

The Dawn

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Highlights of Dawn

The Supply Side

“He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.”—Ecclesiastes 5:10

THE last presidential election in the United States witnessed one of the greatest mandates for change that has been registered by the electorate in many years. The voters were expressing their dissatisfaction with the policies of government they believed were responsible for double digit inflation and the generally staggering economy. Since World War II the policies of the government have been dominated by an economic philosophy propounded by John Keynes. In general it advocates deficit financing and credit expansion in order to boost public demand for goods and services. It holds that the increased production of goods is not a cure for inflation but that the prosperity of the nation and the amount of inflation can be controlled by “fine tuning” the money supply.

The new president and his supporters are proponents of a philosophy of economics known as “The Supply Side.” As a philosophy, it has its roots in the original doctrine expressed by Adam Smith. The term “laissez-faire” was attributed to him and by this he meant that private enterprise should be free from unwarranted governmental competition and interference. These concepts are reflected in the new administration’s policies which are slated to control inflation by cutting government spending, reducing taxes (which will create capital for industrial expansion), increasing industrial productivity and utilizing our rich natural resource base.

It would be naive to believe the voters in general understood the basic principles behind the two philosophies. It is more realistic to conclude they voted simply for a change of administration in the almost desperate hope of receiving relief from ever-rising prices which are destroying a way of life, and along with this, relief from oppressive tax burdens. There were, of course, other influences at work, such as the decline of this country as a world power industrially and militarily. The new president, in his campaign promises, pledged he would correct these imbalances.

Aside from the economic problems that weigh so heavily on the people, there has been an increasing evidence of moral decay in almost every facet of life. Because of this, government itself has, in a large measure, lost the confidence of the people. In an article on the editorial page of a March 1981 issue of U.S News and World Report, Marvin Stone lists some ways in which government sets the pattern for our general decline in morality. He states that the government practices bribery on an enormous scale to accomplish its political purposes. For example, it gives federal grants that require the recipients to follow the government's directives if they want the money. The government promotes some welfare programs that take tax money from people who work and give it to people who won't work—but can vote. The mayors of cities trade political support for taxpayer dollars, and states cheat on population counts to obtain taxpayer handouts not deserved. Industry is not free from this blight. The record is replete with instances of companies being convicted on charges of bribery, fraud, and of paying kickbacks. When they are fined, they simply count the fines as part of the cost of doing business. The consumer eventually pays the cost of the bribe and the fine.

The ABSCAM scandal has further eroded the confidence of the people in their government. While the legality of the investigation is coming into question in the courts, the ugly

reality of widespread graft and corruption among the members of the congress has been exposed.

If we review the proposals of the new administration to correct these conditions, we soon discover that the label "The Supply Side" is totally inadequate to describe what the new president **proposes** to do. What is involved is a complete change in the role of government in the lives of the people. There will be sharp reductions in taxes; government spending will be reduced; the regulatory maze that affects everything from job safety to air pollution will be reduced; there will be an attempt to reduce waste and fraud; the ailing Social Security System will be bolstered; there are proposed changes in welfare, health care, education, improvement in scientific research, and a new emphasis on law and order. Along with all of these things is the primary objective to propel industry into producing goods and services at a new and unprecedented rate which, they hope, will improve the standard of living, reduce inflation, and provide an abundance of jobs.

The latent dissatisfaction with the system as it has operated in the past was expressed by the landslide vote for change, even with the realization that difficult adjustments would have to be made. We wish the new administration well, but we do so with the full realization that according to God's arrangement the only government that will bring about lasting and fully satisfying reforms will be his kingdom. "The supply side" theory of economics relies on the profit motive. It holds that private gain is public benefit and that the successful self-seeker becomes the social benefactor—wealth is its own justification. This is an expansion of Satan's guiding rule of this present evil system—**selfishness**. The Lord's arrangement, on the other hand, is based on the principle of **selflessness**.

When two of the disciples of Jesus, James and John, approached him requesting a position of honor and authority in the kingdom, Jesus first indicated to them that such a

position had to be earned. He said in effect that to be a part of that future government it was necessary for them to demonstrate their loyalty and faithfulness to the Heavenly Father and his principles by laying their lives down in sacrifice in serving the interests of the kingdom as he was doing.—Mark 10:35-40

Then Jesus pointed out to them the difference between the way earthly governments are run and the principle that will govern the kingdom and which now controls those individuals who aspire to be a part of the kingdom government: “Ye know that they which are accounted to rule over the Gentiles [nations of this world] exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”—Mark 10:42-45

The purpose of the kingdom arrangement is to enable the Heavenly Father to shower a loving and obedient people with bounteous blessings. All of the things the people now desire, they will have in abundance in the kingdom, and their governors will not be self-seeking power brokers but real servants of the people. The Heavenly Father, through his prophets, gave us some general information as to how this wonderful government designed by him and operated by his agents, Christ and his church, will perform. One of these prophecies is found in Isaiah 25:6 through 9: “And in this mountain [government] shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.” The meaning of the word lees is sediment or residue. The expression “wine on the lees” meant generous and full-bodied. Before wine was consumed it was necessary to strain off the lees; such wine was then termed “well

refined.” The thought is that in the kingdom the Lord will provide the best of everything. There will be no dregs.

In the Bible a mountain is used as a symbol of a government, much as in the expressions of our day when we refer to our government as “Capitol Hill.” The prophet states in highly symbolic language that the people under that government will enjoy an abundance of material things. The entire duration of the kingdom is pictured as a feast and all of these symbolic terms are heaped upon one another to picture the greatness of that feast. There will be no deprivation or want in the kingdom. Moreover, other prophecies tell us sickness and death shall cease and God shall wipe away tears from all faces.—Isa. 33:24; Rev. 21:3-5

In other prophecies the conditions that will prevail in the kingdom are foretold by using different symbols. For example, in Micah 4:3, 4 the prophet states: “He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.” The word judge is from a Hebrew word meaning to govern. The thought is that under the righteous rule of the kingdom, Christ and his church will write God’s laws in the hearts of the people. (Jer. 31:33) Because of this, they will be in harmony with God’s laws and no longer make war, but will turn the destructive implements of war to useful peaceful purposes.

It is interesting to note that chiseled into a stone wall within the United Nations compound, are the very words of verse 3 of the prophecy of Micah, as quoted above. The idea of placing the scripture there expresses their good intentions, but their weakness and inability to accomplish this grand objective is borne out by the history of their efforts. They have failed to put their trust in the only power able to bring

this prophecy to fulfillment, “for the mouth of the Lord of hosts hath spoken it.”—vs. 4

When wars are made to cease, the people will enjoy peace and safety. This is pictured by every man living under his own vine and fig tree. Mankind will no longer look to the walled cities for protection, but will live in the land unafraid, enjoying the fruit of their labors. The expression also brings to mind the ancient custom of the Jews who, during a period of activity, or cooperative labor, would assemble friends and neighbors and feast together under their vines and fig trees.

In continuing our examination of the prophecy in Isaiah 25, we note in verse 7 that the Lord, through the prophet, states that in this great mountain, or kingdom, he is going to destroy the veil of covering that has been cast over all nations. This again is highly pictorial language and refers to the ignorance of the people with respect to God and his beneficent purposes. The Apostle Paul tells us in II Corinthians 4:4 that the god of this world has blinded the minds of the people. The Heavenly Father has permitted this because the time for the full revelation of himself and his plans will be in the kingdom. In another prophecy the Prophet Jeremiah foretold: “After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.”—Jer. 31:33,34

When the veil of ignorance, superstition, and doubt is removed, the world will know God and be able to conform their lives to his arrangements under the favorable conditions of the kingdom. The promise is, if they are faithful in this, they will receive everlasting life. For the first time there will be only one voice declaring the truth of God's Word rather than the 200 or so religious denominations who all

contribute to the great din of error and confusion that marks the Babylon of our day.

In the 8th and 9th verses of our prophecy in Isaiah 25, we are told that God will abolish death and its associated miseries. The realization of this and all the correlated benefits will bring the people of earth to say, "Lo, this is our God; we have waited for him, . . . this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:9

The Scriptures indicate, however, that before this government can come into being, the system now in control must pass away, and it is apparently the Lord's arrangement that man be permitted to exercise his best efforts and ideas to salvage the system. But the Apostle Peter, speaking of our day, describes it as a great time of trouble in which the old order will be destroyed and the new order, Christ's kingdom, will be established on the ruins of the old.

In II Peter, the 3rd chapter, the apostle tells us that the time from the creation of Adam until the establishment of the kingdom is divided into three great periods called worlds. The Greek word for world is kosmos, which means arrangement or system of things. The first world came to an end with the Flood. (vs. 6) The earth itself was not destroyed, but rather the arrangement and system of things.

The second world or kosmos is the arrangement or system of things under which we now live. "The heavens and the earth, which are now, by the same word [God's word] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (II Pet. 3:7) The heavens to be destroyed are the ecclesiastical arrangement in existence now, and the earth refers to the systems, organizations, and governments in operation today. The apostle, writing in his day, knew that the systems would not be destroyed then but that they would be kept in store, waiting for the Lord's proper time. In verse 10 the apostle continues: "But 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."

The Day of the Lord marks a special time feature of God's plan during which the tearing down and destruction of the present world order is taking place. The Scriptures indicate this time feature started with World War I and will continue until the preparation for the establishment of the kingdom is complete.

Though "the supply side" philosophy may have success in restoring some semblance of normalcy to the government it will be temporary, for all governments and religious systems must eventually bow to Christ's kingdom. For the apostle continues in verse 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." □

Each day that a Christian lives. . .

