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THE PROBLEM OF POLLUTION

THE PROBLEM OF pollution and the effort man is making to contain it was the main theme of the first part of this article. In this 'time of the end', God has permitted knowledge and learning to increase bringing on the industrial revolution. It would seem that with the advent of the industrial age, better progress should be made against all the obstacles to man's life upon earth. The technology which might have lifted him above at least some of the drudgery of an ebbing life is now polluting his environment more than ever before. We have learned to destroy thorns and thistles and other pests, only to poison ourselves, birds, and fish, with polluted air, water, and land. Man made a strenuous effort to lift himself up by his own bootstraps, only to find that human selfishness has him hopelessly bogged down in the pollutants of his own making.

God's wonderful plan for the salvation of mankind from the result of his own folly and selfishness is presented to us in the Bible in various ways. The outline of one of these begins with the story of the

Garden of Eden. We read that in this garden the LORD provided “every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden.”—Gen. 2:9,10

THE ORIGINAL PARADISE

The word paradise simply means ‘a garden’, and that beautiful spot prepared for man ‘eastward in Eden’ was a most beautiful and wonderful paradise. Mistakenly, the idea of paradise has been associated with some sort of spiritual existence far removed from this planet. But God’s intention from the beginning was that the earth was to be man’s paradise, and that small section of land which God prepared especially for our first parents was but a sample of what the whole earth was to be, and yet will be, when God’s glorious design concerning man has been fully accomplished.

In the original paradise, much emphasis was placed on beauty. In describing the trees of the garden, those ‘pleasant to the sight’ are mentioned first, and then those which were ‘good for food’. (Gen. 2:9) We conclude from this that God not only made preparation to sustain the lives of his human creatures, but he also wanted them to enjoy their lives through appreciation of the beautiful things of Creation by which they were surrounded. God was delighted with his human creatures, and he wanted them to delight themselves in him by being constantly reminded of his love and care.

How beautiful, indeed, the Earth truly is, or at least was, before man began to pollute it with refuse and poisons. Is there anything more majestic

than a range of mountains whose peaks at times are high above the clouds, and which are laden with snow the year around? How beautiful are the rivers, the lakes, and the oceans. Then there is the great variety of trees, each with its own particular type of beauty, and all 'pleasant to the sight'. Every square mile of the earth's surface has its special type of beauty—all designed by the Creator to add to the value and zest of living.

Even the food-producing trees of the earth are beautiful. Think how lovely is the growing wheat and other grain as it is wafted to and fro by gentle summer breezes. All this handsome landscape and foliage as it left the hands of God in the garden eastward in Eden must have been beyond words to describe. This was man's home, and he was commanded to subdue the remainder of the earth, and to fill it with his progeny. It was a glorious outlook, and could have worked to the eternal glory of the Creator and the everlasting joy of man.

Actually, this will yet be the case, for while man has failed through disobedience, and has defiled the earth which he was commanded to subdue, God's redemptive plan through Christ is designed to restore his human creatures to their lost home, which, when the plan is completed, will see this whole planet one gorgeous paradise, providing health, joy, and life for humanity which by then will fill the whole earth.

THE FORBIDDEN FRUIT

The original paradise, in addition to its life-giving trees, contained one called "the tree of knowledge of good and evil." (Gen. 2:9) It is not necessary that we know the nature of this tree. The

important lesson for us is that our first parents were forbidden to partake of it, and the death penalty was attached to disobedience. At the same time, however, during the long centuries since their disobedience, the human race has been acquiring an experimental knowledge of evil, and during the thousand years of Christ's kingdom will have the opportunity to acquire a knowledge of good, which will enable them finally to make a considered choice between the two.

In the Garden of Eden there was also a river which "went out of Eden to water the garden." (Gen. 2:10) Thus, in that original paradise we have the life-giving trees, and we have a river. However, because our first parents disobeyed God they were driven out of that garden into the unfinished earth to die. The record is, "The LORD God sent him [man] forth from the Garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."—Gen. 3:23,24

The Apostle Paul wrote, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23) Death was the penalty which was inflicted upon man. The "thorns" and "thistles" (Gen. 3:18), and the banishment from Eden and from the 'tree of life' were the means used by the LORD to inflict that penalty. And how efficient these 'executioners' have been. For more than six thousand years man has been a suffering and dying creature, unable to overcome the hazards of his environment and keep himself alive.

GOD'S KINGDOM

While throughout the centuries, all human plans and efforts to better the condition of the fallen race have failed, God has a plan that will not fail which is his Messianic Kingdom. In brief, this plan is through Christ to reestablish Divine authority in the earth. It is suggested in the prayer which Jesus taught to his disciples: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Man is in his present, worsening dilemma because of disobedience to Divine law, while only by obedience to the Creator's law will he be able to survive and to enjoy peace and health and life.

This kingdom remedy for the many ills of man which have been brought on by disobedience is presented to us in various ways in the Bible. One of these is contained in Revelation 22:1,2. Verse 1 speaks of a "river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The 'throne' of God suggests the exercise of Divine authority in the earth. And this is also the throne of the 'Lamb', which reminds us that the exercise of this authority will be through Christ, who died for the sins of the world, and thus made possible the reestablishment of the Divine will among the world of mankind for whom he died.

THE 'RIVER'

Flowing out from 'the throne of God and of the Lamb' is a 'pure river of water of life, clear as crystal'. While this is a symbolic river, we are reminded how man is now polluting the natural rivers of the earth. Instead of being life-giving agencies, quite the opposite is becoming more and more true. How hopeless would be the outlook for

man's future on this earth but for the wonderful provisions the LORD has made!

Verse 2 continues: "In the midst of the street of it, and on either side of the river, was there the tree of life." When our first parents transgressed the Divine law they were driven out of Eden in order that they might not be able to partake of the tree of life which the LORD had planted there.

God saw to it then that man would have no opportunity to perpetuate his life. He had sinned, and now the penalty, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19), fell upon him, and there was to be no way of man's getting himself out from under it. But God still loved his earthly creatures, and in due time made a provision of his own for their escape from death. That provision was Jesus, who in the symbology of the prophecies became the slain Lamb, the "Lamb of God, which taketh away the sin of the world."—John 1:29

Now we find that Lamb empowered with governmental authority, and from 'the throne of God and the Lamb' is flowing the water of life—not a limited supply, but a river—and on either side of this river is the tree of life. It is as though in the outworking of the Divine plan instructions were given from the throne that those cherubim should no longer keep the people away from the tree of life, that the time had now come for them to return to paradise where they could have free access to the source of life of which they had been deprived.

AN ABUNDANT FRUITAGE

Concerning that future tree of life, the prophecy states that it will "bare twelve manner of fruits," and that it will yield her fruit "every month." (Rev.

22:2) The numerology here involved is interesting in that it suggests a continuous, never-failing source of life-giving fruit. It is symbolic language, of course, but again we are reminded of how miserably man has failed to provide the literal necessities of life.

It is true that in certain western countries, such as North America, and in many parts of Europe, food is in plentiful supply, and we are prone to think of the 'world' from the standpoint of our restricted surroundings. The truth is that on the earth as a whole, many millions starve to death each year, and half of humanity never has enough to eat. We speak of our affluent society, but let us remember that our world is a very small one, which, while it may be well fed, is quite unlike the world at large, so great a part of which is hungry or starving.

We know not the details of how the LORD will supply an abundance of food for the countless millions who will ultimately be filling the earth in keeping with the Divine decree, but we know that he is fully able to do it. While we need not think of the fruit on the symbolic 'tree of life' as representing literal food, we know that man will need food. Then, supplied with all the wholesome food that is needed, through faith and obedience the symbolic fruits of the tree of life will be available and will enable him to live forever.

