Derbe, other cities of Lycaonia, “and unto the region that lieth round about.” Here Paul had the opportunity of healing a man who was “impotent in his feet, being a cripple from his mother’s womb, who never had walked.” “And when the people saw what Paul had done, they lifted up their voices saying in the speech [or language] of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.”—vss. 8-12

The people prepared to offer sacrifice to Paul and Barnabas, but when the missionaries learned of the plans, “they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.”—vss. 14-17

Those to whom Paul thus witnessed were Gentiles, so his approach was quite different from that which he used in a

Jewish synagogue. He called their attention to the goodness of God as manifested in the loving provisions of food he had made for all nations. If they had not heard of this true God before, the One who had created the heaven and the earth, it was because he had permitted them to go along in their own way without interference. Nevertheless, even though they did not know him and had never given him thanks for his daily blessing, he loved them. It was necessary that they understand and appreciate this basic truth before Paul could lead them further into the mysteries of the Gospel.

The record does not indicate whether or not any of these accepted Paul's message or were deeply impressed by it. Seemingly, before it had time to take root in their hearts, unbelieving Jews of Antioch and Iconium, who had followed Paul and Barnabas from those cities, appeared on the scene and stirred up the people to stone Paul. He was rendered unconscious and given up as dead. However, he revived, and the next day he and Barnabas continued their journey to Derbe.

The Return Journey

After they had preached the Gospel in Derbe and "had taught many, they returned again to Lystra, and to Iconium and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." These "disciples" whom Paul and Barnabas thus confirmed in the faith were those who had believed during their first visit to these cities.

Without doubt all these new disciples had suffered persecution; so it was explained to them that this was part of the cost of discipleship, that only by suffering with Christ could they hope to reign with him in the kingdom. Under these circumstances, it is unlikely that any continued in the way of the Gospel except those who had genuine faith, to whom the Lord had given a vision of the kingdom's

(Continued on page 38)

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Nampa KFXD 7:30 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Elmhurst WKDC 1530 8:15 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WRRR 1330 6:15 a.m.
West Frankfort WFRX 1300 9:15 a.m.

INDIANA

Evansville WIKY 7:15 a.m.
Gary-Hammond WJOB 1230 8:30 a.m.
Muncie WLBC 1340 7:00 a.m.

KANSAS

Goodland KLOE 730 12:15 p.m.

KENTUCKY

Bowling Green WLBj 1410 8:00 a.m.
Louisville WHAS 84 10:30 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

LOUISIANA

New Orleans WRNO-FM 6:45 a.m.

MAINE

Caribou WDHP 96.9 FM
Portland WDCS 97.9 FM 10:30 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.
Grand Haven WGHN 8:30 a.m.
Grand Rapids WMAX 1480 8:45 a.m.
Saginaw WSGW 790 7:45 a.m.

MINNESOTA

Bemidji KBUN 1450 10:45 a.m.
Minneapolis KTCR 690 9:45 a.m.

MISSISSIPPI

Biloxi WLOX 6:30 a.m.

MISSOURI

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

MONTANA

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

NEW JERSEY

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

NEW MEXICO

Albuquerque KABQ 9:30 a.m.

NEW YORK

Buffalo-Niagara Falls
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

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:45 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

Florence	WOWL	CATV 3
Huntsville	CATV	
Mobile	KATV	
Montgomery	WKAB	
Selma	WSLA	
Tuscaloosa	WCFT	

ALASKA

Anchorage	KIMO	KTVA
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CALIFORNIA

Los Angeles	KHOF	
	KTTV	Channel 11
San Jose	KNTV	CATV

FLORIDA

Ft. Myers	WBBH	CATV
Miami	WKID	
St. Petersburg	WLCY	

GEORGIA

Savannah	WJCL	WTOC
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ILLINOIS

Moline	WQAD	
Quincy	KHQA	

INDIANA

Anderson		Cablevision Corp.
Ft. Wayne	WFFT	
Terre Haute	WTHI	WTWO

KANSAS

Copeland	KUPK	
Ensign	KGLD	
Oberlin	KOMC	

KENTUCKY

Madisonville	CATV	
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LOUISIANA

Alexandria	CATV	
Shreveport	KTAL	
W. Monroe	KLAA	

MAINE

Portland	WGAN	WMTW
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MARYLAND

Hagerstown	WHAG
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MASSACHUSETTS

Needham-Boston	WCVB
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MICHIGAN

Detroit	WGPR
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MISSISSIPPI

Greenwood	WABG
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MISSOURI

St. Joseph	CATV
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NEBRASKA

Lincoln	CATV
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NEW JERSEY

Pt. Pleasant	CATV
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NEW MEXICO

Roswell	KSWS
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NEW YORK

Binghamton	WICZ
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Horsehead	CATV
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N. Syracuse	CATV
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NORTH CAROLINA

Hickory	WHKY
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New Bern	WCTI-A
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OHIO

Cincinnati	WCPO-TV	Channel 9
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Dayton	WHIO
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Lancaster	CATV
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Marietta	CATV
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Pataskala	CATV
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Zanesville	WHIZ
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OKLAHOMA

Tulsa	KTUL	CATV
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PENNSYLVANIA

Ephrata	KATV
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Johnstown	CATV
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Palmerton	Blue Ridge	CATV
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Philadelphia	WPVI
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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	WTVN	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)

mysteries. There was no present reward except the peace and joy of knowing that the great plan of God through the Messiah was progressing to a glorious and victorious consummation.