EACH day that a Christian lives, he should be more reliant upon the Lord. He should realize more fully than before that our Heavenly Father, who has provided for the grass of the field and for the birds of the air, cares far more for his children than for the flowers or for many sparrows, and that he has a plan also for the world—an arrangement for their blessing, in due time. But we have already entered into the blessing of the Lord; we have already become his children, and are his special care. And "like as a father loveth his children, so the Lord loveth them that reverence him." We cannot be faithful children of God if we are full of worry. We should not doubt nor fear that he will provide for our needs, for he delights to bless us if we abide in his love. □

Bible Study

LESSON FOR JULY 5

Ten Laws

KEY VERSE: "Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess."—Deuteronomy 5:33

SELECTED SCRIPTURE: Deuteronomy 5:6-8, 11-21

THE Law given to the nation of Israel at Mount Sinai and summarized in the Ten Commandments was not given to any other nation or people. The Lord through the Prophet Amos said, "You only have I known of all the families of the earth." (Amos 3:2) The Israelites were to have certain special and exclusive blessings, including life, if they kept the Law perfectly, but if they failed to keep it, certain penalties and continuance under sentence of death were to result. Since the Law was a measure of a perfect man's ability and since no Israelite nor any other human was perfect, none could keep the divine law; none of them could reap the blessings promised—all the Jews suffered from the penalties of the Law.

The Apostle Paul wrote, "By the deeds of the Law there shall no flesh be justified in his sight." —Rom. 3:20

Jesus, although a member of the human race, was perfect. He did not inherit sin nor its condemnation, but was born holy, harmless, undefiled, separate from sinners. (Heb. 7:26) Because of this perfection, Jesus was able to do what no other human being was able to accomplish. He was able to keep the Law fully and completely in its every detail. Having fulfilled the Law, the Scriptures tell us that he nailed it to his cross. The scripture reads, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances."—Eph. 2:15; Col. 2:14, 15

The expression of the principles of God's law, which were embodied in the Law Covenant, will never be abolished because these principles are right and just and holy. A Pharisee, who was a lawyer, asked Jesus which was the great commandment of the Law, and "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets."—Matt. 22:36-40

We believe it is obvious that if these two laws are carried out to their fullest, the other nuances of the Law automatically fall into place.

Christians—footstep followers of Jesus—have never been under the Law given at Mount Sinai. They are received into God's family under a different covenant. Their covenant arrangement is the Sarah feature of the Abrahamic Covenant. The essence of this covenant is expressed in Psalm 50:5. "Gather my saints together unto me," saith Jehovah, "those who have made a covenant with me by sacrifice." Jesus, during the three and one-half years of his

ministry, had the privilege of responding to this call to sacrifice. He agreed to sacrifice his earthly life and all its rights in the doing of the Father's will even unto death. It was his faithfulness in this that gained for him glory, honor, and immortality—the divine nature—in the first resurrection.

During this Gospel Age a little flock has responded to the call to sacrifice and to walk in the footsteps of Jesus. These have entered into the same covenant of sacrifice and with the same hope of reward if faithful. It is incumbent upon these, as it was with Jesus, that they keep the spirit of the Law. Jesus was perfect and he was able to keep not only the spirit of the Law but also the letter. But the footstep followers of Jesus are required to keep the spirit of the Law only, the imperfections and weaknesses of the flesh being covered by the robe of Christ's righteousness. The Apostle Paul describes this gracious arrangement: "For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin [a sin offering], condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:3, 4 □

God's Words in Our Hearts

KEY VERSE: "The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."—Deuteronomy 6:4,5

SELECTED SCRIPTURE: Deuteronomy 6:4-15

THE Lord said that the words he spoke to the children of Israel at Mount Sinai should be in their hearts. (Deut. 6:6) The heart is used in the Scriptures to picture the seat of life or strength; hence it means mind, being, spirit, or one's entire emotional nature and understanding. So, in effect, Jehovah was saying that the words should be treasured up in their memory, rooted in their judgment, and should be foremost in their affections. For them to be thus affected it was necessary for them to recognize that the precepts were holy, righteous, just, and a manifestation of God's character.

Some among the children of Israel were properly motivated by this expression of God's character, and prominent among these was the Prophet David. In Psalm 119:97-104 we read: "O

how love I thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. . . . I have refrained my feet from every evil way, that I might keep thy word. . . . Through thy precepts I get understanding: therefore I hate every false way."

This was the attitude God would have been pleased to see manifested by all the nation of Israel, but we know this was not so. Because of their hardness of heart and pride, they considered the Law a burden and became obsessed with the letter of it rather than with its spirit. The Apostle Paul expressed the hapless plight of the Jew: "For I bear them record that they have a zeal of God, but not according to [correct] knowledge. For they

being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:2,3) Because of their unbelief and disobedience the nation was cast off with respect to the promise that God made to their father Abraham. (Gal. 3:8-29) The Heavenly Father turned to the Gentiles to take out of them the balance of the seed of blessing.

The Apostle Paul, however, in Romans 11:25-27 gives a brief preview of God's plan for the nation of Israel, giving them assurance that in due time the Lord will deal with them in a way that will result in their blessing. "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. 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: for this is my covenant unto them, when I shall take away their sins."

The Deliverer which shall come out of Zion will be Jesus and his church, who will be the mediators of the New Covenant

promised to Israel. It is under the operation of this New Covenant that God's laws and precepts will finally be written in the hearts of the Israelites, and also in the hearts of all mankind.

The Apostle Paul quotes from the wonderful prophecy made to the Jews in Jeremiah 31:31-35, and specifically identifies Jesus as the mediator of this new and better covenant. "But now hath he [Jesus] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second . . . I will make a new covenant with the house of Israel . . . not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Heb. 8:6-10 □

When God Chooses Us

KEY VERSE: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself."—Deuteronomy 7:6

SELECTED SCRIPTURE: Deuteronomy 6:20-25; 7:6-11

THE selection of the nation of Israel as the chosen people of God had its roots in Jehovah's dealings with Abraham. This relationship lasted many years during which time God tested and tried Abraham's faith. The ultimate and final test Jehovah gave to Abraham was that he offer his son as a burnt offering. Abraham was faithful even in this trial, and because of this, God made a covenant with him that was to be the substance of the hope of Israel, the church during the Gospel Age, and finally the hope of the world. This promise is recorded in Genesis 22:16-18: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and

as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

This promise was repeated to Abraham's son Isaac (Gen. 26: 3-5), and also to Isaac's son Jacob. (Gen. 28:13,14) The nation of Israel developed from the twelve sons of Jacob who became the heads of the twelve tribes. In Deuteronomy 7:7,8 the Lord, through Moses, told the nation of Israel why he chose them as a peculiar people unto himself: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the

oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."

For some 1600 years the Lord dealt with the nation of Israel as his chosen people, but because of unfaithfulness the nation was cast off and no longer had the exclusive hope of becoming the promised seed of blessing. (Matt. 23:37-39) Jehovah was well aware that Israel would not be faithful and in prophecy he foretold his turning from them and accepting the Gentiles as his chosen people. One of these prophecies reads, "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel: for he hath glorified [honored] thee."—Isa. 55:5

The Apostle Peter, in expanding on this theme, identifies this new nation of favor as the foot-step followers of Jesus chosen down through the Gospel Age. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a

people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."—I Pet. 2:9,10

The Apostle Paul ties the selection of the people of this new nation as the chosen people of God to the promise that God gave to Abraham. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. . . . For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:16,26-29

These individual Jewish and Gentile followers of Jesus have taken the place of the nation of Israel as the chosen people of God, and in doing so the Lord considers them to be the real Jews. "He is a Jew, which is one inwardly; and circumcision [obedience to God's law] is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. 2:29 □

Commitment in Worship

KEY VERSE: "Ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee."—Deuteronomy 12:7

SELECTED SCRIPTURE: Deuteronomy 12:5-12; 14:27-29

THE Law Covenant was designed by God to be a blessing to an obedient and humble people. The Lord, through the prophets, repeatedly specified the blessings that would come to them if they were obedient and, likewise, he was very specific concerning the chastisements that would come upon them if they were disobedient and unrepentant. When they were obedient and received bountifully from the Lord's hand, they were to be mindful of the source of the blessings. In other words, they were to be grateful not only for the blessings, which were principally material, but also grateful for his precepts expressed in his arrangements with them as a people.

This lesson in gratitude is one the Israelites indeed of the Gospel Age, the footstep fol-

lowers of Jesus, must also practice. They should not be concerned about material things beyond the necessities of life, for earthly things were surrendered at the time of consecration; rather their concern should be with spiritual blessings. One scripture that directs our thoughts along this line is Hebrews 13:15. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

The word "therefore" points us back to the preceding verses which give the reason we should express gratitude and give praise to the Lord with the fruit of our lips. In verses 10 and 11 the apostle tells us that "we have an altar, whereof they [the Aaronic priests] have no right to eat which serve the Tabernacle.

For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.” (See Lev. 6:30.) The only sin offering that fits the above description was on the Day of Atonement, so when the apostle states that our altar (or arrangement with God) was pictured by the Day of Atonement under the Law Covenant, he is saying we are privileged to be associated with Jesus in sharing in the real atonement for sin. It is important to realize that it was only the merit of Christ’s sacrifice that was efficacious, and the participation of the footstep followers in the atonement for sin is only by grace. And so we read, “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.”—Heb. 13:12

The apostle continues in verse 13 to show the privilege of being associated with Jesus in this sacrificial work that is granted to the footstep followers. “Let us go forth therefore unto him without the camp, bearing his reproach.” Suffering without the gate or camp was pictured in the type by the burning of the hide and flesh of the bullock and the goat—the two principal sacrifices on the Day of Atonement—

outside the gate, or camp. This was a stench to Israel, and pictures how the world views the sacrifice of Jesus and his footstep followers. But the disdain and scoffing are no deterrent to the true footstep followers of the Master. “For here we have no continuing city, but we seek one to come.” (Heb. 13:14) Our hopes are centered in the “exceeding great and precious promises” extended to us.