We are further informed concerning the tree of life that its leaves will be for the healing of the nations. In another prophecy of the river of life, where it is shown flowing from the temple, or sanctuary of the LORD, we read, "On the banks, on both sides of the river, there will grow all kinds of trees for food. Their leaves will not wither nor their fruit

fail, but they will bear fresh fruit every month, because the water for them flows from the sanctuary. Their fruit will be for food, and their leaves for healing.”—Ezek. 47:12, *RSV*

How great will be the need of the nations for healing! This will be true of the people of all nations, not only those which exist now, but those who have suffered and died throughout the ages. As the life-giving reign of the kingdom begins, the people of all nations will be pictured as wounded and bleeding, and only the provision which the LORD has made will heal their wounds, and restore them to health and life. It is this that is pictured by the river of life and its tree of life which are provided ‘by the throne of God and of the Lamb’.

THE NATIONS

Promises and prophecies of the Bible which give assurance of health and life in the kingdom are often misapplied to what it is believed conditions will be like in heaven. For example, Revelation 21:4 assures us of a time when there shall be no more death, and when all tears will be wiped away. Many fail to note the expression, ‘no more death’, which implies that this is a provision of the LORD for people on earth, where for over six thousand years death has been constantly present.

So when we read that the ‘nations’ will be healed, we should remember that the sick nations exist, not in heaven, but here, and that it is here on earth where these refreshing blessings of the river of life will flow out to the people. Nationalism will not exist in the kingdom, but all nationalities of earth will have an opportunity to receive the life-giving blessings of the river of life and its tree of life.

This, indeed, is one of the beautiful symbolic pictures of the fulfillment of that original promise which God made to father Abraham when he said to him that through his seed, which is the Christ, all the families or nations of the earth shall be blessed.—Gen. 22:17,18; Gal. 3:16,27-29

Abraham could not know when God made this promise to him that by the time it would be fulfilled the earth would be filled, and that the families of the earth would be scattered to inhabit all its continents and the isles of the sea. Indeed, it is doubtful if Abraham had much idea of the broad expanse of this beautiful earth, the earth which God proposes to transform into a paradise for the eternal joy of all the willing and obedient humans who, under the rulership of the Messianic Kingdom, will turn to him in obedience and faith and thus be among that multitude who will be healed and who will have their tears wiped away.

THE "BRIDE"

In Revelation 22:17 there is a further reference to the water of life. We quote, "The Spirit and the bride say, 'Come'. And let him who hears say, 'Come'. And let him who is thirsty come, let him who desires take the water of life without price." (RSV) Revelation 19:10 informs us that "the testimony of Jesus is the spirit of prophecy," and the reference to the Spirit and the bride saying 'Come', surely refers to Jesus and his 'bride'.

We are told of the time when the marriage of the "Lamb is come," and when "his wife hath made herself ready." (Rev. 19:7) And we have a reference to the "holy city, . . . coming down from God out of heaven, prepared as a bride adorned for her hus-

band.” (Rev. 21:2) In verses 9 and 10 of this chapter the Apostle John writes, “There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.”

There is abundant testimony in the Scriptures to indicate that this prophetic ‘bride of the Lamb’ will be composed of the complete number of Christ’s faithful followers from Pentecost to the full end of the Gospel Age. The expression, ‘his wife hath made herself ready’, is an interesting one and vital to every Christian who aspires to be of this special company of favored ones in the kingdom. Those who will be of the bride class have yielded themselves to the molding influences of the Holy Spirit in their lives, and by this means have become like Christ, and suitable to be members of his bride class. Much suffering and many tests of faith have been involved in this; and as all have finished their preparation, having fully laid down their lives in sacrifice as Jesus did, following the raising of the last members in the ‘first resurrection’ they will become united with him as his bride, in that great ‘holy city’ arrangement of the future.

Here, then, is ‘the Spirit and the bride’, who in due time will say to the people of all nations, ‘Come, . . . and take the water of life freely’. Many have mistakenly supposed that this invitation has been going out to the world ever since the First Advent of Christ, but this could not be, because during all those centuries there has been no

'bride' of Christ to say 'Come', for this present age has been set aside in the plan of God as a period in which the bride makes herself ready.

This 'making ready' of the bride will not be completed until the last member has finished his course in death. Then the marriage of the Lamb will take place. Then there will be a bride, and then the Spirit and the bride will together say 'Come'. This is a bright prospect for the future. Not only will the Spirit and the bride say 'Come', but all who hear that blessed invitation will have the privilege of joining in the blessed work of extending this invitation until all the families of the earth are reached!

This will be the work of Christ's Millennial Kingdom. Satan will then be bound, and no longer able to pollute men's minds with all sorts of hallucinations concerning God. The one who has deceived all nations will no longer be permitted to deceive, and the knowledge of the LORD will fill the earth as the waters cover the sea.—Rev. 20:12; Isa. 11:9

This is the divine remedy for all the problems which have been created by human sin and selfishness, including the problem posed by nuclear bombs, and the pollution of our environment—both of which can threaten the very existence of the human race. What a wonderful solution it is! When fully activated, it will lead to peace, happiness, and everlasting life among all nations, for the nations will be healed, and the refreshing waters of the river of life will restore the people to that God-provided heritage which through sin they lost awhile, but because of God's love will have been regained. ■

Salvation Day

This is the day which the LORD hath made;
We will be glad and rejoice in it!
The stone which the builders refused
Is become the Head stone of the Corner!
Blessed is he that cometh in the name of the LORD
Save now, I beseech thee, O LORD!
O LORD, I beseech thee, send now prosperity.
The LORD hath chastened me sore:

But he hath not given me over unto death.
Open to me the gates of righteousness:
I will go into them and I will praise the LORD.
This is the gate that leadeth to Jehovah;
All the righteous shall enter thereby.
I will praise Thee: for thou hast heard me
And art become my salvation:
God is the LORD, which hast showed us light.”

—*Psalm 118:18-27*

WEEKLY PRAYER MEETING TEXTS

SEPTEMBER 4—“There is no fear in love; but perfect love casteth out fear, because fear hath torment.”—I John 4:18 (Z. '03-329 Hymn 166)

SEPTEMBER 11—“Whosoever doth not bear his cross, and come after me [Jesus], cannot be my disciple.”—Luke 14:27 (Z. '03-345 Hymn 279)

SEPTEMBER 18—“My [Jehovah] presence shall go with thee, and I will give thee rest.”—Exodus 33:14 (Z. '03-376 Hymn 180)

SEPTEMBER 25—“Who [Jesus] of God is made unto us wisdom, and righteousness [justification], and sanctification, and redemption [deliverance].”
—I Corinthians 1:30 (Z. '03-440 Hymn 168)

INTERNATIONAL BIBLE STUDIES

LESSON FOR SEPTEMBER 7

WHERE IS GOD?

KEY VERSE: *"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thysins: return unto me; for I have redeemed thee."*—Isaiah 44:22

SELECTED SCRIPTURE: *Isaiah 44:21 to 45:8*

THE PROPHET ISAIAH lived during the reigns of Uzziah, Jothan, Ahaz, and Hezekiah, kings of Judah. Little is known about his birth except that his father was Amoz. It is generally believed that Manasseh, successor to Hezekiah, put him to death.

What is important to our lesson is that Isaiah, as a true and loyal prophet of the LORD, was able to predict so many events in the experience of the nation of Israel. Israel was favored of God and was the only nation 'known' by him. "You only have I known of all the families of the earth." (Amos 3:2) In spite of this favor they constantly forsook God and fell into

idolatrous worship of false gods. The ten-tribe northern kingdom was worse in this respect than the two-tribe kingdom of Judah and Benjamin. Isaiah lived in Jerusalem and prophesied of events that would occur from his day down to the establishment of God's kingdom.