Elders were "ordained" in these groups; that is, Paul instructed them in the importance of working together in an orderly manner and of choosing the competent among them to serve as leaders, or teachers. Thus we see that Paul was not only an evangelist but a pastor also, a genuine caretaker of the flock, instructing the disciples in all their needs.

Then, after visiting a few more places, including Perga and Attalia, the details of which are not given, Paul and Barnabas returned to Antioch, of Syria, the Antioch, that is, from which they had started on this first missionary tour. Arriving there they gathered together the brethren who had sent them out and to whom a report was therefore proper, and "they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Would that all Christians would speak more of what "God had done with them" rather than what they have done for God!

Weekly Prayer Meeting Texts

MARCH 1—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Philippians 4:7 (Z. '03-8 Hymn 119)

MARCH 8—God hath set the members every one of them in the body, as it hath pleased him.—I Corinthians 12:18 (Z. '03-59 Hymn 180)

MARCH 15—The just shall live by faith.—Hebrews 10:38 (Z. '95-92,93 Hymn 106)

MARCH 22—If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.—I Corinthians 11:31,32 (Z. '03-3,4 Hymn 130)

MARCH 29—By grace are ye saved through faith; and that not of yourselves: it is the gift of God.—Ephesians 2:8 (Z. '03-90 Hymn 37)

Christian Life and Doctrine

“Christ Our Passover”

AND JESUS said unto them: “With desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.”—Luke 22:15,16

Jesus was thoroughly familiar with the prophecies concerning himself. He knew from Daniel’s prophecy of the seventy weeks that he was to be cut off in the midst of the seventieth week of years, or three and one-half years after he became Messiah the Prince at his baptism. He also knew from Leviticus 23 the order of events concerned with his death and resurrection.

Since this Passover was the fulfillment of the type, we believe that Jesus endeavored to keep it exactly as it was kept in the beginning. Therefore, as instructed by Jehovah, on the 14th day of Nisan Jesus told his disciples to make ready the Passover. And keeping to the Jewish custom of starting their days at 6:00 p.m., the lamb was slain on the 14th of Nisan in the evening, or shortly after the start of the 14th day.

While the meal was being prepared, it was the custom, handed down from the beginning, for the head of the house to recount the story and the meaning of the feast. (Exod. 12:26,27) Our Lord, being the unquestioned Head, must have related the story as recorded in Exodus, the 12th chapter. How strange this must have seemed to Jesus as the story unfolded, he recognizing that the reality of the event which took place some 1500 years before was having its fulfillment at that very moment. His disciples were not aware that they were sharing with Jesus the spotlight of God’s revelation of his eternal purpose.

Instead, they looked for the immediate establishment of the kingdom with Jesus, the Messiah, as the Head. They hoped to have places of honor in that kingdom. The discussion that had taken place among them previously became heated as they began to vie with one another as to who would have the chief place in the kingdom. The discussion must have been especially distasteful to Jesus under the circumstances. The occasion revealed the need for a lesson in humility among his disciples, and now in the waning hours of his life he gave them that lesson by washing their feet.—John 13:4-16

Jesus summarized his lesson thus: “Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.” (vss. 12-16) What a marvelous demonstration of love and heartfelt concern for the spiritual welfare of the disciples, and especially so since Jesus was fully aware of the terrible experiences that were so soon to befall him!

Except for the brief interruption caused by Judas as he left the supper to fulfill his mission of betrayal, this final Paschal supper was concluded without further incident.

At the conclusion of the Passover meal, Jesus instituted a new memorial—a remembrance of the fulfillment of the type, or a memorial of Jesus’ death. The account reads: “And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it [drink all of you out of it—Diaglott]; for this is my blood of the new testament [covenant], which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom.”—Matt. 26:26-29

The turn of events and the institution of a new ordinance perhaps confused the minds of the disciples, and the Lord felt that an explanation would not be understood; but whatever the reason, no explanation was given. He realized, of course, that the events of the evening would not be fully understood by them until the Holy Spirit came upon them at Pentecost.

On one occasion, when the multitude had followed Jesus to Capernaum, he detected that they were more interested in the loaves and fishes than they were in receiving his lessons. But he used the occasion to instruct them as to how they could obtain life. In this lesson he used the same emblems to teach the same lesson that he later meant to convey in the upper room.

In John 6:48-51 we read: "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." The manna that God provided for the children of Israel in the wilderness sustained their life. When they ate it their bodies assimilated it, and they had life, but only temporarily, because eventually they died.