As we learn to appreciate these promises with our hearts, they become the motivating and controlling force in our lives. Because of this, we are moved to offer the sacrifice of praise to God continually, expressing gratitude for the great privilege that is ours.

In verse 16 the apostle implies that God is pleased with our sacrifices of praise, but we must not forget that works are also pleasing to him and are an expression of our gratitude, for he states, “But to do good and to communicate forget not.” The word “communicate” is translated from a Greek word meaning participation, or partnership. The apostle expresses the thought in another place, “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.” □

Christian Life and Doctrine

BEHOLD YOUR KING

PART 4

“In Like Manner”

“Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”—Acts 1:11

MORE than thirty-three years had passed since an angel, addressing a group of shepherds on the hills of Judea, had announced the birth of Jesus and proclaimed him to be the Savior of the world. This one whose coming had been foretold by the prophets and whom they described as a king who would rule over and bring peace to all nations was accepted by a few of his day as the foretold Messiah and Prince of Peace. His disciples were convinced that God was with him, for had they not witnessed his miracles? He had healed the sick and raised the dead; yet after a very short period of activity in teaching truths concerning the kingdom of God and illustrating the blessings of that kingdom by the miracles he wrought, Jesus was arrested by his enemies and put to death.

Countless numbers of times in the history of humanity there have been miscarriages of justice due to the unwisdom and prejudice of those whose business it is to judge and punish violators of the law. In most cases these unfortunate experiences are little publicized and soon forgotten by all except the individuals directly concerned. But it was different in the case of the Man of Galilee, who was hung upon a cross until he died—not because he had violated any law of his day, but due to religious prejudice and intolerance. Here, indeed, was a gross miscarriage and travesty of

justice; but it was destined to mark the turning point of time and to introduce the most highly civilizing concepts of religion ever known to man. It was the beginning of the Christian era!

There were a few who did not lose faith in Jesus when the mob cried for his death. Among these was Mary Magdalene. She went to Jesus' tomb early in the morning after the Sabbath and found it empty. She notified two of his disciples, Peter and John, who investigated and verified her story. They returned to their homes, but Mary tarried at the tomb. Supposing that someone had stolen the body of Jesus, heartbroken she peered once more into the empty tomb, as if hoping that her senses had belied her and that after all her dead Lord was really there. It was then that she saw two angels (who appeared as men). One was at the head and the other at the foot of the stone slab on which the body had lain.

Mary was weeping bitterly, and in answer to questions put to her by these strangers, she explained that the body of the Master had been taken away and that she knew not where to find it. Outside the tomb another stranger accosted her, and he also wanted to know the cause of her sadness. Mary thought this man was the gardener; and, supposing that he had been in the general vicinity most of the time since Jesus died, she hoped that he could give her some information as to who had taken away the body and where it had been taken; so she asked him about it.

This stranger who appeared as a gardner did know what had become of Jesus' body, for he was the resurrected Jesus. With the tone of voice and accent with which she was familiar and which on many occasions, no doubt, had stirred her very soul, he now spoke to her, saying, "Mary." This stranger did not look like Jesus. He was not dressed as Jesus had always dressed. But what Mary heard was the voice of Jesus, and she knew then that he was no longer dead. Yes, Mary knew that she had seen Jesus. But she was keenly aware also that

now he was different. He suddenly disappeared from her sight; where he went she did not know.

Later he joined two of his disciples who were en route to Emmaus, and he conversed with them. They did not recognize him until he offered thanks at the evening meal. They did not know him from his appearance, but it was evidently the tone of his voice and his familiar way of expressing thanks that caused them to identify their guest as the Master.

On another occasion Jesus appeared in an upper room where his eleven apostles were conferring. The door was locked, but Jesus came into the room without opening it. This time he appeared in such a manner that they recognized him by sight.

Mary had seen a stranger; two of the disciples had seen and conversed with a stranger; the eleven in the upper room saw the Master as he had formerly appeared. Later a group of his disciples saw Jesus on the lakeshore and thought he was a fisherman. He was with his disciples for forty days following his resurrection, but they saw him only on a few brief occasions. Yes, he was different, so different that they were puzzled to understand him and to know just how they could continue to be his disciples!

When Jesus was raised from the dead by the power of the Creator, he announced to his disciples that all power had been given to him in heaven and in earth. (Matt. 28:18) Accepting this as a statement of fact, there is no obstacle to our believing that one who possessed such power could come and go as the wind, could reveal himself to human eyes in any manner he chose—as a gardener, as a stranger, in a locked room, or by the lakeshore. Or, if he preferred, such a one could be present with his disciples without their being aware that he was near.

Jesus, who, in coming to earth to die for the sin-cursed race, humbled himself and was made a little lower than the

angels, had now been rewarded for his faithfulness. His enemies had put him to death in the flesh, but God had made him alive in the Spirit. He was no longer flesh, having sacrificed his humanity for the sins of the world.

Yes, Jesus had been raised from the dead and for forty days had been with his disciples, but they had seen little of him. His visits with them had been all too brief, and as the circumstances of each short season of communion were different, the disciples were thus given the definite impression that Jesus had taken on qualities and powers which they did not understand. And now he was with them for what proved to be the last time. They were thoroughly convinced that their Master had been raised from the dead, that they were not being deceived by apparitions produced by overstimulated minds.

On occasions before Jesus was crucified, he had hinted to his disciples that the kingdom which they expected him to establish in the earth would not come immediately. He told them that he was going away and would come again and, that following his return, the promises of God pertaining to the kingdom would be fulfilled. They were dull of perception and did not grasp this idea very clearly. They did, however, begin to have misgivings concerning what would happen to their Master, and just a few days before his death they questioned him, asking, "What shall be the sign of thy coming, and of the end of the world?"—Matt. 24:3

Then he did go away—in death—and while it was only three days before he appeared to them again, he was not the same. In fact, during the forty days following his resurrection he seemed to come and go several times. Certainly they must have wondered about the meaning of it all; so when he was with them for what proved to be the last time, they inquired again concerning the subject which was so close to their hearts—the kingdom. "Wilt thou at this time restore again the kingdom to Israel?" they asked. (Acts 1:6) Possibly they thought that what he had told them about his going away and

coming again had taken place and that now the time had really arrived for him to establish the kingdom foretold by the prophets.

But they were disappointed! Jesus' reply indicated that they were not yet to know the time when the long-promised kingdom of God would actually be established. He explained that previous to its coming there was a work for them to do. He told them to tarry at Jerusalem until they were endued with the power and authority of the Holy Spirit and that then they were to publicize the Gospel message of the kingdom throughout all the earth. And then, to their growing amazement over the dissimilarity of this Jesus to the one with whom they had lived and worked prior to Calvary, they saw him ascend into a cloud, thus disappearing from their bewildered sight.

While they stood there in consternation, trying to fathom the meaning of that which defied human understanding, two angels appearing as men assured them that this same Jesus—this Jesus whose powers they did not understand—would come again “in like manner.” (Acts 1:10, 11) Now they had the answer to at least one of their questions—Jesus' second coming was still future. What they had just witnessed was the real going away about which he had told them. Now they knew that all the wonderful promises of God relative to the kingdom and its blessings for them and for all mankind must await his return—until “this same Jesus” would come in like manner as they had seen him go.

Yes, Jesus had left his disciples! From this point onward to the end of the age, every true Christian has waited longingly for his return and for the fulfillment of all the glorious promises which were left unfulfilled when he went away. He had come to earth to be a king, but he died as a malefactor. He had come to deliver Israel from the oppressive hand of Gentile misrule; but the religious leaders of Israel had cried, “Crucify him! Crucify him!” Through the prophet, God had promised Jesus the nations as an inheritance, and the

uttermost parts of the earth as a possession; but he was killed by the edict of a Roman governor. (Ps. 2:8) He came to heal the sick and to raise the dead. He did heal a few of the ailing ones of his day, and he did awaken some from the sleep of death; but his work was cut short by his enemies, and, as his unbelieving persecutors viewed the matter, he who saved others was unable to save himself.

Truly, much had been prophesied for the Messiah to do that Jesus did not accomplish—many promises of blessing which he did not fulfill—so it is no wonder that his followers should anxiously await his return. It is for this reason that the second coming of Christ is such a prominent teaching of the Bible.

Modernist churches largely ignore this teaching of the Word of God, which is in reality the hope of both the true church and the world. They have ceased to look for Christ's coming as a solution to human problems. Instead, they have joined with the worldly-wise and self-sufficient in promoting various man-made remedies for the world's ills. They no longer believe that the God of heaven, the Creator of the universe, will ever intervene to put a stop to human madness, but insist that all the good which will ever come to the human race will be as a result of their own efforts.

Fundamentalists, on the other hand, still believe in Jesus' second coming; but their conception of what that event will mean for the peoples of the earth is usually far from reassuring. The "orthodox" view is that it will mean the destruction of the earth by fire and the end of hope for all except believers. Others believe that his coming will usher in a thousand years of grace for those who are still alive, but insist that at the end of that thousand years everything mundane will come to an end.

While the Fundamentalists hold varying views as to what will occur following Christ's coming, they are generally agreed that he will come in a body of flesh, with wounds in

his hands, feet, and side, and that he will be suspended in the sky in such a manner that every eye of all human beings living on the earth at that time will see him and thus know of his coming.

We mention these various beliefs and disbeliefs merely to impress the fact that the second coming of Christ as portrayed in the Bible is not only different from all these views but is much more reasonable and understandable than any of them. Back in the Dark Ages one could not have been blamed for holding views concerning the return of Christ which now, in the light of the increased knowledge of our day, are found to be out of harmony with the Bible.