It was during Hezekiah's tenure of office that the ten-tribe kingdom was taken captive by Assyria. Isaiah predicted the punishment of the northern kingdom and of Judah, and the punishment of their captors. Assyria laid siege to Jerusalem, but God helped Hezekiah to resist captivity and destruction by sending his angel to de-

stroy Sennacherib's army. See II Kings 18:28 to 19:37. However, when emissaries came from Babylon to see King Hezekiah he showed them all the treasures of his dominion and the Temple. When Isaiah went to the king to ask who these emissaries were, and what they had seen, he told Hezekiah that all this treasure would be taken to Babylon. Also, that his descendants would be taken captive and made eunuchs in the palace of the king of Babylon. (II Kings 20:12-19) This was prophesied approximately one hundred years before it took place.

Isaiah constantly called Israel's attention to Jehovah, the true God, and to his mighty power. "I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." (Isa. 44:24) He wanted Israel to know that when the calamities occurred which would cause them to ask, 'Where is God?', they were to remember his prophecies of God's favor returning to them. Thus he said on this occasion concerning God: "I am the

LORD . . . that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof."—Isa. 44:24-26

In this prophecy, Isaiah mentions Cyrus as the 'LORD's anointed', who would permit the Temple to be rebuilt, and Jerusalem to be restored. (Isa. 44:28; 45:1) This is a remarkable prophecy, calling by name someone who would not appear on the scene until Jerusalem and the Temple were destroyed by Babylon. Babylon itself was conquered by the Medes and Persians 170 years later. It is reasoned that Daniel called Cyrus' attention to this prophecy of Isaiah, and that it led to his proclamation to free the Israelites.

Isaiah's prophecy concerns God's kingdom when Jesus, as the true anointed of God, will accomplish the fulfillment of our Key Verse — the redemption of Israel — by blotting out their sins through the ransom merit of Jesus. ■

AN AMAZING OFFER

KEY VERSE: "Seek ye the LORD while he may be found, call ye upon him while he is near."—Isaiah 55:6

SELECTED SCRIPTURE: *Isaiah 55:1-13*

CHAPTER 55 OF Isaiah is a prophecy relating to God's kingdom. It is interesting that Chapter 53 prophesies of Jesus as the lamb of God that taketh away the sin of the world. Chapter 54 tells of the Grace Covenant which makes possible a class who will be associated with Jesus in blessing all the families of the earth. And the 55th chapter points to that blessing to come because of the ransom merit of Christ, and because the bride of the Lamb had made herself ready.—Rev. 19:7

The opening words of this prophecy are indeed an amazing offer. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk

without money and without price." (vs. 1) In today's society, food and drink that are free is a rarity. Yet such will be the situation in God's kingdom, as we read in Revelation, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17) Isaiah's prophecy asks, Why are we spending money on food that will not really sustain us? (Isa. 55:2) In the kingdom, the bread of life and the water of life will enable a man to live forever. In God's kingdom people will be able to eat "that which is good," and their souls will "delight itself in fatness."—vs. 2

This prophecy in Isaiah is not merely about natural food and drink, but, more importantly, about the words of Jesus in John 6:35: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." We know that Jesus gave his life as a "ransom for all" (I Tim. 2:6) and that as a consequence, "all that are in the graves shall hear his voice, and shall come forth." (John 5:28, 29) Thus an opportunity will be granted to everyone to "seek ye the LORD," and to "call ye upon him." (Isa. 55:6) The admonition will be given to all these, as it is written, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." (vs. 7) All past sins will be forgiven through Jesus.

A great blessing awaits the world of mankind in the provisions of the LORD's kingdom. God's Word assures us that his promised blessings will be fulfilled: "So shall my word be that goeth

forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. 55: 11

So joyous will be the conditions of that time that all nature is pictured as entering into the spirit of the occasion with singing and clapping of hands: "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." (vs. 12) The removal of the curse will indeed be a happy time for all.—Rev. 22:3

Despite the many radiant descriptions given in the Scriptures, it is nearly impossible for mankind to imagine just how marvelous the conditions will be in God's kingdom! "My thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55: 8,9 ■

REBUILDING FOR THE FUTURE

KEY VERSE: *“Is it time for you, O ye, to dwell in your *cield houses and this house lie waste?”—Haggai 1:4*

SELECTED SCRIPTURE: *Haggai 1:1-15; 2:1-23*

IT WAS A grand and glorious day for Israel when Cyrus, king of Persia, made the proclamation recorded in Ezra 1:1-4, giving permission to the Israelites to return from captivity to Jerusalem and to rebuild the Temple which the Babylonians had destroyed. Zerubbabel, who was of the royal family of David and Solomon, was appointed governor of a colony of 42,000 workers who had volunteered to return for this task.

First they had to build homes to live in, which they did in the first year; also they rebuilt an altar to offer sacrifices to the LORD in keeping the Feast of

Tabernacles and other rituals of the Law.

In the second year they worked on restoring the foundation of the Temple. When it was completed they had a ceremony. The priests in their priestly apparel, with trumpets, and the Levites with cymbals, praised the LORD. (Ezra 3:10) The occasion was so emotional that some shouted for joy and others wept as they recalled the grand structure that had been built by Solomon.

But trouble arose, fomented by the adversaries of Israel who sought to disrupt the work by weakening the hands of the builders and troubling them in

**Strong's Concordance* #5603—meaning ‘roofed’

every way possible. Accusations against Israel were cited, and legal action was taken to stop the project, and thus their enemies succeeded in bringing the work to a halt.—Ezra 4:24

The people became content to live in their new homes rather than to work on the Temple. It was necessary for God to stir up the people through the ministry of Haggai and Zechariah. Haggai questioned the Israelites in the words of our Key Verse, and he and Zechariah were instrumental in reviving the work. We read: "Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them."—Ezra 5:1,2

The enemies of Israel again tried to disrupt the work, but the original decree made by Cyrus was

found and read, and these enemies had to cease and desist in their activities. Finally, four years later, this house was finished (Ezra 6:15), and was dedicated with great joy.

Haggai, in prophesying about rebuilding the Temple said, "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts."—Hag. 2:7-9

This prophecy was not fulfilled with the rebuilding of the Temple on the occasion of our lesson. That Temple rebuilding was a picture of the building of a spiritual temple (II Cor. 6:16; I Pet. 2:5), which will be completed at the end of this Gospel Age. The dedication of this temple will be preceded by a great time of trouble, followed by the peace of God's kingdom, 'the desire of all nations'. ■

EMPOWERED BY THE SPIRIT

KEY VERSE: *“He answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.”—Zechariah 4:6*

SELECTED SCRIPTURE: *Zechariah 4:1-14*

WE HAVE SEEN in the preceding lesson how instrumental were Haggai and Zechariah, two prophets of the LORD, in resuming the work of rebuilding the Temple. Zechariah's prophecy was written at the time that this rebuilding work was resumed. He, like the Apostle John, received many revelations from God through his angel.