Jesus said that the bread he provided was his flesh which he was surrendering in death for the life of the world. We know that all the peoples of earth inherited Adam's condemnation to death. We know, too, that through God's provision he made it possible for Jesus, who was perfect as Adam was perfect before he sinned, to take Adam's place in death. And by satisfying the requirement of justice—a perfect man's life (Jesus') for a perfect man's life (Adam's)—the condemnation that was inherited because of Adam's transgression could be erased. The Apostle Paul states the matter thus: "Therefore as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."—Rom. 5:18

The bread that was broken, which Jesus gave to his disciples, represented the merit of the perfect life given as a ransom price for Adam. And although this merit, in God's arrangement, has as its ultimate purpose to lift condemnation from the human race, it is first given to the footstep followers of the Master to give them justification, in order that they might yield themselves a living sacrifice, holy and acceptable unto God.—Rom. 12:1; Heb. 9:12, 24

But how do we partake of this wonderful bread of life? The Israelites were upset because they understood Jesus to mean that they were actually to eat of his flesh. But Jesus explained the matter thus: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:63) We, then, are enabled to partake of the bread by first having faith in Jesus and the redeeming power of his blood. Then, by faith, we must accept his words and act upon them. Some translations use the expression "believing into Jesus." By this is meant not only believing on Jesus but assimilating his words and instructions and conforming our lives to his pattern. All of this is made possible by the Lord's Spirit, which is given to us as an "earnest."—Eph. 1:13, 14

After Jesus gave the disciples the bread to eat, he gave them the cup. We read: "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it [or, all of you drink from it]; for [because] this is my blood of the new testament [covenant], which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Matt. 26:27-29

What did the symbol of the cup mean to Jesus and subsequently (after Pentecost) to his disciples and then to the footstep followers of Jesus down through the Gospel Age? In his lesson to the Israelites in the 6th chapter of John, Jesus reveals the true meaning of the cup. After he had identified the Bread of life, some of the Jews "strove among

themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, **and drink his blood**, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. **He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.**”—John 6:52-56

To understand fully the Lord's words in this text it is necessary to know more of the circumstances that prompted the words. The Jews were a covenanted people. The promises were made to them. To them was given the first opportunity to be partakers of the heavenly calling. Jesus said, "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15:24) But the time that this exclusive privilege was to be offered was limited, and because of Israel's continued unfaithfulness and their failure to accept Jesus as their Messiah, they were cast off as a nation with reference to the exclusive privilege of the heavenly calling.—Matt. 23:37,38; Luke 17:25; Gal. 4:28-31

Therefore, when Jesus was speaking to those Jews he emphasized the point that this was their privilege, saying: "Verily, verily, I say unto **you**, Except **ye** eat the flesh of the Son of man, and drink his blood, **ye** have no life in you" (bold type ours). This was an especially hard saying for the Jews, because under the Law anyone who drank blood was to be condemned to death. (Lev. 7:26,27) Therefore, the Jews' understanding of what Jesus was saying was that if they ate the bread they would get life, but when they drank the blood they would be condemned to death. Only those whom the Heavenly Father was calling could understand, and, of course, this is what Jesus knew. But the important point is that this was the meaning, or understanding, that Jesus wanted to convey.

What Jesus was saying was in essence that God had extended to the Jews who were living then and at that time an invitation to repent (Acts 3:19,26) and accept Jesus as their

Messiah, and as a result they would be freed from adamic condemnation and be just in the Heavenly Father's sight. But this privilege was to be granted only if they agreed to lay down their justified humanity as a living sacrifice; if they were faithful in this, they would be granted immortal life. In addition, they would have the privilege of having a share in the mediatorial work under the New Covenant during the Millennial Age.—Matt. 16:24-27: 19:28,29; 10:16-28,37-39

And so, as we have read in Matthew 26:27-29, Jesus gave the disciples the cup to drink from. The instructions were, "All of you drink from it." The cup itself pictured the providences of God with respect to their Christian walk; and if they were to have any part with Jesus in the kingdom, it was necessary for them to acknowledge in this way their willingness to share, or be partners, in these experiences. In Mark 10:35-40 there is an account of James and John requesting Jesus to give them special consideration in the kingdom. "Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?" They answered that they could. Then Jesus indicated that if they would share his glory it was also necessary that they share his suffering and death.

The content of the cup, the fruit of the vine, symbolized Christ's blood. Blood in Bible usage pictures a life poured out. This includes, of course, suffering along with death. As the disciples drank the fruit of the vine, they symbolized their willingness and desire to be partners with our Lord in his sufferings and death.—Rom. 6:3-5; 8:17; II Tim. 2:12

All who embark on this narrow way, endeavoring to walk in the footsteps of Jesus, anticipate with joy the prospects of the reward, that is, being the instruments God will use in the Millennial Age under the terms of the New Covenant to bring blessings to all the families of the earth. This was true with Jesus, who, the Apostle Paul says, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Heb. 12:2

So Jesus, at this solemn occasion, wanted to be certain that the disciples associated the symbols used with the reality of the promises that were held out to them. He said, "For [because] this is My blood of the new testament [covenant], which is shed for many for the remission of sins." (Matt. 26:28) As the Law Covenant, which was given to the Israelites at Mt. Sinai, was sealed with the blood of bulls and goats, so the antitype, the New Covenant, must be sealed with the blood of Jesus, the antitype of the bulls and goats.

And since the disciples and all the footstep followers of the Master down through the Gospel Age have partaken of the literal cup, they become partners with our Lord in his blood, which seals the New Covenant. Not that these add anything to the merit of our Lord's sacrifice, but rather that they are simply privileged to have a share in it.—Isa. 42:1-6; 49:8; II Cor. 5:18-21; 6:1, 2

The Apostle Paul, in I Corinthians 10:16, 17, shows clearly our part in this arrangement. "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." The key word for us in this text is **communion**, which has as its meaning common union, participation, or partnership. This, of course, means that when we have partaken of the bread, we have a common union, or partnership, with our Lord and become a part of the body of Christ. The apostle elaborates on this in I Corinthians 12:12, 13: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

This text elaborates further on the matter and informs us that the Heavenly Father has given us his Spirit; and, having the same Spirit, we are members of one another and therefore are brethren.