The plan of God does call for the return of Christ. Jesus himself promised it. So did the prophets and the apostles. It is such an important part of the divine plan that, unless he comes, the creation of the human race will have been in vain. For this reason, former misconceptions and crude theories concerning this great event should not be permitted to hinder us now from ascertaining the simplicity of thought concerning it, as set forth in the Word of God.

An important factor in our approach to the subject is to realize that the one who returns to earth to establish the long-promised kingdom of righteousness is not a human; nor should we expect to see him as such. It is, rather, the highly exalted Jesus, the one who, at the time he was raised from the dead, was rewarded with a nature and glory far above angels and principalities and powers and every name which is named. It is the one who is now the "express image" of the Father's person and who dwells in the light which no man can approach unto; whom no man hath seen nor can see. (Heb. 1:3; I Tim. 6:16) This is in keeping with what Jesus said to his disciples before he was crucified, when he explained that in a little while the world of mankind would see him no more.—John 14:19

It is, then, the **divine** Christ who returns. This **must** be taken into consideration as we examine the prophecies

relating to this marvelous event in God's plan for human salvation and restoration. Just as the personality and movements of God himself defy description by the limited language designed for the use of human beings, so it is with the divine Christ who, at the time of his resurrection, was exalted to the right hand of the Creator. The language of our stammering tongues is limited in meaning to the material things with which we are surrounded and which our senses can see and touch and smell and taste and hear. But when these words are applied to things spiritual and invisible, it is little wonder that men have arrived at so many conflicting conclusions as to what is meant.

God said, through the prophet, that his thoughts are as much higher than our thoughts as the heavens are higher than the earth. (Isa. 55:9) How true! And how necessary, therefore, that God used material things with which we are acquainted to illustrate his thoughts; and this helps us even in a limited way to understand them. One of these illustrations was used by Jesus when he said to Nicodemus that those who are born of the Spirit can come and go as the wind.—John 3:8

The Scriptures explain that Jesus himself was born of the Spirit at the time of his resurrection, but this does not mean that his movements since then have been in every respect like the wind. This is an illustration to convey to our minds some idea of the powers possessed by those in the spirit world. The wind is both powerful and invisible. One cannot tell from whence it comes, nor whither it goes; and Jesus, since his resurrection, is like the wind in this respect. As he explained, Jesus now possesses all power in heaven and in earth. Because he is both powerful and invisible, marvelous results are accomplished by his presence, yet he is not seen.

Such is the lesson of the wind as applied to Jesus since he was "born again" in the resurrection. But this is only one of the word pictures which the Scriptures give to help us understand the manner and result of his second coming.

When the angels said to the amazed disciples who saw the Master ascend into the clouds that he would come again in like manner as they had seen him go, a word picture was thus painted to help us grasp an idea that is almost beyond human comprehension. Yes, he does come "in like manner," but what does that mean? The manner of his going was quiet and unobserved except by that handful of his disciples. A cloud received him out of their sight.

Jesus said, "Behold, I come as a thief." (Rev. 16:15) Paul explained that the Master would come with a "shout," also with the "voice of the archangel," and with the "trump of God." (I Thess. 4:16) Certainly thieves do not blow trumpets and shout, nor did Jesus blow a trumpet when he left the disciples. But these are not contradictions. They are word pictures to help our finite minds comprehend more clearly some of the great factors involved in the second coming of Christ and what that event will mean to all mankind.

We know something about the manner of a thief's coming. We know a little concerning the purpose of blowing trumpets. We are familiar with shouts of command. We know something of the characteristics of clouds and what they signify. When we put all these together and add to them the many other illustrations of the Bible pertaining to Christ's second coming, we begin to understand that what we are to look for is not a human being coming down through the literal clouds, setting fire to the earth and toppling over the mountains, but an upheaval of human society, leading to a conversion of mankind from selfishness and hate to love and sympathy; from war and destruction to peace and reconstruction; from sickness and death to health and life; from funeral processions to a great homecoming of the dead.

Just as the people of a nation become conscious of changes of government, not by seeing their new rulers face to face, but by the manner in which their own way of life is affected, so the world of mankind will ultimately "see" Jesus, not in a literal sense, but by the evidences all around them of the

beneficent results of his rulership of righteousness and love. The prophet refers to Jesus at his second advent as the "Arm of the Lord"—that is, the instrument by which Jehovah's glorious purposes on behalf of mankind will be accomplished—and tells us that this "Arm" will be revealed to all the nations and that "all the ends of the earth shall see the salvation of our God."—Isa. 52:10

"Oh, I see," is an expression frequently used to denote comprehension. The Scriptures often employ the term "see" in exactly this same manner. It is essential to realize this if we are to find harmony in the many prophetic statements which tell of Christ's second coming. The "Arm of the Lord," which is Jesus, will be revealed in the "eyes" of all the nations; but here the word eyes is a symbol of discernment. So when the angels said to the disciples that they would see the Master returning in like manner, we should understand this also to signify discernment. He went away in a "cloud," and in Revelation 1:7 we read, "Behold he cometh with clouds; and every eye shall see him." Thus the literal cloud which received him out of the disciples' sight was an illustration of the symbolic clouds which reveal his presence at his return.

Concerning literal sight, Jesus said to his disciples, "Yet a little while, and the world seeth me no more." (John 14:19) Manifestly, therefore, when we read that every eye shall see him, we must understand the meaning to be discernment. Clouds are often used in the Scriptures to symbolize storms of human passion; and the world will first discern the fact of Christ's return, not by seeing him as a man, literally in the sky, but by recognizing him in the clouds of trouble which will destroy "this present evil world," in preparation for the establishment of his kingdom. (Gal. 1:4) Thus will be fulfilled the "like manner" prophecy of the angel to the amazed disciples as they gazed into the clouds which had just received Jesus out of their sight. His disciples now are the

first to recognize his return, even as his disciples then were the only ones to see him go.

In the increasing light of these days, an important factor in connection with Christ's return has been revealed by noting the true meaning of the Greek word **parousia** so often used in the New Testament relating to his return. This word means "presence," not coming. It was this word that was used by the disciples when they asked him concerning the sign of his return. Their question was, "What shall be the sign of thy presence?" (Matt. 24:3) This makes an important difference in the understanding of Jesus' answer to the disciples' question, for it means that the signs which he enumerates betoken the period of his presence, rather than a time when his coming would be near.

Jesus not only described numerous signs of his **parousia**, or presence, but he also explained several points relative to the manner of his presence and what the attitude of his people should be in connection therewith. For example, he admonished his disciples to "watch," telling them that the need of watching was because of the fact that they would not know in advance the time of his return. This implies also that those who do not watch are apt not to be aware of the Master's return, that he would be present without their knowledge.

Jesus also explained there was a possibility that, after he returned, an unfaithful servant might claim he had not come, that he had delayed his coming. Thus we see that the fact of Jesus' second presence could be a matter of controversy among his followers. This means the manner in which Christians see Jesus at his second coming and know of his presence is by discerning the meaning of the signs of the times. If they could see him in the sky with their physical eyes, no one could well deny the fact of his return.

Among the signs which Jesus mentioned as those which would mark the time of his second presence is one which he

described as ‘‘distress of nations, with perplexity, . . . men’s hearts failing them for fear, and for looking after those things which are coming on the earth.’’ (Luke 21:25,26) Describing details of this sign, Jesus said that the distress of nations would be so severe that unless the days of trouble were shortened, no flesh would be saved. (Matt. 24:21, 22) Briefly, the highlights of this sign are distress of nations, fear, and the threatened annihilation of the race. That this is a realistic description of events through which the present generation has been passing, as well as the fearful foreboding of the people now as they visualize the horrors which might be inflicted upon the human race by the misuse of nuclear fusion and by environmental pollution, there can be no doubt.

In outlining this particular sign of his presence, Jesus quotes from the prophecy of Daniel in which that ancient servant of God foretold that there would be ‘‘a time of trouble, such as never was since there was a nation.’’ (Dan. 12:1) It is this time of trouble, Jesus explained, that constitutes the ‘‘distress of nations’’ which marks the end of the age and the time of his second presence. Jesus speaks of certain features of this period of distress as ‘‘the beginning of sorrows.’’ (Matt. 24:8; Mark 13:8) The Greek text here translated ‘‘sorrows’’ has reference to spasms of travail, as in childbirth.

The Prophet Isaiah and the Apostle Paul both refer to this same matter. Paul explains that the destruction of man-made institutions in the day of the Lord would be as travail upon a woman with child. Pains of travail come in spasms, with periods of easement between the ‘‘sorrows.’’ (Isa. 42:13,14; I Thess. 5:3) It is exactly in this manner that we have witnessed the development of the great time of distress which has come upon the nations in our generation. The first major spasm of ‘‘sorrow’’ began in 1914. The global war of 1939-45 was another and a more severe birthpang.

Who but one inspired by the Spirit of God could foretell so accurately, nineteen centuries in advance, what has now

become such a tragic reality! No longer can the scoffers say that the events of our day are but a matter of history repeating itself, for surely the world has never before been threatened with a destruction such as is now feared imminent. These are new threats to the human race. The extent of the horrors which now can be inflicted upon the people in time of war defies imagination. What an outlook! Is it any wonder that the hearts of the people are filled with fear? Surely mere human wisdom could not so accurately foretell this condition of things centuries in advance.

Never before has there been such fear! Never before has the very existence of the race been threatened! Jesus foretold both of these developments and said that they would mark the time of his presence. There are two important lessons we should learn from this. It should teach us to have unbounded confidence in the inspiration of the Bible, that it is indeed the Word of God. And it should give us great joy to realize that even though the world is now filled with sorrow, and global calamity is threatened, divine intervention is near—that peace on earth, established by the Prince of Peace, is soon to become a reality.