In our lesson he is awakened from sleep to see a golden candlestick having seven lamps, with a bowl on its top feeding oil to the seven lamps. (Zech. 4:1-3) Except for the central bowl of oil, the candlestick, no doubt, was similar to that found in the Tabernacle and the Temple, which represen-

ted the church. Alongside this candlestick were two olive trees. This same symbolism is used in Revelation, where they are called God's 'two witnesses', described as "two olive trees, and the two candlesticks standing before the God of the Earth."—Rev. 11:3,4

The work done of rebuilding the Temple during the fifth century BC was intended to be symbolic of the work to be done after our Lord's First Advent, during the two thousand years of that era. Zerubbabel, who pictures Jesus, was commissioned to build the Temple in Judah; likewise Jesus was commissioned to build the antitypical temple of God

in the present Gospel Age.
—Eph. 2:19-22

This, then, is the great work which God is performing in the world today. Furthermore, the angel told Zechariah that this work would not be done by the 'might or power' in the world, "but by my Spirit, saith the LORD of hosts." (Zech. 4:6) The only way that such a mighty work could be accomplished would be by a knowledge of the LORD's Word, and by the Spirit of truth. As the LORD guided the workers who rebuilt the Temple in Zechariah's day, so also the Holy Spirit was poured out upon the apostles and the Early Church on the Day of Pentecost, and has continued to be given to those chosen of God to be 'living stones' of the antitypical temple.

Today's work faces many obstacles. As was true of the roadblocks and interferences to the work being done by Zerubbabel, so also the Adversary endeavors to stop the work from proceeding in our time. In Zechariah's prophecy the opposition is pictured as a great mountain of difficulty, which we recognize as the

kingdom of the Evil One. But the angel asks, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." (Zech. 4:7) Nothing can stand in the way of the completion of the work of the antitypical Zerubbabel. The kingdom of the Adversary will be removed and made a plain!

Two other pictures are given in this prophecy which are associated with the establishment of God's kingdom. One is the headstone being brought forth and set into place. This focuses on a geometric figure, where Jesus is the "headstone." (Zech. 4:7; Matt. 21:42) The other picture is the plummet in the hand of Zerubbabel. (Zech 4:10) This is a builder's tool, the significance of which is described by Isaiah in his prophecy recorded in Isaiah 28:16,17. The line and the plummet are used to ensure that the structure built is truly upright. Righteousness and justice will be the true characteristics of God's kingdom, and in that kingdom, God will pour out his Spirit upon all flesh.—Joel 2:28 ■

GOD'S PLAN IN THE BOOK OF GENESIS

CHAPTER FIVE

GENESIS 5:1,2: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created."

Upon the basis of evidence supplied by thousands of tablets unearthed by archaeologists, the expression in this opening verse of chapter five might well be Adam's signature to the record of the preceding four chapters of Genesis. The Hebrew text would allow a paraphrase, "This is the record of Adam and his descendants from the day that God created him in his image and after his likeness". Inasmuch as there is now abundant evidence to show that the art of writing on clay tablets was practiced before the Flood, it is not unreasonable to suppose that Adam wrote the 'book' referred to in this verse. When tablets were used as historical records of families they were carefully kept to-

gether, and the last in the series bore the signature of the compiler. Each tablet was as a page in a book.

There is an erroneous theory which has found quite wide acceptance to the effect that the man who was created in the image of God, as recorded in the first chapter of Genesis, was not the man named Adam in the second chapter.

These two verses in chapter 5, however, disprove this theory, for they speak of the man created in the image of God and Adam as the same person. Some fail to see that the first chapter of the book is merely a brief summary of the entire Creative work of God as it pertains to this Earth, and that beginning with the second chapter the Scriptures present in detail, not only the manner of man's creation, but his fall into sin and death, and his final recovery during the "times of restitution of all things."—Acts 3:21

'He called their name Adam'. This statement emphasizes the fact that Eve was in reality a part of Adam, that the separation was made for the propagation of the human race to fulfill God's purpose concerning the Earth—that it was "formed . . . to be inhabited."—Isa. 45:18

VERSES 3-32—"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

"And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

"And all the days that Adam lived were nine hundred and thirty years: and he died.

"And Seth lived an hundred and five years, and begat Enos:

“And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

“And all the days of Seth were nine hundred and twelve years: and he died.

“And Enos lived ninety years, and begat Cainan: And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

“And all the days of Enos were nine hundred and five years: and he died.

“And Cainan lived seventy years, and begat Mahalaleel:

“And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

“And all the days of Cainan were nine hundred and ten years: and he died.

“And Mahalaleel lived sixty and five years, and begat Jared:

“And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

“And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

“And Jared lived an hundred sixty and two years, and he begat Enoch:

“And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

“And all the days of Jared were nine hundred sixty and two years: and he died.

“And Enoch lived sixty and five years, and begat Methuselah:

“And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years:

“And Enoch walked with God: and he was not; for God took him. And Methuselah lived an hundred eighty and seven years, and begat Lamech:

“And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

“And all the days of Methuselah were nine hundred sixty and nine years: and he died.

“And Lamech lived an hundred eighty and two years, and begat a son:

“And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

“And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

“And all the days of Lamech were seven hundred seventy and seven years: and he died.

“And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.”

The chief purpose served by the remainder of this chapter is to furnish the chronology giving the length of time from Creation to the Flood. This is shown beginning below, and on the next page in the table following, which lists the ten generations from Adam to Noah, and the number of years between generations—which gives us precisely the number of years from Noah to Adam:

"Adam lived 130 years, and begat a son and called his name Seth."—vs. 3	130 years
"Seth lived 105 years, and begat Enos."—vs. 6	105 years
"Enos lived 90 years, and begat Cainan." —vs. 9	90 years
"Cainan lived 70 years, and begat Mahalaleel." —vs. 12	70 years
"Mahalaleel lived 65 years, and begat Jared."—vs. 15	65 years
"Jared lived 162 years, and he begat Enoch."—vs. 18	162 years
"Enoch lived 65 years, and begat Methuselah."—vs 21	65 years
"Methuselah lived 187 years, and begat Lamech —vs. 25	187 years
"Lamech lived 182 years, and begat a son: and he called his name Noah."—vs. 28	182 years
"Noah was 600 years old when the Flood of waters was upon the earth."—Gen. 7:6	600 years
TOTAL: From Creation to the drying up of the Flood:	1656 years

Enoch and Lamech are the only ones mentioned in this list concerning whom any information is given other than their age and their children. Of Enoch it is written that he 'walked with God'. (Gen. 5:22) Jude tells us that Enoch prophesied the coming of the Lord with myriads of his saints to execute his judgment. (Jude 14,15) This would indicate that he understood something of the Divine plan of salvation, and that his walking with God was in the fact that he had confidence in God and in his purposes, and was faithful in bearing witness thereto.

Enoch 'was not; for God took him', the account states. (Gen. 5:24) In the New Testament we read that Enoch was "translated that he should not see death." (Heb. 11:5) On the other hand, he is mentioned in the Book of Hebrews along with many other faithful characters of the Old Testament concerning whom the statement is made, "These all died in faith."—Heb. 11:13,39,40

These various statements leave a measure of uncertainty as to just what is meant by the expression that Enoch 'was not; for God took him'. An expression similar to this is found in Jeremiah 31:15, and here the reference is to death. Concerning the inhabitants of the wicked city of Sodom, which the LORD destroyed, the Scriptures declare that he "took them away" as he saw good. (Ezek. 16:50) So the fact that Enoch 'was not', and that God 'took him', could very well refer to death. The New Testament statement that he did not 'see death' might well mean that in his experience he had not come in contact with the dying, or perhaps that he did not 'see death' in the sense of anticipat-

ing it in any way, either by decrepitude or any lasting sickness.

Lamech, in naming his son Noah, observed, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed". (Gen. 5:29) This statement indicates that the people of Lamech's day were familiar with the account of Creation, and the fact that for man's sake the Earth had been cursed.—Gen. 3:17

CHAPTER SIX

VERSES 1,2—"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

Adam, when created, is spoken of in the Scriptures as a "son of God." (Luke 3:38) Through sin, however, he lost this standing, and so did his entire progeny. (Rom. 5:12) At the time referred to by this record there were no human beings having a standing as sons of God. Who, then, is referred to by the expression in verse two as the 'sons of God?' In Job 1:6, 2:1, and 38:7 we have references to "sons of God" who evidently were spirit or angelic beings, and when we consider the testimony of I Peter 3:19,20; II Peter 2:4,5; and Jude 6, we are led to the conclusion that it was some of these angelic sons of God who, materializing, intermarried with the human race.