The apostle also states that when we partake of the cup it illustrates our common union, or partnership, in the blood of Christ, that is, our partnership in his suffering and death.—Rom. 8:17; Phil. 1:29; II Thess. 1:4, 5; II Tim. 2:12; Rev. 20:4

Baptism is a figure illustrating the complete surrender of the Christian's will and his accepting instead the will of the Heavenly Father. The Revelator uses another figure to describe the same transaction. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were **beheaded** for the witness of Jesus, and for the Word of God." (Rev. 20:4) Beheaded in the sense that these have no head or will of their own but have instead accepted the headship of the Heavenly Father, or his will.

But the Apostle Paul's definition of the real baptism describes in more detail what it means to drink of the cup. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:3-5

Being planted in the likeness of his death means that we must follow in his steps, spending our strength, talents, and means in serving the Lord, the truth, and the brethren. It means that we will be misunderstood and that our good deeds will bring the opposition of sinners. But if we are faithful, our Lord has promised, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21

After the meal was concluded, perhaps about midnight on the 14th of Nisan, they sang a hymn and then went out of the upper room together. The statement in John 18:1 seems to indicate that sometime after leaving the upper room and

before crossing over the brook Cedron our Lord uttered the wonderful prayer recorded in the 17th chapter of John.

Our remembrance of him includes his ordeal in the garden, which was spoken of by the Apostle Paul in these words: "Who [Christ] in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death [out from death—Diaglott], and was heard in that he feared." (Heb. 5:7) Jesus was not afraid to die, for this is why he came into the world to be a ransom for Adam. But he was concerned lest in some small thing he had fallen short and the Heavenly Father would not be able to bring him out from the condition of death. He had been on trial for life during the three and one-half years of his ministry, and now was the time for judgment. It is only because he was resurrected that the divine plan of salvation is guaranteed to come into full fruition.—Rom. 14:9; 4:25; 8:34

He was betrayed in the garden, perhaps about 3:00 a.m., and brought before the high priest Caiaphas and then to the Roman court and subsequently was crucified at the third hour (about 9:00 a.m. the 14th of Nisan). (Mark 15:25) He died on the cross at the 9th hour (about 3:00 p.m. on the 14th of Nisan).—Mark 15:34-37*

As we retain these vivid memories of our wonderful Savior in our minds and with hearts overflowing in gratitude to our Heavenly Father for his great love manifested in this unspeakable gift, let us keep the feast, "For even Christ our Passover is sacrificed for us."—I Cor. 5:7

*Our Lord ate the Passover some hours before the Jews ate it. The Jews, according to their perversion of the original instructions, ate theirs at the end of the 14th day between the evenings, or about 3:00 p.m. But Christ partook of the Passover on the same day, though in the previous evening, which was the beginning of the 14th day and which was according to the original instructions by God.—Exod. 12:6; Deut. 16:6; John 18:28 □

Christian Life and Doctrine

The Word of the Lord from Hosea

“Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”—Hosea 3:5

HOSEA is the first of the minor prophets and was a contemporary of Isaiah. While Isaiah was a prophet sent to Judah (and Benjamin), it appears that Hosea was a prophet sent to the other ten tribes, who had split away from Judah and Benjamin. When we compare Isaiah's introduction to his book (Isa. 1:1) we notice that the identical kings of Judah (Uzziah, Jotham, Ahaz, and Hezekiah) are also mentioned in Hosea 1:1. They also spanned Hosea's ministry. In addition, Jeroboam, son of Joash, is mentioned as a king of Israel in Hosea 1:1, but not in Isaiah 1:1.

When Israel entered the land of Canaan, they were constantly tempted by the practices of the people dwelling in that land. The religious practices of the people of Canaan were unbelievably wicked. Detailed accounts of their orgies can be found in many Bible commentaries. These people had been so deluded by Satan into the worship of Baal, Moloch, and other false deities that their form of worship was an absolute abomination in the sight of the Lord. Their religion was associated with lewdness and fornication. The power of procreation given to man by God was desecrated by them through the Adversary's influence. Knowing this helps us to understand the many laws given to Israel on proper

marriages and the behavior of man and woman in using this power. It also helps us to understand Hosea's prophecy.

From the very beginning, Hosea's prophecy is strange. It almost seems as if God is suggesting to the prophet that he seek a woman of Canaan (who was steeped in that abominable, false religion of Canaan) to be his wife. In effect, he was to marry an unchaste woman.

There are two possible explanations. One is that the deeds never happened in Hosea's real life but that the events are used as illustrations. The other explanation is that the prophet indeed married a woman of the land of Canaan but that at the time he married her she was a virtuous woman and a good wife. Later, however, her family background began to influence her life and, because of the false religious beliefs taught to her as a child, she became an unfaithful wife. The first child was born under the earlier, faithful days of their marriage. The second and third of the children could have been illegitimate. The situation became so loathsome that Hosea was forced to divorce her. Later, when the woman realized her wrongdoing and repented, Hosea accepted her again as his wife, because he loved her.