When the disciples asked Jesus, “Wilt thou at this time restore again the kingdom to Israel?” he replied, “It is not for you to know the times and the seasons.” His reply was in keeping with his previous admonition that his followers should “watch” in order that they might know when the time did come. It was only a few moments after he gave this final word to his disciples that Jesus disappeared in the cloud and the angel explained that he would come again “in like manner.” Surely we can now see the foretold symbolic storm clouds of darkness hovering over the fear-stricken and distressed world, just as the prophecies indicate would be the case. As yet, only the watchers can discern the significance of what is occurring. To them it is a cause for rejoicing, not in the world’s troubles, but in the fact that the end of all trouble is so near.

Jesus said to his disciples, "When these things begin to come to pass, then lock up, and lift up your heads; for your redemption [deliverance] draweth nigh." (Luke 21:28) The deliverance of the Master's true disciples means their exaltation in the "first resurrection," to "live and reign" with Christ "a thousand years." (Rev. 20:4,6) These are to be made like him, to see him as he is, and to share his glory. The deliverance and union as his "bride" will mean that the time has come for blessings of life to go out to the world, not heavenly life, but the joy of living forever in a restored earthly paradise.—Rev. 19:7; 22:17

It is for this sunrise of joy and life that the world is now longing and waiting. As yet, however, the world has little real hope that the sun will rise. But just as the natural sun rises irrespective of who may be awake to see it and regardless of how few or how many may be waiting for its appearance, so the sun of God's returning favor to the people is certain, and its blessings sure.



"The meek will He guide in judgment: and the meek will He teach His way."—Psalm 25:9

SUCH a disposition is essential to those who would receive the wisdom which cometh from above. They must have a humble appreciation of their own deficiencies and lack of wisdom, else they cannot receive freely, heartily, the wisdom which God is pleased to grant in the present time only to those who are in the attitude of heart to receive it. And it will be seen also that this humility of mind is essential as a basis for the spirit of a sound mind—for who is in a proper condition to think justly, reasonably, impartially, except first of all he have a humble disposition? Hence we must agree that humility is a primary element in the disposition or mind of Christ.

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Sioux Falls KELO 1320 7:45 a.m.

TENNESSEE

Knoxville WITA 1490 4:00 p.m.

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.

Pearsall KVWG 1280 8:00 a.m.

VIRGINIA

Alexandria

WXRA-FM 105.9 7:35 a.m.

Richmond WGGM 7:45 a.m.

Roanoke (Sat.)

WJLM-FM 93.5 1:15 p.m.

WASHINGTON

Clarkston KCLK 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 6:45 a.m.

WISCONSIN

Milwaukee WZUU 8:00 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.

Sheridan KWYO 1410 12:00 noon

PUERTO RICO

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

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 10:00 a.m.

Deer Lake, Nfld.

CFDL-FM 10:00 a.m.

Port au Choix, Nfld.

CFNW 10:00 a.m.

Port aux Basques, Nfld.

CFGN 910 10:00 a.m.

St. Andrews, Nfld.

CFCV-FM 10:00 a.m.

St. Anthony, Nfld.

CFNN-FM 10:00 a.m.

Stephenville, Nfld. CFSX 10:00 a.m.

Hamilton, Ont. CKOC 6:45 a.m.

Oshawa, Ont. CKLB 1350 7:15 a.m.

St. Thomas, Ont. CHLO 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.

BRITISH WEST INDIES

Grand Cayman Radio Cayman

11:15 a.m.

CEYLON

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

NEW ZEALAND

Dunedin 4XD 7:15 p.m.

Whakatane IXX 6:45 a.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.

SPAIN

Radio Gerona (Mon.) 9:45 p.m.

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

CALIFORNIA

San Jose KAZA 1290 8:45 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.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.

CALIFORNIA		OHIO	
Los Angeles	KHOF	Cincinnati	WKRC
	KTTV Channel 11		WCPO-TV Channel 9
GEORGIA		Dayton	WHIO
Savannah	WJCL WTOC	Lima	WLIO
ILLINOIS		TEXAS	
Champaign-Decatur-		Austin	KTVV
Springfield	WBHW	Houston	KTRK
NEW MEXICO		Lubbock	KCBD
Roswell	KSWs	Lufkin	KTRE
NORTH CAROLINA		Tyler	KLTV
Hickory	WHKY		
New Bern	WCTI-A		

SATELLITE TRANSMISSION SCHEDULE

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

Sunday	Eastern Time	Central Time	Mountain Time	Pacific Time
July 5	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.
July 12	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.
July 19	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.
July 26	10:00 a.m.	9:00 a.m.	8:00 a.m.	7:00 a.m.

We will appreciate your help in monitoring broadcasts on any of the cable stations listed below. Your written report will be helpful.

ANDALUSIA, AL
HALEYVILLE, AL
HUNTSVILLE, AL
MADISON, AL
OPP, AL
PHENIX CITY, AL
CORDOVA, AK
EIELSON AFB, AK
JUNEAU, AK
KETCHIKAN, AK
SITKA, AK
VALDEZ, AK
BISBEE, AZ
CASA GRANDE, AZ
COTTONWOOD, AZ
HOLBROOK, AZ
LAKE HAVASU CITY, AZ
MESA, AZ
MIAMI, AZ
MORENCI, AZ
NOGALES, AZ
PAGE, AZ
PAYSON, AZ
PHOENIX, AZ
RIO RICO, AZ
SAFFORD, AZ
SHOW LOW, AZ
WINSLOW, AZ
FT. SMITH, AR

MOUNTAIN HOME, AR
AZUSA, CA
BORON, CA
CAMARILLO, CA
CARLSBAD, CA
COALINGA, CA
CORONADO, CA
EAGLE MOUNTAIN, CA
EL GRANADA, CA
EUREKA, CA
FORTUNA, CA
FOSTER CITY, CA
FREMONT, CA
FRESNO, CA
GILROY, CA
HANFORD, CA
HAYWARD, CA
HUNTINGTON BEACH, CA
JEFFREY CITY, CA
LOMPOC, CA
LOS BANOS, CA
MARTINEZ, CA
MERCED, CA
MODESTO, CA
MOUNT SHASTA, CA
OCEANSIDE, CA
PASADENA, CA
PORTERVILLE, CA

REDLANDS, CA
RIALTO, CA
RICHMOND, CA
RIVERSIDE, CA
SAN ANDREAS, CA
SAN BERNARDINO, CA
SAN BRUNO, CA
SAN CARLOS, CA
SAN DIEGO, CA
SANTA CRUZ, CA
SANTA MARIA, CA
THE SEA RANCH, CA
SOUTH LAKE TAHOE, CA
SPRING VALLEY, CA
STOCKTON, CA
SUNNYMEAD, CA
SUNNYVALE, CA
TAHOE CITY, CA
TAHOE PARADISE, CA
THOUSAND OAKS, CA
TUJUNGA, CA
WEAVERVILLE, CA
YUCCA VALLEY, CA
DURANGO, CO
ENGLEWOOD, CO
FORT COLLINS, CO
FRISCO, CO
HOLYOKE, CO