Jude tells us that these angels "kept not their first estate," and Peter relates that they "were disobedient." God had commanded human beings

to marry and bring forth children, but for the angels to leave their natural habitation to do this was an act of disobedience, yet it was within their power if unhindered by Divine providence.

In Genesis 18:2-8, and Hebrews 13:1, the account is given of three angels who materialized and appeared to Abraham, and while visiting with him partook of the meal which he provided. If a materialized angel could partake of food, there is no reason to suppose that other functions of the human body would not be possible.

Peter and Jude explain that the punishment of these angels who thus sinned was that of being restrained in 'chains of darkness'. These are the spirits responsible for the deception of so many concerning the matter of talking with the dead.

VERSE 3—"And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

The wording of this text is very peculiar. In the sense that this expression would ordinarily be understood, God's Spirit was not 'striving' with man during that antediluvian world. It seems reasonable to conclude that this period was included in Paul's statement on Mars' Hill: "The times of this ignorance God winked at." He did not undertake at that time to bring about the repentance of the world. (Acts 17:30) When our first parents were cast off from Divine favor, God ceased dealing with the human race, with the exception of the few whom he selected to be his special representatives to carry forward his plan for a future recovery of the race.

What, then, is meant by the expression, 'My Spirit shall not always strive with man'? The Hebrew word here translated 'Spirit' is the same one translated 'spirits' in Psalm 104:4, which reads, "Who maketh his angels spirits." The root meaning of the Hebrew word translated 'strive' is 'rule', or 'execute'. It is quite possible, therefore, that the verse is a reference to the fact that God had given his angels the opportunity to rule over that antediluvian world, and that he is here saying he would not permit them to continue for more than 120 years longer. The expression, 'for that he also is flesh', or had become flesh, may be a reference to the fact that the angels overstepped their bounds in materializing. This suggestion would be in harmony with the general testimony of the Scriptures concerning God's arrangements for that world.

VERSE 4—"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

The offspring of the illicit union between the fallen angels and the daughters of men were evidently outstanding personalities, both from the standpoint of physical strength and mentality.

VERSE 5—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

High mentality did not lead to righteousness, but under the influence of the great Adversary these superior beings used their abilities to lead the people into greater depths of sin.

VERSES 6,7—“And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

“And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.”

Many have wondered how God could ‘repent’. *Webster’s Dictionary* defines repentance to mean a ‘change of mind or course of conduct, on account of regret or dissatisfaction’.

The thought emphasized is that God changed his method of dealing with the human race because he was dissatisfied with the conduct of the people. He brought to an end the rulership of the angels. It does not mean that God suddenly discovered that he had made a mistake. In the Scriptures, two viewpoints of God are presented. One is that of his omniscience, his ability to know all things, even before they happen. Thus we read that “known unto God are all his works from the beginning of the world.”—Acts 15:18

On the other hand, the LORD often speaks to us through his Word as though he were one of us, coming down to our level of understanding when explaining the outworking of his plans and purposes. We have a good example of this in the text under consideration. God became grieved over the sinful conduct of the human race, and took steps toward destroying the world that then was; this in no sense means he did not know in advance how that world would end. God knows the course of events in advance without the necessity of exercising arbitrary control over them. (Continued on Page 40)

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Psalms 42:2

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(Continued from Page 31)

VERSES 8-13: "But Noah found grace in the eyes of the LORD.

"These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

"And Noah begat three sons, Shem, Ham, and Japheth.

"The earth also was corrupt before God, and the earth was filled with violence.

"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

From among that wicked generation, Noah was chosen by God to represent him as a witness and to do what was necessary in order to save a nucleus of the race from the coming Flood. Even in the darkest periods of the world's downward course into sin and death, God has not been without his witnesses in the earth; and happy are they—and highly honored—who are selected by him to serve in this manner.

Of Noah it is written that he was 'perfect in his generations', and that he 'walked with God'. Undoubtedly nearly all of the human race at that time had become corrupted through intermarrying with the disobedient 'sons of God'. But Noah was one of the exceptions. As the *Marginal Translation* states, he was "upright" before God, having ordered his

life in keeping with the Divine principles of righteousness.

Not only was the earth corrupt before God, but it 'was filled with violence'—a general breakdown of law and order. This condition existed just prior to the Flood, and during the time referred to by Jesus as the "days of Noah." (Matt. 24:37-39; Luke 17:26) It is interesting to note that Jesus used this condition as illustrative of the present time—the time of his second presence—when it is due time for the "present evil world" to come to an end.—Gal. 1:4

The violence of Noah's day was evidently caused somewhat by the 'giants' which lived at that time—the offspring of the fallen angels. It has been suggested that we also have 'giants' in our day who are filling the earth with violence—giant corporations of both capital and labor—and that these, because of their conflicting ideologies, are helping to destroy the present order of things, the present world.

VERSES 14-16—"Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

"And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

"A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it."

Here, briefly stated, we have the specifications for building the ark. It is generally agreed that the cubit here mentioned was about eighteen inches in

length. If this be correct, it would mean that the ark was approximately 450 feet long, seventy-five feet wide, and forty-five feet high. It had three decks, or 'stories'. As no space was needed for a power plant or fuel supply, there would seem to be all the room that was needed.

VERSES 17-22—"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

"But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

"And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

"Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

"And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

"Thus did Noah; according to all that God commanded him, so did he."

An important point to notice in this passage is the emphasized statement by the LORD that he was taking the responsibility for destroying that world. God may permit evil to continue for a time, but when, in keeping with his plans and purposes, it is time to intervene, he does so; and he wants us to realize that this is true regardless of the agency he might use.

The covenant which the LORD promised to establish with Noah was actually made after the Flood and after Noah had fully obeyed the LORD's instructions with respect to building the ark, and the manner in which it was to be used. No more eloquent testimony could be given concerning a man than the one recorded in this passage: 'Thus did Noah; according to all that God commanded him, so did he'. It was this full obedience on the part of Noah that constituted his walk with God.

CHAPTER SEVEN

VERSES 1-6—"And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

"Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

"Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

"For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

"And Noah did according unto all that the LORD commanded him.

"And Noah was six hundred years old when the flood of waters was upon the earth."

Noah's faith must have been under test during the entire time he was building the ark, but it was a victorious faith which enabled him to continue the task and to keep separated from the un-

righteousness of the world around him. God took notice of this, and when the time came for Noah to enter the ark, encouraged him by a reference to his righteousness. The way of the righteous in a wicked world is always a difficult one, but the LORD never leaves them without encouragement and strength.

In the previous chapter, the reference to two of each of the animals being taken into the ark apparently applies only to those which were 'not clean', for in this chapter Noah is told to take seven males and seven females of all the 'clean' animals. The reason for this may be that they were to be used for food.

In Jesus' reference to the conditions which prevailed in the "days of Noah," he tells us that the people were ignorant of the coming flood, and that they knew not "until the day that Noah entered into the ark." (Matt. 24:39; Luke 17:27) But this was not true of Noah, the servant of God. He knew many years in advance that the Flood was coming, and now that it was near he was told the exact day: 'It is yet seven days', the LORD said, when telling him that it was time to enter the ark. This was enough time to assemble the animals and to get them into the ark.

'Noah did according to all that the LORD commanded him'. Not only did the LORD let Noah know that he appreciated his faithfulness, but caused this fact to be recorded in order that all of the LORD's people might later be encouraged by his example. God does not hesitate to speak of the faithfulness of his people. He wants them to know that he appreciates their loyalty, and he wants others to be blessed by their example.