These domestic trials of Hosea were very likely real, and by this living experience God impressed upon him the lesson of Israel's unfaithfulness. In any case, God's reason for having these events mentioned is that Israel had done to God what Hosea's wife had done to him. In Hosea's prophecy, Israel is pictured as a wife, married to God through the Law Covenant. We note that this is a consistent picture used in the Scriptures time and again. Isaiah, Hosea's contemporary, uses it in his prophecy as recorded in the 54th chapter. There the statement is made: "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." (vs. 5) In the beginning of this same 54th chapter, Isaiah writes: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child:

for more are the children of the desolate than the children of the married wife, saith the Lord.' (vs. 1) The Apostle Paul quotes from this passage, and he applies it to the birth of the promised seed of Abraham through Sarah. The apostle explains that this is an allegory in which Abraham represents God, Sarah represents the Grace Covenant, and Hagar represents the Law Covenant.

So also in the experience of Hosea and his prophecy we see the same illustration of Israel being married to God. In this particular prophecy Israel as a nation (all of those living under the Law Covenant arrangement) is pictured as a wife married to God. At first the marriage is faithful. One child was legitimate. The others later were not. By the time Jesus came to them, they had strayed from the principles of the Law so far that Jesus had to tell some of them (the Pharisees), "Ye are of your father the Devil."—John 8:44

From the time of receiving the Law through Moses until the time of the first advent of our Lord, Israel went through many experiences, becoming more and more unfaithful with the progress of time. We note many transgressions occurring (with some attempts at reform) during the wilderness journey from Egypt. Later, in the land of Canaan, these periods of unfaithfulness become more pronounced, especially during the time of the judges and kings. Even following their initial captivity experience in Babylon, the shock of the Lord's punishment did not restore many to faithfulness. Their traditions involving interpretations and commentaries on the Mosaic Law separated them more and more from the true law of God, so that, in effect, they became divorced from God. The attitudes that were developed in this period of time made it impossible for the nation to receive Jesus when he came. A few individuals—a remnant—accepted him, but the nation was rejected. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would

not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” (Matt. 23:37-39) So also Hosea prophesied, “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim.”—Hos. 3:4

But in spite of their backsliding God still loves this nation and will take them back as a people, even as Hosea took back his wife because he still loved her. The key to understanding this allegory is in our key text, Hosea 3:5, which reads, “Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.”

We are not to confuse the “return” mentioned in this text with the return of Israel to their land. That return to their land is but a prelude to the far more important return of Israel to “seek the Lord their God.” Notice, too, that Israel “returns to seek David their king.” It is Christ who will sit on David’s throne in God’s kingdom and he is the One they shall seek.

In Romans 11:1 the Apostle Paul asks: “I say then, Hath God cast away his people? God forbid. . . . God hath not cast away his people which he foreknew.” In this marvelous 11th chapter of Romans, the Apostle Paul makes several points. One is in verses 11 and 12: “I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?” Here the apostle makes clear that Israel’s fall and blindness (vs. 7) has become the Gentiles’ gain, by giving them an opportunity to become a part of the spiritual seed of Abraham, replacing the natural seed. So Paul continues: “For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them which are my

flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"—vss. 13-15

But this wonderful event cannot come to pass until the church is completed, as stated in Romans 11:25: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." The fullness of the Gentiles refers to the full number of Gentiles needed to complete the body of Christ, or the spiritual seed of Abraham. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11:26) The Deliverer is the completed Christ, Head and body, who shall turn ungodliness away from Jacob (the nation of Israel) and cause them to "return, and see the Lord their God, and David their king [Christ], and shall fear [reverence] the Lord [Jehovah] and his goodness in the latter days."

Although Hosea's prophecy is specifically to Israel in the flesh, we can apply their experiences to spiritual Israel too. The Israelites rejected Jesus and the invitation to become part of the spiritual seed, so God turned to the Gentiles to take out of them "a people for his name." (Acts 15:14) At first this relationship was a faithful one, but later it become very much like the unfaithfulness of Hosea's wife and the unfaithfulness of natural Israel. The same illustration is used by our Lord in the message to the church at Pergamos and at Thyatira, saying: "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." (Rev. 2:14) "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things

sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of [her] deeds.”—Rev. 2:20-22 (See Diaglott.)

Jesus spoke a parable, given in Matthew 13:24-43, which tells how imitation Christians (represented by tares) are fostered and mingle with the true Christians (represented by wheat) until the time of the harvest. Then the tares are separated and burned, losing their identity.

As God loves Israel and will give them an opportunity to return to the Lord, so also God loves all of those in nominal Christendom, and the heathen as well, and will give them all an opportunity to learn about and worship the true God. All of this will be accomplished in God’s wonderful kingdom.