Television Schedule

LAKEWOOD, CO
 PUEBLO, CO
 STERLING, CO
 BRANFORD, CT
 CLINTON, CT
 MANCHESTER, CT
 MIDDLETOWN, CT
 PLAINVILLE, CT
 TORRINGTON, CT
 ALTAMONTE SPRINGS, FL
 BONITA SPRINGS, FL
 CAPE CORAL, FL
 DUNEDIN, FL
 FERNANDINA BEACH, FL
 FT. WALTON BEACH, FL
 LAKELAND, FL
 NAPLES, FL
 ST. PETERSBURG, FL
 SARASOTA, FL
 VALPARAISO, FL
 CLAYTON, GA
 DOUGLASVILLE, GA
 FORT BENNING, GA
 JONESBORO, GA
 MABLETON, GA
 MONROE, GA
 SMYRNA, GA
 VALDOSTA, GA
 WEST POINT, GA
 HILO, HI
 WAILUKU, HI
 BLACKFOOT, ID
 BOISE, ID
 BURLEY, ID
 COEUR D'ALENE, ID
 IDAHO FALLS, ID
 MOUNTAIN HOME, ID
 OROFINO, ID
 PINEHURST, ID
 TWIN FALLS, ID
 ALTON, IL
 CARBONDALE, IL
 EFFINGHAM, IL
 McHENRY, IL
 MOLINE, IL
 OAK PARK, IL
 ORLAND PARK, IL
 CLINTON, IN
 JEFFERSONVILLE, IN
 NEW HAVEN, IN
 SEYMOUR, IN
 AMES, IA
 BURLINGTON, IA
 CEDAR RAPIDS, IA
 DES MOINES, IA
 FT. MADISON, IA
 GUTTENBERG, IA
 MARSHALLTOWN, IA
 MASON CITY, IA
 OSKALOOSA, IA
 SIOUX CITY, IA
 WASHINGTON, IA
 WATERLOO, IA
 CONCORDIA, KS
 DODGE CITY, KS
 FORT SCOTT, KS
 NEWTON, KS
 ULYSSES, KS
 HARLAN, KY
 HENDERSON, KY
 NICHOLASVILLE, KY
 OWENSBORO, KY
 PADUCAH, KY
 KENNER, LA
 SHREVEPORT, LA
 SLIDELL, LA
 BALTIMORE, MD
 CUMBERLAND, MD
 PASADENA, MD
 FALL RIVER, MA
 LEF, MA
 ORLEANS, MA
 COLDWATER, MI
 ESSEXVILLE, MI
 GRAND HAVEN, MI
 GREENVILLE, MI
 LAPEER, MI
 MUSKOGON, MI
 NEGUNEE, MI
 NILES, MI
 NORTH LANSING, MI
 ST. CLAIR SHORES, MI
 MANKATO, MN
 MARSHALL, MN
 MONTEVIDEO, MN
 RED WING, MN
 ST. LOUIS PARK, MN
 STEPHEN, MN
 WILLMAR, MN
 LONG BEACH, MS
 HAZELWOOD, MO
 INDEPENDENCE, MO
 BAKER, MT
 DEER LODGE, MT
 FORSYTH, MT
 LAUREL, MT
 LAVISTA, NE
 CARSON CITY, NV
 ELKO, NV
 PT. PLEASANT BEACH, NJ
 WASHINGTON, NJ
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 FARMINGTON, NM
 LAS CRUCES, NM
 LORDSBURG, NM
 LOS ALAMOS, NM
 LOVINGTON, NM
 ROSWELL, NM
 SILVER CITY, NM
 SOCORRO, NM
 TRUTH OR CONSEQUENCES, NM
 TUCUMCARI, NM
 TULAROSA, NM
 ALBANY, NY
 LOCKPORT, NY
 NORTH TONAWANDA, NY
 PORT JEFFERSON, NY
 ROCHESTER, NY
 SYRACUSE, NY
 TARRYTOWN, NY
 WEST SENECA, NY
 CHAPEL HILL, NC
 WILSON, NC
 DICKENSON, ND
 GRAND FORKS, ND
 GRAND FORKS AFB, ND
 STANLEY, ND
 ALLIANCE, OH
 ASHTABULA, OH
 BELLAIRE, OH
 CANTON, OH
 CINCINNATI, OH
 COLUMBUS, OH
 FOREST PARK, OH
 LIMA, OH
 MARION, OH
 MIDDLETOWN, OH
 MINGO JUNCTION, OH
 NILES, OH
 NORWOOD, OH
 PARMA, OH
 PORTSMOUTH, OH
 STUBENVILLE, OH
 URBANA, OH
 YOUNGSTOWN, OH
 ALVA, OK
 CARNEGIE, OK
 ENID, OK
 MEDFORD, OK
 MIDWEST CITY, OK
 MUSKOGEE, OK
 OKLAHOMA CITY, OK
 BROOKINGS, OR
 CASCADE LOCKS, OR
 COOS BAY, OR
 HOOD RIVER, OR
 LA GRANDE, OR
 MADRAS, OR
 MEDFORD, OR
 PORTLAND, OR
 PRINEVILLE, OR
 REEDSPORT, OR
 SILETZ, OR
 WALDPART, OR
 ERIE, PA
 MASONTOWN, PA
 PALMERTON, PA
 READING, PA
 MYRTLE BEACH, SC
 SUMTER, SC
 RAPID CITY, SD
 JEFFERSON CITY, TN
 MEMPHIS, TN
 NASHVILLE, TN
 AUSTIN, TX
 BELLAIRE, TX
 CLUTE, TX
 CORPUS CHRISTI, TX
 DALLAS, TX
 DENTON, TX
 EL PASO, TX
 GEORGETOWN, TX
 HOUSTON, TX
 LONGVIEW, TX
 MARFA, TX
 MULESHOE, TX
 OZON, TX
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 PORT ISABEL, TX
 ROCKSPRINGS, TX
 SAN ANGELO, TX
 SAN ANTONIO, TX
 SONORA, TX
 SWEETWATER, TX
 WACO, TX
 THE WOODLANDS, TX
 DENTON, UT
 SALT LAKE CITY, UT
 VERNAL, UT
 BARRE, VT
 NEWPORT NEWS, VA
 RICHMOND, VA
 ROANOKE, VA
 WINCHESTER, VA
 ABERDEEN, VA
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 BURLINGTON, VA
 BREMERTON, VA
 ELLENSBURG, VA
 FOLKS, VA
 LONGVIEW, VA
 METALINE FALLS, VA
 MORTON, WA
 OLYMPIA, WA
 PORT ANGELES, WA
 QUINCY, WA
 SEATTLE, WA
 SPOKANE, WA
 YAKIMA, WA
 CLARKSBURG, WV
 FAIRMONT, WV
 KINGWOOD, WV
 MILTON, WV
 MORGANTOWN, WV
 APPLETON, WI
 ONALASKA, WI
 PLATEVILLE, WI
 WHITEWATER, WI
 BUFFALO, WY
 CODY, WY
 DUBOIS, WY
 EVANSTON, WY
 GILLETTE, WY
 GREYBULL, WY
 JACKSON, WY
 KEMMERER, WY
 LANDER, WY
 NEWCASTLE, WY
 RIVERTON, WY
 ROCK SPRINGS, WY

Christian Life and Doctrine

The Spirit of Truth

“TRUTH” is a word which was used by Jesus to describe the Holy Spirit. As his earthly ministry was drawing to a close, Jesus, keenly aware of the uncertainty in the minds of his disciples, promised to send the Holy Spirit to give comfort in their disappointment. Some of the thoughts of our Lord are recorded in John 14:16, 17. I will pray to the Father and he shall give you another Comforter, the **Spirit of truth**. Later in this same conversation, Jesus repeated this expression. I have many things to say unto you, but you cannot understand them now. When the **Spirit of truth** comes it will guide you into all truth, and it will show you things to come.—John 16:12, 13

After Jesus' resurrection, the disciples did not have long to wait for the fulfillment of this promise. Fifty days later, on the day of Pentecost, the Spirit of truth came, and was made manifest just as Jesus had previously described. Even though certain accompanying signs were evident, such as tongues of fire and the miraculous ability of the apostles to speak in foreign languages, nevertheless, in principle, the things that it “heard” were what it “spoke,” as Jesus had said. It “**spoke**” by way of opening to the minds of the apostles an understanding of certain portions of prophetic scripture (the things that it “**heard**”) which prior to that time were a mystery to them.

One of these prophecies was Joel 2:28-32. Peter, newly endowed with the power of the Holy Spirit, came to a sudden awareness that this scripture was beginning to have a

fulfillment. He realized that the recorded prophecies, visions, and dreams which God had visited aforetime upon his people of old, but shrouded in mystery for ages and generations, were now commencing to be understood for the purpose of giving vision, hope, and a message of prophetic truth for the call of a new age then beginning. He said: "But this is that which was spoken by the Prophet Joel; And it shall come to pass in the last days [afterward—Joel 2:28], saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophecy and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."—Acts 2:17, 18

After long centuries of obscurity, this portion of God's Holy Word was being unveiled. Indeed, the descendants (sons and daughters) of historic Israel, as they were represented in the apostles and their associated Jewish disciples, were on that very day "prophesying," giving public witness to the call of a new dispensation, the call into Christ. They were the "young men" (Hebrew—select men) selected to interpret past visions. They were also the "old men" (Hebrew—elders) chosen to "dream dreams" (Hebrew—bind dreams), to make firm an understanding of things long past received from God and written as if in dreams, for the instruction of those called as servants (servants and handmaids) of God. This call would be to the Jew first, but eventually to those called "out of every kindred and tongue and people and nation." (Rev. 5:9) This new and broader aspect of God's dealings, to be accomplished by the pouring out of his Spirit, was concluded in Peter's sermon with these words: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2:39

Other vital truths began to unfold to the apostles as the Scriptures took on new meaning. They were able to

understand that Psalm 16:10 was not written about David, but was a prophetic statement pointing to the death and resurrection of Jesus. Peter's oration on that day included a quotation from Psalm 110:1, where he applied this verse of scripture to mean that Jesus' kingdom was future and would be a heavenly or spiritual government, a truth which heretofore was not understood. It confirmed what Jesus had implied many times, that his kingdom "was not of this world."

Based on this new understanding, Peter as spokesman for the apostles appealed to his listeners to join with them in accepting a call to be joint-heirs with Jesus in a heavenly kingdom—a kingdom, the preparation of which was to be accomplished through the power of the Holy Spirit of **truth**. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit."—Acts 2:38

The close association of the Holy Spirit with the Word of truth was expressed by Paul in his letter to the Corinthian brethren. He wrote, "But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification. None of the rulers of this age understood this; for if they had, they would not have crucified the Lord of glory." (I Cor. 2:7,8, RSV) The Scriptures which hold the secret and hidden wisdom of God were written in ages past for the glorification of the saints of the Gospel Age. But no one, not even the nation of Israel in whose care the oracles of God were entrusted, understood this ultimate purpose of God written within their lines. Supporting this fact with scripture, Paul quotes from Isaiah 64:4, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." This brief observation, made some 700 years before Christ, ends

Isaiah's treatment of the matter, but Paul who was writing to those for whose glorification the Scriptures were ordained, hastened to add: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep [mysterious] things of God."—I Cor. 2:10

The deep things of God are in reality the simple truths of the Bible which reveal to us the various features of his plan necessary for our justification and sanctification. (James 1:18) They are called "deep" or mysterious because others not enlightened by God do not see them. Paul says that this special enlightenment comes through the influence of the Holy Spirit of God. "The things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth: comparing spiritual things with spiritual." (I Cor. 2:11-13) Through this enlightening process which God brings about in various and individual ways to those whom he has called, the Scriptures are no longer shrouded in mystery and misunderstanding, but reveal the "things that are freely given to us of God" so that we might conform our lives to his will and purpose.

The Apostle Paul, in the first chapter of Ephesians, systematically outlines three basic truths disclosed to us through God's Word, which form a foundation of knowledge necessary to intelligently yield ourselves to the counsel of God's will, and be "sealed" thereto "with the Holy Spirit of promise," as an "earnest [evidence] of our inheritance."