The statement of Noah's age, in verse six, might seem unimportant, but actually it is found to be a material aid in computing the time measurement of the world before the Flood, hence the total length of time from Creation to the present.

VERSES 7-24—"And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

"Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

"There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

"And it came to pass after seven days, that the waters of the flood were upon the earth.

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

"And the rain was upon the earth forty days and forty nights.

"In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

"They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

"And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of

all flesh, as God had commanded him: and the LORD shut him in.

“And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

“And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

“And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

“Fifteen cubits upward did the waters prevail; and the mountains were covered.

“And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

“All in whose nostrils was the breath of life, of all that was in the dry land, died.

“And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

“And the waters prevailed upon the earth an hundred and fifty days.”

Here we have the story of the Flood itself, which was caused, the account states, by the fact that the ‘fountains of the great deep were broken up, and the windows of heaven were opened’. The ‘great deep’ was apparently a vast canopy, or ring of vapor that continuously surrounded the earth prior to the Flood. The fact that the rainbow did not

appear until after the Flood would indicate that this ring of vapor, or 'fountain of the great deep', was thick enough and dense enough to prevent the direct rays of the sun from reaching the earth. The breaking up of this ring would, of necessity, cause a flood of waters—a flood so ample that it would easily prevail for twelve months.—Gen. 7:11; Gen. 8:13,14 (To be continued) ■



Why the *Logos* Left the Throne of Glory

IT WAS NOT a god that sinned; hence the death of a god could not redeem. It was not a cherub that sinned; hence the death of a cherub could not redeem. It was a *man* who sinned, and the ransom for him must be furnished by the death of a *man*.

It was for this cause that the great *Logos*, in carrying out the Divine plan for human redemption, left the glory which he had with the Father before the world was, humbled himself and became a man, "was made a little lower than the angels, for the suffering of death, crowned with glory and honor [the perfection of human nature]; that he, by the grace of God should taste death for every man."—Hebrews 2:9

THE FELLOWSHIP OF THE SONS OF GOD

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him [Jesus] not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—I John 3:1,2

THE INESTIMABLE PRIVILEGE of becoming sons of God on the Divine plane, and therefore members of the Creator’s immediate family, captured the imagination of the loving Apostle John, inspiring him, both in his Gospel account of Jesus’ life and in his epistles, to emphasize especially this theme in his ministry to the church. To claim sonship in the Divine family at the time John was laying down his life with the Master was a much more exclusive point of view than it is today.

Of all the Jews living at that time, only Jesus could really claim to be the Son of God, yet for this reason he was put to death. It required understanding, faith and courage, for any Jew to acknowledge his belief in Jesus as the Son of God, and claim

to be his follower. Jesus was condemned to death as a blasphemer, and to the Jewish mind all those who professed to be his followers would necessarily partake with him in this so-called blasphemy.

The immediate disciples of Jesus, however, as well as those who learned of the Master's virtues through them, would have abundant reason to believe that their Lord was indeed the Son of God. They knew of his purity. They knew that he fulfilled perfectly the prophetic description that had been given concerning the Lamb of God, that he was, indeed, "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) They knew of, and had been blessed by, the gracious words which proceeded out of his mouth. They had recognized that "never man spake like this man." (John 7:46) They had witnessed his miracles, and knew that he ascribed to God the glory for the wonderful works which he performed, acknowledging that they were the works of God and wrought by the power of God.

Knowing of these facts concerning their Master, there was no other conclusion that could satisfy their minds and hearts, except that such a one was all that he claimed to be—the Son of God—and the Christ of promise. While to confess him as such and become his followers subjected them to scorn and persecution, the strength that comes from knowledge sustained them, and enabled them to affirm boldly their belief, and to proclaim the glad tidings of the kingdom which he had verified in their hearts.

But when John wrote, 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God', he gave expression to a truth of the Gospel which, from some

standpoints, imposed a greater test of faith upon the believer than to confess that Jesus, the undefiled one, was the Son of God. Who are we that we should be called the sons of God? We who are defiled and sinful; we who are members of a condemned and dying race; we who are estranged from the Creator through wicked works; we who are as prone to sin as the sparks are to fly upward; upon what authority can we claim to be sons of God? John reminds us that it is upon the authority of God's love. And what manner of love is revealed on God's part in the provision he has made whereby such as we may, together with our beloved Master, also be called the sons of God!

PARTNERSHIP

To John, sonship in the Divine family meant partnership with the Father and with the Son. He says, "Our fellowship [Greek, 'partnership'] is with the Father, and with his Son Jesus Christ." (I John 1:3) It requires the combined thoughts of sonship and partnership to convey the full depth of meaning implied in the glorious privilege that is extended to the footstep followers of the Master. One might conceivably be a son of a noble father, and yet not be taken into partnership in his father's business. But John would have us understand that the true followers of Jesus are not only, through spirit begetting, made sons of God but also that God takes them into a wondrous partnership with himself and with his Son in the outworking of his Divine plan for the reconciliation and salvation of a lost race.

In the first chapter of his Gospel, John tells of the *Logos*, the only begotten of the Father. He explains that Jesus, in his prehuman relationship to the Creator as a Son, was even then a coworker

with his Father. That was in the original work of Creation. "Without him," writes John, "was not any thing made that was made." (John 1:3) What a high privilege and honor was thus bestowed upon God's only begotten Son, the *Logos*!

And yet, John recognized that in the work of re-creating the human race, the church—as well as Jesus—would participate. He learned from the Master and through the enlightening influence of the Holy Spirit, that the 'manner of love' that caused the Heavenly Father to beget us as sons had also purposed that we become partners with him, and with Jesus, in the restoration of the lost race.

This exalted position of Divine sonship in the plan of God was, in the Apostle John's mind, such a priceless gem of truth, that when writing his Gospel account of Jesus' ministry he laid special emphasis upon it. The Jewish nation, as the natural descendants of Abraham, were the first in line to have such high favor bestowed upon them. But nearly all in Israel to whom Jesus went at his First Advent rejected him. The apostle tells us, however, that while he came to his own, and his own, as a nation, received him not, yet as many as did receive him, "he gave authority to become children of God, to those believing into his name."—John 1:12, *Wilson's Emphatic Diaglott*

Having laid down this foundation fact early in his Gospel account of the Master's life, John then selects from the day-by-day experiences and sayings of Jesus many things which are calculated to enhance the reader's appreciation of the marvelous love of God displayed in extending to true believers such a high calling. Not that John's Gospel deals exclusively with this subject, but in many in-

stances, nevertheless, we discover that the points which have been omitted by the writers of other Gospels and mentioned by John, have to do particularly with Jesus' Sonship and our sonship and partnership in the Divine family.

It is John who records the conversation that took place between Jesus and Nicodemus. In this dialogue Jesus brings to light the necessity for a rebirth on the part of those who enter the kingdom of heaven as joint-heirs with him. In this lesson it is made plain that becoming sons of God, as Jesus was a Son of God, involves much more than merely thinking of the Creator as a Divine caretaker. The sonship which John saw in the Divine plan called for a New Creation, not merely a reformation of character as human beings—but a new life, begotten now, developed and perfected in a glorious new birth in the first resurrection when we shall be like him and see him as he is. Ye must be 'born again' (John 3:3), said Jesus to Nicodemus, and from this John caught the idea of actually becoming sons of God on the Divine plane.