It is fitting that Hosea should also prophesy about the destruction of the grave and death. (Hos. 13:14) This will be the grand conclusion to the reign of Christ, as stated by the Apostle Paul: “For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”—I Cor. 15:25,26

Soon all the world, even as Israel, will learn that their only hope lies in God’s kingdom. As we read in Hosea: “O Israel, thou hast destroyed thyself; but in Me is thine help. I will be thy King: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?”—Hos. 13:9,10

Indeed, all the world will be glad and joyful that Christ has become their King and that he will reign until the time comes for him to turn the kingdom over to the Father, even as Paul has written: “For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”—I Cor. 15:27,28 □

Encouraging Letters

Friends Also Interest

Dear Sirs: I watch your program often. I would like to know if you could send me 5 or 6 copies of "Archeology Proves the Bible." My husband and I and a lot of our friends are very much interested in this subject, and we will really appreciate these booklets. Thanks so much.—OH

Satisfied Dawn Subscriber

Dear Friends: I look forward to receiving The Dawn every month. I have really enjoyed "The People of the Bible" articles and hope you will continue them. You make things so understandable and interesting. May God bless you all.—MI

Greater Comprehension

The Dawn: I appreciate The Dawn magazine every month. It adds greatly to my comprehension of the Holy Bible. The enclosed check is a donation from my heart. Very sincerely.—OK

"So Inspired"

Dear Sirs: I listened to your program this morning, and I was so inspired by your message on the story of Daniel and Nebuchadnezzar that I would

like a copy of the booklet "God and Reason." May God richly bless your broadcast. Yours in Christ.—MS

Booklet a "Comforting Friend"

Sirs: Sometime ago through someone I received your little booklet called "Hope." It was one of the most comforting "friends" that called. Within three weeks the three people whose addresses are enclosed have become widows, and I am sure they would appreciate it also. Thank you!—OH

Prays for the World

Gentlemen: I really enjoy your program and wish it were on more often here in the West Palm Beach area of Florida. I am lucky if I can catch it once a week. Please send me your booklets "God's Plan" and "Hope Beyond the Grave." I am praying for restitution for the whole world. Sincerely.—FL

Enjoys Explanations

Dear Friends: I've listened every Sunday morning to your program and would appreciate having some of your literature, especially those of the last few Sundays. I hope you will get

around to "the mark of the beast" and the number 666. I do enjoy the way you explain things. It is all so understandable. Please include "Hope Beyond the Grave."—SC

Met with Much Interest

Gentlemen: A friend recently loaned me her copy of "Archeology Proves the Bible." I find it the most enlightening and informative article I have read and gave a reading on it to my church circle, and it met with great interest. As I have to return this copy I would like one or two if they are available. Thank you for this kindness. I am, Very truly yours.—VA

Collective Thankfulness

Dear Brethren and Co-Workers in the service of our Lord and Savior: The entire class send their warmest Christian love and greetings. We wish to express personally and collectively our heartfelt thankfulness for the many gracious services you have been providing for us. We pray that this spirit of love and devotion always will abound with you in the future, Lord willing. We pray that the good Lord will continue to guide you in this precious labor of love. We also pray for greater unity, so that it may bring forth glory, honor

and praise to our dear Heavenly Father and to our Lord and Savior Jesus Christ. We are sending herewith a contribution check which you may apply to the General Fund. Christian love and greetings to all! Yours in the Beloved.—CA

Believes the Bible

Dear Sirs: I watched your program one Sunday, and I must say that it was very interesting. I am a housewife and the mother of three children, I want to raise my children to believe and trust in God the same as I did. I believe everything in the Bible, but I still would love to have the booklet "Archeology Proves the Bible." I surely would appreciate it. Thank you!—AR

Enjoyed It Tremendously

Gentlemen: I watched your program on Channel 11, and need I say that I enjoyed it tremendously. Please send me the "Creator" series—ten home lessons with "Three Keys to Understanding the Bible." Thank you very much. Yours in Christ.—CA

Tracts Helpful

Dear Friends: How I want to thank you and your staff for the wonderful work that you are doing by sending out your

tracts! They have helped me a lot, and may God bless his work as you further his cause. I am, Yours sincerely.—VI

Sounds Fascinating

Dear Sirs: I would like very much to have a copy of "Archeology Proves the Bible." It sounds fascinating. I would also like a copy of "Science and Creation." I meant to write for it sooner and hope you have a copy left. I try so hard to interpret the Bible, and these booklets help so much. I enjoy your programs on television, and believe me, they help, too. I am so grateful for them. God bless you all.—AR

From an Indian Preacher

Dear Sirs: Please send me the booklet "Israel and the World." Thank you very much for your inspiring telecast over Channel 6, WTVR. Your very sincere servant of the Lord.—VA

Comfort in Sorrow

Dear Sirs: I recently lost a loved one through death. Your program "When a Man Dies" came at a very good time for me, and answered some of my questions. I anxiously await my copy of "Hope Beyond the Grave," to answer even more questions for me. Thank you.—AR

"PARADISE WITHOUT POLLUTION"

To be discussed by

'FRANK and ERNEST'

**KUDY—1280—9:45 a.m.
SUNDAY, MARCH 18**

Tune in this discussion, and send for a free copy of "Paradise Without Pollution." Write to:

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FOR YOUR NEWSPAPER

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

MARCH SPECIAL: On Sunday, March 18, "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.

Your Questions

"Finished"

When Jesus was hanging on the cross, and just before he died, he said, "It is finished." (John 19:30) What did Jesus mean by that statement?

THE evening before Jesus was crucified, when he was in the "upper room" with his disciples, he said in prayer to his Heavenly Father, "I have finished the work thou gavest me to do." (John 17:4) Jesus' active ministry had come to a close, although there were still a few hours of acute trial and suffering ahead for him. But, when he was hanging on the cross and about to die, even this was "finished."