Beginning with verse three he writes: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children [sonship] by Jesus Christ to himself,

according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”

Here the apostle beautifully expresses the first of these important truths so inseparably linked to the work of the Holy Spirit: **the high calling of God in Christ Jesus**. He tells us that before this present world (kosmos—order of things) came into existence, God, foreseeing the evil environment of this time, preordained to use it as a testing ground for the selection and preparation of a spiritual family—children to be associated with Jesus in his own divine household. The accomplishment of this supreme act of grace by the good pleasure of his will, required those called to be thoroughly tested and perfected in the heart qualities of faithfulness and holiness, being without blame before him in love. This unique and important feature of God’s plan is so concealed in the abstruse language of the Bible that it is not clearly discerned except by those who, by God’s grace, are given understanding to “rightly divide the word of truth.” It was God’s purpose that the high calling be accomplished through the call and selection from among mankind of those who would be willing to walk in the footsteps of Jesus, heeding his invitation to take up their cross and follow him. In order to do this objectively, like Jesus, they too must be made aware of their calling. Like Jesus, they must find in the “volume of the book,” all the scriptures, which, taken together, reveal in scope the hope of their calling, and what is the “riches of the glory of his inheritance in the saints,” and what they must do to qualify for such a great reward. As the logic of the Apostle Paul subsequently unfolds in this first chapter of his letter to the Ephesians, his sound reasoning asserts that a knowledge and appreciation of this great truth of the high calling is vitally essential to the children of God in order to have the Holy Spirit effectively work further in their lives toward the achievement of this “great and precious promise” of God.
—I Pet. 1:3, 4

As the first chapter of Ephesians continues, Paul points out a second essential truth necessary for our understanding: **redemption through the ransom sacrifice of Jesus**. He writes in verses seven and eight: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Wherein he hath abounded toward us in all wisdom and prudence." The ministry of sacrifice performed by Jesus as a perfect man at his first advent provided the means preordained by God through which the high calling is made possible to us. We have redemption (deliverance) from the fallen condition of inherited sin through faith in his blood. (the value of the ransom price), and receiving forgiveness of sins (being justified) we accept the invitation of our Lord to take up our cross and follow him. (Luke 9:23) If we share with him in his suffering, we shall also be partakers of his glory. In making known this great truth, Paul says God has abounded toward us in all wisdom and prudence (intellectual insight).

No other doctrine of truth has been so carefully and convincingly verified and established in the Word of God as that of our redemption through the ransom sacrifice of Jesus. The documented life of Jesus, his dedicated fulfillment of the sacrificial types and prophecies of the Old Testament, and the salient interpretations by the apostles in their writings concerning this outstanding feature of God's plan, has laid for us a proven foundation of knowledge—knowledge which reveals the path of attainment to the high calling—knowledge which if added to with "patience, godliness, brotherly kindness and charity" will make us "neither barren nor unfruitful in the knowledge of our Lord Jesus Christ," through which in giving "diligence," we can make our "calling and election sure." (II Pet. 1:5-10) Thus used, this truth becomes a powerful agency by which the Holy Spirit works out the will of God in the justification and sanctification of all who are called with a knowledge of the truth, God "having made known unto us the mystery of his

will according to his good pleasure which he hath purposed in himself.’—Eph. 1:9

The third feature of truth mentioned in verses ten and eleven of this interesting sequence of verses in the first chapter of Ephesians, speaks of the object of our calling: **the future work of restitution**. It reads, ‘‘That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance.’’

It is noteworthy to observe how closely the Scriptures throughout the New Testament relate the preparatory experiences of the church to their ultimate purpose for the world’s salvation. How well this point was expressed by Paul when he stated that God is now writing in the hearts of his people, not with ink, but with his Spirit, his purpose being to make them able ministers of the New Covenant. (II Cor. 3:3-6) The New Covenant, to be mediated by the Christ, will be the means through which all things in earth might be gathered together and eventually brought back into harmony with God. Christ and his church, possessing a heart appreciation of God’s law, will be able to convey its precepts to the resurrected people of earth in such a way that they too will be caught up in its spirit of righteousness. Taking it into their own hearts, they will learn to love its principles and desire to live by them. This crowning achievement, the Law, written in ages past on tables of stone (the expression of the letter of the Law), was never able to accomplish. Thus by coming to love God and his law of righteousness, all things ‘‘which are in heaven and which are on earth’’ will be gathered together ‘‘in him,’’ Christ Jesus. And then Paul adds these inspiring words, ‘‘In whom also we have obtained an inheritance.’’

The three foundation truths of the Gospel—the high calling, the ransom, and restitution—so nicely sequenced in this letter, are compositely referred to in the thirteenth verse

as "the Gospel of your salvation." Paul says that this Gospel forms the basis upon which we are "sealed" with the Holy Spirit, not by hearing it only, but by believing. Believing implies understanding, and as suggested by Strong's Concordance, such understanding would form a "foundation for faith." Verses thirteen and fourteen read: "In whom ye also trusted after that ye **heard** the word of truth, the Gospel of your salvation, in whom also after that ye **believed**, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."

In the apostle's day, as also today, seals were used to validate contracts or covenants. Our covenant of sacrifice with God, based on our faith in the high calling, our acceptance of redemption through Jesus, and our desire to suffer with him to share with him in the glory of the kingdom is validated by God with his seal. Paul says that this fiducial seal of God is his Holy Spirit of **truth**. As we see its influence working in our lives to help us toward the fulfillment of our covenant, it becomes to us an "earnest" or pledge from God, which assures us that, if faithful unto death, "we shall enter upon our heritage, when God has redeemed what is his own."—Eph. 1:14, NEB

How beautifully this is expressed in our concluding text: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power [Holy Spirit] to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places."—Eph. 1:17-20

Your Questions

Hope for the Unsavd Dead

According to the teachings set forth in your radio and television programs, and in your literature, it is your opinion that those who die in unbelief are not necessarily lost. Does not the Bible teach that no opportunity to believe will be given to sinners after death?

NO, THE Bible does not thus limit the opportunity to believe! This restricted viewpoint of God's grace is based solely on human tradition. From God's standpoint, those who die merely fall "asleep," and from this "sleep of death" there is to be an awakening. Falling asleep in death does not change God's attitude toward a person any more than going to sleep at night.

"As in Adam all die, even so in Christ shall all be made alive," wrote the Apostle Paul. (I Cor. 15:22) The vast majority of the Adamic race have died in unbelief, yet they are to have the opportunity of being made "alive in Christ." Those who do believe in this life, and undertake to follow in the footsteps of Jesus, are the only ones who will not have a further opportu-

nity beyond the grave. This is because they are sufficiently enlightened to make them responsible.

The Bible assures us that even such wicked people as the Sodomites are to be awakened from death and given an opportunity of entering into covenant relationship with God. (Ezek. 16:53-63) Jesus said that it would be more "tolerable," or favorable, for the Sodomites in the day of judgment than for those of the Jewish nation who rejected him.—Matt. 11:23, 24

The Apostle Paul, writing concerning those who rejected Jesus, assures us that mercy will be shown to them when they are awakened from the sleep of death. He said that "God hath concluded them all in unbelief, that he might have mercy upon all." (Rom. 11:32) In this chapter Paul wrote of the time when God's favor will again be upon Israel, and he explained that this will involve the resurrection of the dead.—vss. 15, 25-27

Thus the Bible clearly teaches that both Gentiles and Jews who have died in unbelief will have mercy shown to them when they

are resurrected. No wonder the Apostle Paul wrote, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"—Rom. 11:33

The Dead Cannot Talk

You doubtless know of the claims made by some that it is possible for the dead to communicate with the living. Spiritualists insist that this claim is verified over and over again in seance chambers. What does the Bible say? Can the living talk with the dead?

THE Bible says, "The living know that they shall die: but the dead know not anything." (Eccles. 9:5) It is difficult to understand how those who are unconscious are able to speak or in any other way to communicate with the living. Our understanding is that the so-called proofs that the dead are able to communicate with the living are ruses of the great adversary, Satan, perpetrated for the purpose of continuing the falsehood which he uttered through the "serpent" in the Garden of Eden, when he said to mother Eve, "Ye shall not surely die."—Gen. 3:4

There are, the Scriptures reveal, invisible but powerful spirit creatures who are in rebellion against God. These are referred to by Jesus as the Devil's "angels." (Matt. 25:41) In Jesus' day these were very active, being the "devils" who possessed various ones at that time and who, on various occasions, were exorcised by Jesus.

But taking possession of the minds of those willing to surrender their wills to this occult influence has not been the only activity of these unholy angels. In Old Testament times they operated through witches, necromancers, and wizards, mentioned by Isaiah as those that "peep and that mutter." (Isa. 8:19) Isaiah admonished that the living should not, through these, seek the dead.—Compare Deut. 18:10-12, 20

Through the Law of Moses all such spirit mediums were forbidden to operate, and this on pain of death. King Saul knew this; but in defiance of the Lord's Law, he sought communication with the dead Samuel through the "witch of Endor." (I Sam. 28:4-20) A casual reading of this account might indicate that the dead Samuel actually did talk to Saul, but a critical examination reveals that this was not so.

Saul did not see Samuel. All he knew was what the witch told him. Her description of Samuel is too ridiculous for thoughtful minds to accept. Samuel was dead and buried, and with him his clothing, but the witch said she saw an old man "covered with a mantle." (vs. 14) Are we to suppose that Samuel's "spirit," so-called, was old, and that he wore a mantle in the spirit world?

But the description given by the witch convinced Saul. Doubtless the evil angels had something to do with this deception. It was probably one of these who, through the witch, spoke

in such a way as to make Saul believe he heard the voice of Samuel. But no information was communicated to Saul that he did not already know. He knew that he could not withstand the attack of the Philistines, and that he would be defeated and probably killed.

In this narrative we have a good illustration of the deceptive methods still used in efforts to prove that the dead are not dead but more alive than ever. A detailed discussion of these points is presented in the booklet "Spiritualism," which we will be glad to send to anyone free upon request.