A WELL OF WATER

It was John who recorded the conversation between Jesus and the Samaritan woman at the well. Jesus asked her for a drink of water. She was surprised that a Jew asked a favor of a Samaritan, and so expressed herself. Jesus finally explained to her that those drinking the water which he gave would find that it would be in them as a well of water springing up unto everlasting life.—John 4:7-14

John knew, and all true believers in Jesus know, that those who believe on him will have

everlasting life. But in this particular conversation, John saw an additional ray of light! He saw that not only do believers of this age receive life through the Master, but because they are begotten and will be born into the Divine family and become partners with him, they will also share in the magnificent privilege of dispensing life to the fallen race. In them, indeed, there will be wells of water springing up to give everlasting life to all who seek it in God's due time. In this dialogue, therefore, John found further confirmation of that sublime love which 'the Father hath bestowed upon us that we should be called the sons of God'.

John records that on another occasion Jesus, using the symbolism of water, explained the great privilege of all true believers in this age, saying, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." (John 7:38) Here again we have a far more important thought than merely that of receiving life as believers. Unmistakably the Master is explaining that his disciples were to be partners with him in giving the water of life to others.

John observes on his own part (vs. 39) that the Master was referring to the work of the Holy Spirit in the lives of believers. The apostle knew that to be a disciple of Christ involved much more than that which we receive from him. Precious indeed is the gift of life that all believers receive for themselves, but we should not overlook the glorious reality of our partnership with him in the blessing of others.

If the Holy Spirit of God and of Christ, the disposition which motivated them, is the controlling influence in our lives, there will be no adequate way in which we can express appreciation for what

has been done for us except by laying down our lives in sacrifice for the blessing of others. If faithful in this, faithful even unto death, the partnership with the Father and the Son which begins now will be perfected and enlarged on the Divine plane. Then, from Jesus and the church, through the kingdom arrangements of the new age, will flow the river of water of life to all mankind, cleansing and healing all.—Rev. 22:1-3

GOD APPRECIATES SACRIFICE

In all that Jesus said and did, John saw Divine love revealed. God loved the world, and gave his Son that the people might have life. God loved his Son and Jesus loved his Father. In the parable of the sheepfold (John 10:17) Jesus explains why the Father loved him. He says, "Therefore doth my Father love me, because I lay down my life." Doubtless it was this, and other similar expressions by Jesus, that helped the Apostle John to understand how truly important it is that love should be such an overwhelming force in our lives that we, too, like Jesus, will sacrifice all that we have and are in the Divine service.

And how consistent this is seen to be when we analyze the thought! Back of every partnership there is a motive. In the ordinary business partnerships among men the motive is more or less a selfish one. It is to make money, or to provide a living for oneself and family. But in the Divine partnership in which the Father, the Son and his disciples work together in a common cause, the motive is love.

Love for each other? Yes! They are unselfishly interested in the well-being of each and every one participating in this united work, but even more

important than that is the motive of love that energizes this Divine partnership in its service for others. The love of God for a fallen race is the love that brought Jesus to earth from his heavenly home. It is this same love that caused him willingly to lay down his life. This love also prompts all of his faithful disciples similarly to lay down their lives.

Love begets love, and the love of Jesus manifested in his supreme sacrifice for humanity called forth toward him and upon him the boundless love of his Father. It is the same with us, his followers. God loved us while we were yet sinners, and gave his Son to die for us. But if we desire to be loved by him as a father loves his children, the only basis upon which we may be assured that this is indeed so, is that like Jesus, we, too, lay down our lives.

PARTNERSHIP IN WORK

Jesus said, and John reported it, "My Father worketh hitherto, and I work." (John 5:17) Having been invited to share in this glorious partnership of work with the Father and the Son, it is now our privilege also to work; to work for God and with God; to work for Christ and with Christ; to work for each other and with each other in this blessed fellowship of love.

One of the evidences of Jesus' Sonship which his disciples, not yet spirit-begotten, could comprehend was the miraculous works which he performed. Jesus always accredited to God the power by which these miracles were performed. The Master disclaimed that the message he delivered was his own, rather that it also came from his Father. He was desirous that his disciples comprehend this thought in order that they give glory where it prop-

erly belonged. Jesus said, for instance, "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."—John 14:10,11

In emphasizing this mutual partnership of the Father and Son, Jesus did not fail to tell his disciples that they, too, as believers in him, were to become associated as coworkers therein. He said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John 14:12

Were it not for our understanding of the Divine plan, it would be difficult to imagine the possibility of performing greater works than the outstanding miracles wrought by Jesus. Not only did he heal the sick, cleanse the lepers, and drive out demons from the afflicted, but he also raised the dead! However, there are greater works of God than these yet to be performed on behalf of mankind—works that are greater from the standpoint of volume, and greater also because of their enduring qualities.

The entire length of Jesus' earthly ministry was only three and one-half years. His days during this time were crowded with many events. While he gave generously of his time and strength for the healing of the sick, yet when we consider the number of the afflicted in the world, those who were healed by him were pitiably few. Of all the countless millions who have died, the record indicates that Jesus awakened only three. Even the comparatively few who were restored to health by him had

no assurance that they would not again become ill. Indeed, they all finally were struck down by the Grim Reaper, Death. Those whom Jesus awakened from death again went the way of all the condemned race into the tomb.

Contrast these limited good and miraculous works by Jesus with that which is to be accomplished during the thousand years of restitution. All the sick will be healed! All the dead will be awakened! And every individual then, who believes and obeys, will be restored to absolute perfection, and have the privilege of living in peace and happiness forever!

Truly fraught with meaning, therefore, is that statement by the Master: 'Greater works than these shall he [the believer] do'. In recording these words, John evidently saw in them further confirmation of that condescending love of the Father which provided that a few members of a fallen and condemned race are to be taken into a Divine partnership and share in the work of restoring their fellowmen to that which was lost.

HUSBANDMAN, VINE, BRANCHES

What a precious lesson of the Master his whole church would have failed to learn had John not recorded his parable of the vine and the branches. In this parable we have presented to us, from yet another standpoint, the precious truth of our partnership in the divine family. "I am the vine," Jesus said, "ye are the branches." "My Father is the husbandman." (John 15:5,1) In this parable is represented the unity of the Divine partnership—a unity made possible, not because of our worthiness of the position to which we are called, but by the

grace of God exemplified through Christ. The parable places even the Father in the position of obtaining fruit from the vine through the branches.

The branches cannot bear fruit without the vine, nor can the vine bear fruit without the branches. The husbandman is supreme and independent in this illustration, only in that he exercises the privilege of cutting off the branches that bear no fruit, and pruning those whose fruitage is deficient. Otherwise the Father and the Son and his church together constitute a glorious partnership arrangement whereby the Divine purpose of blessing all mankind buds, then blossoms, then bears fruit to the glory of God.

As a climax to all the other remarkable teachings of the Master pertaining to our partnership in the Divine family, John records the prayer of Jesus that was uttered near the close of his ministry. In this prayer, Jesus first of all reports to the Father that he has finished the work of his earthly ministry. No small part of that work was the selection and instruction of those who were to carry on the ministry after he returned to the heavenly courts. Fundamentally, this instruction consisted of manifesting his Father's name and glory to his disciples. This was essential because they, like Jesus, were to reflect God's glory in their ministry, and later to partake of that glory themselves.

The means by which Jesus instructed his disciples was largely through the words of his Father. He had received these words himself, and was guided by them. If the disciples were to become truly one in the Divine partnership, they, too, would need the words of God that they might be inspired and guided thereby. Jesus explains in this prayer

that he was sanctified by God's truth, and prayed that his disciples might, likewise, be sanctified by the same truth. From this we see that the oneness of the Divine family is based upon a common understanding of the Divine will, and a dedication on the part of Jesus and his disciples to do that will.