The work which the Heavenly Father had given Jesus to do at his first advent was primarily to die for the world. He was "made flesh" that he might give his flesh for the life of the world. (John 6:51) When on the cross and about to die, he had completed this sacrifice, and he could say, "It is finished."

Jesus' work of preaching the Gospel of the kingdom and of selecting and training his apostles had also been finished. The most wonderful ministry known to man came to an end at

Calvary. The greatest life ever lived was there completely given up in sacrifice that we might live. This aspect of the divine plan of redemption and reconciliation was therefore finished on the cross.

A Symbolic Rock

In Deuteronomy 32:4 Jehovah is referred to as a "Rock." In I Corinthians 10:4 we read concerning the rock from which Moses secured water in the wilderness, "that Rock was Christ." Does this not prove that Jehovah and Christ are the same person?

A ROCK is used in both these references in a symbolic manner. The texts do not mean that Jehovah was actually a rock, nor that Jesus was a literal rock. In II Samuel 22:2 David is quoted as saying of Jehovah, "The Lord is my Rock, and my Fortress, and my Deliverer." Each of these expressions is used to depict the great strength of the Lord and his saving ability. They do not in the remotest sense imply that the word "rock" is applied exclusively to the Creator.

The rock in the wilderness from which water was obtained for the Israelites is referred to

by Paul as a "spiritual rock," the reason being that it was by the unseen, miracle-working power of God that water gushed forth from it. Paul's explanation, "That rock was Christ," simply means that it was symbolic of Christ and the life-giving waters he came to provide.

Paul also refers to the manna which fell in the wilderness as "spiritual meat," and for the same reason. (I Cor. 10:3) It was not provided in a natural way but by an unseen and unexplained miracle. Jesus himself drew a lesson from this. We read: "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world." And then Jesus added, "I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6:31-35

The Earth Will Continue

If the earth is not to be destroyed, please explain II Peter 3:10.

II PETER 3:10 reads: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

In verses 5 and 6 we read: "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." Notice that the words "heavens," "earth," and "world" are used in connection with the destruction wrought by the Flood. Certainly neither the literal heavens nor the literal earth were then destroyed. But the world, or social order, symbolized by these, was destroyed.

Likewise, it is a symbolic heavens and earth that will again be destroyed. In the place of the social order symbolized by these, there will be established the kingdom of Christ, symbolized as "new heavens and a new earth, wherein dwelleth righteousness." (vs. 13) God has established the literal earth that it may be man's everlasting home.—Isa. 45:18; Eccles. 1:4; Matt. 5:5



We Praise a Loving Jesus

We praise a loving Jesus, who left his home above,
And came to earth to ransom the children of his love.
It is an oft-told story, and yet we love to tell
How Christ, the King of glory, once deigned with man
to dwell.

We praise a holy Jesus; no taint of sin defiled
The Babe of David's city, the pure and stainless Child.
O teach us, blessed Savior, thy heavenly grace to
seek:
And let our whole behavior, like thine, be mild and
meek.

We praise a lowly Jesus; no kingly crown he had,
His head was bowed with anguish, his face was
marred and sad.
In deep humiliation he came his work to do:
O Lord of our salvation, let us be humble too.

We praise a mighty Jesus, whose voice could raise
the dead;
The sightless eyes he opened, the famished souls he
fed.
Thou camest to deliver mankind from sin and shame:
Redeemer and Lifegiver, we praise thy holy name.

We praise a risen Jesus; the time is drawing near
When Christ with all his angels in glory shall appear.
Lord, save us, we entreat thee, in this thy day of
grace,
That we, raised in thy likeness, may see thee face to
face. □

CHARACTER cannot be developed wholly without trial. It is like a plant. At first it is very tender; it needs an abundance of the sunshine of God's love, frequent watering with the showers of his grace, much cultivating with the applied knowledge of his character as a good foundation for faith and inspiration to obedience. Then, when thus far developed under these favorable conditions, it is ready for the pruning hand of discipline and is also able to endure some hardness. Little by little, as strength of character is developed, the tests applied to it serve only to develop more strength, beauty, and grace until it is fully developed, perfected, fixed, established, through suffering.

—OOOOOOO—

WHO can consider the importance of becoming copies of our blessed Lord and Head without feeling that to attain to this character-likeness will be a lifework! It cannot be accomplished in a day or in a year; but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development in Christian character. It is not enough that we know the truth; we must see to it that the truth is having its legitimate and designed effect upon the character. And if the truth is thus received into good and honest hearts, we shall have the assurance of the Apostle Peter that "we shall never fall," but that at due time we shall be received into the kingdom.

BRITISH SPEAKERS' APPOINTMENTS

Dewsbury	F. BINNS		Reigate	March 18
		April 7	Newport	31
Dublin	E. T. NADAL			
		March 2-4	Latchford	March 31

R. E. ROBINSON

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

RECORDED LECTURE SERVICE, Tapes and Cassettes on Loan—for use in the British Isles only. 15, Southwood Gardens, Gants Hill, Ilford, Essex. IG2 6YF.