Jesus formerly had said, 'I and my Father are one'. They were one, not because both had agreed to forego certain of their plans in order to find a common ground for cooperation, but because Jesus, the Son, was fully consecrated to do the whole will of the Father. There is no other way by which we may hope to share in the Divine partnership except that of being one with the Father and with the Son, even as they are one, which is a oneness in the plan of the Father. And what a blessed oneness this is! Jesus explains it, saying,

"As thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast love them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John 17:21-24

"THERE YE MAY BE ALSO"

Previous to this, Jesus had promised his disciples that when he returned at his Second Advent he would receive them unto himself, that where he was there they might be also. Knowing the Divine

plan, that his followers were also to become sons of God on the Divine plane, and partake of the heavenly glory, he knew that this promise was in keeping with the Father's will. In his prayer, therefore, he asked on behalf of his disciples that they might indeed be rewarded with the privilege of being with him and sharing in his glory.

In order that we might comprehend to some slight extent, at least, the transcendent height of glory to be occupied by the Divine family, Jesus said to his disciples, "In my Father's house are many mansions." (John 14:2) This is a reference, undoubtedly, to the many planes of existence already created by God through the *Logos*. Jesus would know of these, because without him was not anything made that was made.—John 1:3

Jesus did not, however, promise one or more of these many mansions to his disciples. He alludes to them in connection with the promise that he was about to make in order that they might appreciate more fully the surpassing love of God manifested in calling them into the Divine partnership. In this promise, it is as though Jesus were saying to his disciples that although there were many mansions in his Father's house, none of them was sufficiently high or exalted or glorious to be suitable for the position that they, as his bride, were to occupy with him and with the Father.

So he promised, "I go to prepare a place for you"—a place on the Divine plane; a position that none other than the Creator himself has ever occupied. I go to the Father, and will appear in his presence with the blood of my sacrifice, which will make you acceptable for this high position if, like me, you too lay down your lives in sacrifice.

Jesus did not attempt to explain the details of the glory to which his followers were invited. He knew that men and women with finite minds could not possibly comprehend any description that he might give of heavenly glory. New Creatures in Christ Jesus may, and do, understand spiritual things up to a point, but even these are unable to peer beyond the veil to glimpse the realities of glory that were pictured by the gold and the Shekinah light of the Most Holy.

John himself was unable to visualize the grandeur of our home beyond the veil, and the limitless powers of those who become partakers of the Divine nature. 'It doth not yet appear', said John, the beloved apostle, 'what we shall be: but we know that . . . we shall be like him; for we shall see him as he is'. In this wondrous assurance John was content to rest and work and wait. He already knew God better, and more about him, than he ever thought possible for mortal man to know. He had learned of God's love, a love so boundless that it defied description—'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God'. ■

OBITUARIES

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

Brother Charles Zubowsky, LaSalle, IL—May 23. Age, 91.

Sister Josephine O'Connor, Paterson, NJ—July 3. Age, 85.

Sister Vernie Krupa, Portland, OR—July 12. Age, 81.

Raymond Johnson, Connellsville, PA—July 12. Age, 81

Sister Hannah Langer, Portland, OR—July 30. Age, 92

God Is Love

HEREIN BOTH THE justice and the love of God are manifested: his justice could not free the human sinner from death, so at great cost to himself he gave his Son to be man's Redeemer. None can say that God 'changed his mind' about the penalty for sin. All that could be said is that he had such great love for his human creatures that he was willing to give the dearest treasure of his heart as a payment of the penalty which his wisdom decreed was just. No wonder the Bible proclaims that "God is love."—I John 4:16

God's beloved Son willingly and gladly cooperated with the Father in his plan of redemption, at great cost to himself. And why should we not adore and worship the Son for his great sacrifice? Today, the world over, one who risks his own life in rescuing another from death through an act of heroism is properly honored. From this standpoint, Jesus is the greatest hero of all time. He did not merely risk his life, but he gave his life, and under the most trying circumstances.

Who can properly say that this was not an outstanding manifestation of Divine love on behalf of a dying race? Think how the Father himself must have suffered while Jesus was painfully laying down his life as a ransom for all! The Father and his beloved Son both suffered, demonstrating their great love for the entire human race. Together they had created man, and now, through the death of Jesus, their love had provided release from the just penalty of death which had come upon him when the Creator said, "Dust thou art, and unto dust shalt thou return." —*"Creator's Grand Design"*

SPEAKERS' APPOINTMENTS

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

	M. Balko	Indianapolis, IN	19
Ukraine	September 1-7	Columbus, OH	21
Romania	8-13	Chatham, Ont.	22
Budapest, Hungary	14,15	London, Ont.	23
	K. Fernets	Blythe & Owen Snd., Ont.	24
Ukraine	September 1-7	Toronto, Ont	25
Romania	8-13	Tillsonburg, Ont.	26
Budapest, Hungary	14,15	Detroit, MI	28
	S. Jones	Grand Rapids, MI	29
Kansas City, MO	September 17	Chicago, IL	30
St. Louis, MO	18		
		J. Panucci	
		Italy	September 1-20

The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home class:

	M.J. Balko		S.R. Jeuck
Louisville, AL	September 14	St. Petersburg, FL	September 14
	R. Gorecki		N. Kasperowicz
Middletown, NY	September 14	Claymont, DE	September 14

CONVENTIONS

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

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

SEATTLE, WA, LABOR DAY, August 30-Sep-

tember 1—Best Western Lynnwood Inn, 4300 200th St. SW, Lynnwood WA 98036, (800) 775-0805. Contact Byron Keith at phone number below:
Phone: (425) 481-3297

FREDERICKSBURG NORTH, VA, September 27,28—Holiday Inn

564 Warrenton Rd., Fredricksburg. Reservations: Mrs. Helen Earl, 2613 Hughes Rd., Adelphi, MD 20783 by September 12th. Phone: (301) 434-8480

DETROIT, MI, MONTH-END, September 28—Redford YWCA, 25940 Grand River. Redford Township. Contact: George Tivador, 11202 Lorman Dr., Sterling Heights, MI 48312
Phone: (810) 978-7444

LOS ANGELES, CA MONTH-END, September 28—Burbank Auditorium, 248 East Olive Ave. For information, contact: Wade Austin, 21207 Wilder Avenue, Lakewood, CA 90715
Phone: (562) 924-7618

BALTIMORE, MD, October 5—Virginia Towers, 500 Virginia Avenue, 15th Floor Activity Room, Towson, MD. Secretary: Robert Wagner, 9079 Waltham Woods Rd., Baltimore, MD 21234
Phone: (410) 665-8846

HUNTSVILLE, AL, October 17-19—Holiday Inn Research Park, 5903 University Drive. Reservations may be made by calling (800) 845-7275.

Mention 'HBS block' for reduced convention room rate of \$52. Contact: Jim Cothren.
Phone: (205) 852-8505

NEW ENGLAND CONVENTION, October 17-19—Howard Johnson's, Crooked St., Plainville, CT. Reservations no later than October 4. Contact: Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT. 06518
Phone: (203) 248-3793

PITTSBURGH, PA AREA, October 18,19—Sewickley Grange Hall, Route 136, West Newton, PA. Contact: C. Martig, 94 S. Harrison Ave., Bellevue, PA 15202
Phone: (412) 734-9269
or George Balko, Jr.:
Phone: (412) 872-6418

SAN LUIS OBISPO, CA, October 18,19—Masonic Temple, 859 Marsh Street. Contact: Lynn Murray
Phone: (805) 544-3037

ORLANDO, FL, October 25,26—Garden Club of Sanford, 200 Fairmont Dr. (Cor. Hwy. 17-92), Sanford. Contact: Helen Jeuck, 587 Queens Mirror Cir., Casselberry, FL 32707
Phone: (407) 699-8303