Talking Things Over



General Convention Bulletin

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

THE General Convention Committee met in October and made the beginning arrangements for the convention this year. Psalm 119:165 was selected as the theme text. It was the thought of the committee that the greatest privilege that can be accorded to man is to know something of his Creator and to realize that our knowledge of him is projected to us through the precepts of his law. If we find ourselves in heart harmony with these precepts, we are in accord with the great Creator of the universe.

If we love God's laws, we will be obedient to them, and herein is the source of true peace. It is as we put God's laws into practice in our own lives that the level of our thoughts is elevated; that is, we are brought to see things, to some

degree, as God sees them. We are thus enabled to evaluate properly our problems and experiences, putting them into perspective. One of the effects of this enlarged viewpoint will be to lift us above the occurrences of everyday life so that nothing will offend us.

These are some of the thoughts around which the committee plans to shape the convention. It is our prayer that you will be richly blessed.

The physical arrangements for the convention will be outstanding, as has been the case in past years. We are very fortunate that the staff at Albion College, under the direction of **Mr. Morley Fraser**, knows our needs and makes every provision to fill them.

Make your plans now to partake of the manifold blessings that will be available to you this year at the General Convention, to be held at 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 MARCH

4—The Earth Devoured
11—Unquenchable Fire

18—Paradise Without Pollution
25—How God Answers Prayer

Speakers' Appointments

S. ALLEN		K. M. NAIL	
New Haven, CT	March 4	Charleston, SC	March 1
P. HATGIS		Orlando, FL	3-5
Detroit, MI	March 24, 25	St. Petersburg, FL	7
G. JEUCK		Louisville, AL	9
Pottstown, PA	March 25	Washington, D.C.	11
A. KRUMPOLT		Detroit, MI	24, 25
Berwick, PA	March 4	G. PASSIOS	
E. F. LANKFORD		Philadelphia, PA	March 25
Orlando, FL	March 3-5	E. K. PENROSE	
Louisville, AL	18	Orlando, FL	March 2-5
Nashville, TN	20	Miami, FL	7
Indianapolis, IN	22	Warm Mineral Springs, FL	9
Detroit, MI	24, 25	St. Petersburg, FL	11
La Salle, IL	27	Louisville, AL	14
St. Louis, MO	28	Mobile, AL	15
Kansas City, MO	29	Pass Christian, MS	16
Pueblo, CO	31	Columbus, OH	21
		Detroit, MI	24, 25

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 ones.

Sister Anna Zasteluk, Milwaukee, WI (Polish Ecclesia)—December.

Brother Samuel Wazny, Melrose, Manitoba (Kirkness Ecclesia)—

December 3. Age, 91

Brother Clifford Bales, Victoria, B.C.—December 22. Age, 94

Sister Roseanna S. Mc Vaugh, Pottstown, PA, Ecclesia—December

26. Age, 93

Brother John Garbacz, Detroit, MI (Polish Ecclesia)—January 5.

Age, 90

Sister Mary Seikman, Batavia, IL, Ecclesia—January 12. Age, 77

Sister Helen Slavinsky, Manchester, CT (Hartford Ecclesia)—

January 19. Age, 73

Sister Fedora Kozik, Pittsburgh, PA (Duquesne Ecclesia)—January

29, 1979. Age, 83

Brother John Malka, Sacramento, CA, Ecclesia—January 30. Age, 91

Sister Helen Kulinski, New Brunswick, NJ, Ecclesia—February 2.

Age, 89

Conventions

ORLANDO, FL, March 3-5, Annual Florida Convention—Orlando Garden Club, 710 E. Rollins St. Mr. George Eldridge, 1140 Lake Sybella, Maitland, FL 32751
Phone: (305) 645-3317.

NEW ORLEANS, LA - PASS CHRISTIAN, MS, March 10, 11—Ramada Inn, Interstate 10 & Gause Rd., Slidell, LA. Mrs. Samuel Herron, 4513 St. Anthony Ave., New Orleans, LA 70122.
Phone: (612) 789-3944.

COVINA, CA, March 11—Covina Woman's Club, 128 S. San Jose Ave. Elaine L. Redeker, 5554 N. Pal Mal Ave., Temple City, CA 91780

NEW YORK, NY, March 18—United Nations Church Center, First Ave. at 44th St. Mrs. Ann-Truth Lange, 76 Longview Ave., White Plains, NY 10605

CINCINNATI, OH, March 18—2850 Dunaway. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

DETROIT, MI, March 24, 25, Pre-Memorial Convention—Armenian Cultural Bldg., 22011 Northwestern Hwy., Southfield. Mr. Edmund Blicharz, 20820 Audette, Dearborn, MI 48124

CHICAGO, IL, March 25—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. John Trzyna, 4614 N. Potawatomie Ave., Chicago, IL 60656

FRESNO, CA, March 31-April 1, Pre-Memorial Convention—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 6-8, Pre-Memorial Convention—Mrs. J. L. Buss, P.O. Box 6403, 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 15—Hobart YMCA, 601 W. 40 Pl., Hobart. Mr. John Ulicni, 6703 Tyler St., Merrillville, IN 46410.
Evening service April 14.

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

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

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

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

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

NEW BRUNSWICK, NJ, June 30-July 1—Douglass College, Loree Auditorium, Clifton Ave. off Rt. 18. Mrs. Daniel Larson, 57 Wayside Dr., Cliffwood Beach, NJ 07735.
Phone: (201) 566-2752.