Weekly Prayer Meeting Texts

JULY 2—Being reviled, we bless; being persecuted, we suffer it.—I Corinthians 4:12 (Z. '99-5 Hymn 299)

JULY 9—When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice.—John 10:4 (Z. '00-230 Hymn 284)

JULY 16—Be ye filled with the Spirit.—Ephesians 5:18 (Z. '99-92 Hymn 95)

JULY 23—If any provide not for his own, . . . he hath denied the faith, and is worse than an unbeliever.—I Timothy 5:8 (Z. '99-127 Hymn 99)

JULY 30—Take us the foxes, the little foxes, that spoil the vines.—Canticles 2:15 (Z. '99-172 Hymn 272)

Encouraging Letters

Dawn Reveals Bible Teachings

Dear Sirs: Please renew my subscription to The Dawn. Reading the Bible along with The Dawn really does make the Bible come alive. To me, every article helps to build my faith more and more. And reading about the inspiring lives of the saints of old, especially Daniel, is very enjoyable. May God continue to use you to send out such true messages! Sincerely.—NC

“Spiritually Rewarding”

To Whom It May Concern: I was delighted to read a borrowed copy of your publication, “God and Reason.” Could you possibly send me a list of your spiritually-rewarding booklets? Thank you! Sincerely.—NY

Great Blessings

Dear Sirs: I listen to your radio broadcast most Sunday mornings, and indeed I receive great blessings from your discussions. You mentioned a booklet with the interesting title, “Hope Beyond the Grave.” As I am a Christian, and a Bible teacher in my home church, I am very much interested in what you have to

say on the subject. Will you kindly send me a copy of the booklet? By the way, I listen to your broadcast here via Radio Cayman. May the Lord continue to bless you in your fine ministry. Yours in Christ.—B.W.I.

“Very Helpful”

Dear “Frank and Ernest”: I greet you in the precious name of our Lord Jesus! I listened to your program while I was staying in Grand Cayman, and found it very helpful. I would like to get a copy of your booklet, “Creation.” I like the subject very much, and will appreciate your sending it to me. God bless you very, very much! Yours in Christ.—West Indies

“Joy and Education”

Sirs: I’m enclosing a check, for which please send me “The People of the Bible,” and use the balance as you wish. Thank you! I can hardly put in words the joy and education I receive from all the literature I order from you. It helps me to better understand the Bible, and live it! Yours truly.—NE

“Very Excited”

Hello, Brothers in Christ: Greetings in the precious name of Jesus! I have been listening to your program on Radio Cayman, and I find it most interesting. I am very excited about the booklets you have offered. I should have written you a long time ago, but old Satan has been fighting against it. However, he will not, and cannot, conquer me, by the grace of God. I would like you to send me “The Truth About Hell” and “Father, Son, and Holy Spirit.” May the good Lord keep you all, and keep spreading the Gospel! There is a crown waiting for you in glory. Yours in Christ.
—B.W.I.

“Search the Scriptures”

Dear Saints in the Lord: Greetings to you in the name of Jesus! I want you to know what a spiritual blessing The Dawn is to me. It has answered so many questions that were in my mind over the years, such as the immortal soul of man—which is found nowhere in the Bible, and the hell-fire of torment forever. The problem is that people believe what they are told, and never search the Scriptures. May God richly bless you! Please pray for us. Your sister in the Lord.—NY

Long-time Friend

Dear Ones: It is with much joy that I have the honor of being able to write you again, and ask that you send me 50 copies of “Why God Permits Evil.” It is really a very important message, which explains why we should love God, and to understand why he permits us to suffer. I am looking forward to receiving these booklets, which I will distribute to my friends. Many thanks for all that you do for your brothers. Your long-time friend and reader.—Brazil

Has Lots of Questions

Hi! I am fifteen years old, and I saw your program on TV, “Why God Permits Evil,” and I have a lot of questions about that. So I would like to know if you can send me one or two of those booklets. Thank you very much. God loves us!—CA

Can Really Understand Us!

Dear Reverends: Please send me your booklet, “God and Reason,” the one you spoke about on radio. I enjoy the program. This is my second time to get a chance to listen to you. I am glad that you speak clearly and slowish, so I can really understand what you are saying—I even got your address! Love in Christ.—NJ

Finds Us Again

Dear "Frank and Ernest": Would you please send me your booklet, "Hope Beyond the Grave"? I'm curious as to what you have to say on that subject. I heard your program last Sunday on radio, for the first time in ages. I didn't know you were still on the air! Thanks.—KS

Program Is "Terrific"

Dear "Frank and Ernest": I was driving home in my car and heard your program on my radio, and liked it very much. Please send me the booklet on "1,000 years." May God bless you! Your program is terrific! —FL

A Message from Heaven

Dear Brethren in Christ: I received my November Dawn, and I could hardly put it down. I particularly like the articles on "The People of the Bible." They are such a wonderful help in our class studies. We have been studying about Abraham. We are considering having these articles for a regular weekly study. I also liked the first article, "Creation—Accidental or Designed?" You are doing a wonderful work. God bless you always. Sincere Christian love.—CA

Heard in Montana Home

Gentlemen: Please send me a copy of "Hope Beyond the Grave," offered on your TV program today. It is a privilege to see your program over our little Cable TV hook-up here in the Rockies! Sincerely.—NM

Note from a Minister

Gentlemen: This note is just to let you know that I listen to your program as often as I can on KSHY. May God continue to bless you in your radio ministry! —CA

For Pastor and Herself

Dear "Frank and Ernest": Listening to your program, I became interested in your booklet offer: "The Hope of Israel and the World." I'd like to give it to our pastor, and also read it myself. Thank you for your program! I heard it on WDCX in Buffalo. Yours in Christ.—NY

Of Particular Interest

Dear Sirs: Of the many religious programs broadcast on our local radio station (Radio Cayman) I find yours of particular interest and inspiration. I would be very pleased to receive your booklet entitled "God and Reason." Continued success and inspiration! Yours sincerely.—BWI

Unexpected Blessing

Dear Sirs: Don't know how you got my name, but I received the booklet, "God and Reason." God bless them, whoever sent it! Now, at the age of almost 69, I find myself getting to be a student! I am reading "God and Reason" over and over again! Please send me the following: "The Divine Plan of the Ages," "The Creator's Grand Design," and "Creation." The cost is enclosed. Thank you, and may God bless you.—MO

For Bereaved Niece

Dear "Frank and Ernest": I heard your program today, and you offered the booklet, "Hope Beyond the Grave." I would like you to send me one. I also have a niece who lost her mother and her husband within six months of each other. Could you also send her one? I don't get your program often, but I enjoy it when I do. I wish and pray more people could hear it. May God bless your work for the Lord. Yours in Christ.—AL

RADIO TOPICS FOR JULY

5—The Blood of Atonement
12—When a Man Dies

19—The Coming Age of Miracles
26—The Holy Spirit

"THE COMING AGE OF MIRACLES"

To be discussed by
'FRANK and ERNEST'

WAVI—10:45 p.m.
SUNDAY, JULY 19

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

"FRANK and ERNEST"
Box 60, Dept. N, General Post Office
New York, N. Y. 10001

For Your Newspaper

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

JULY SPECIAL: On Sunday, July 19, "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, NJ 07073

Talking Things Over



GENERAL CONVENTION BULLETIN

August 1-6, 1981

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.”—Romans 13:12

TO US the events occurring in the world today make it very evident where we are on the stream of time. We need the encouragement and fellowship that comes from meeting together. In the verse preceding our theme text the apostle writes, “And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we [first] believed.”—Rom. 13:11

The thought of the scripture, as it applies to us, seems to be that there is a need for a sense of urgency in view of the circumstances. The meaning of awake is to "rouse—to collect one's faculties," and it is this thought the committee hopes the convention will accomplish for all of us.

We have been asked to repeat the notices concerning the meetings for the young people with the following additions:

- 1. If you play a musical instrument—bring it with you.**
- 2. When writing for notebooks, indicate your age so that the proper notebook can be sent to you.**

Write immediately for notebooks. Address your request to either:

Mr. Stephen Suraci	or	Mr. Richard Suraci
19 River Road		171 Johnson Road
East Haven, CT 06512		Hamden, CT 06518

Notebooks for the eight to twelve-year-old group will be provided in advance and we urge those planning to attend to write for their copy, including name, address, and age at time of convention, to:

Mr. Stanley W. Jeuck
587 Queens Mirror Circle
Casselberry, FL 32707

Arrangements are being made this year for a pre-school nursery, to accommodate children three to five years of age. Those wanting to take advantage of this service, please write in advance for information no later than July 1st, to:

Mrs. Vickie Balko
321 Kentia Road
Casselberry, FL 32707

Make your plans now to attend the Bible Students General Convention at Albion College, Albion, Michigan, August 1-6, 1981. The reservation form is in this issue of The Dawn and we urge you to send it in with your payment or deposit as soon as possible.

Saturday, August 1



Chairman: Brother Wade Austin
Los Angeles, CA

- | | | |
|-------|--------------------------------|--|
| 9:30 | Morning Devotions | |
| 9:45 | Welcome by College | Mr. Morley Fraser
Director of
Continuing Education |
| 10:00 | Welcome Address | Bro. Charles Martig
Pittsburg, PA |
| 10:30 | Intermission | |
| 11:00 | Discourse | Bro. Frank Nemesh
Detroit, MI |
| 11:30 | Discourse | Brother Edward Lamel, Jr.
Los Angeles, CA |
| 12:00 | Close of Morning Session | |
| | | |
| 2:00 | Testimony Meeting | Bro. William Harp
Cincinnati, OH |
| 2:45 | Discourse | Bro. Robert Gorecki
Detroit, MI |
| 3:15 | Intermission | |
| 3:45 | Discourse | Bro. Burton Brown
Los Angeles, CA |
| 4:30 | Discourse | Bro. Kenneth Fernets
Vernon, B.C., Canada |
| 5:00 | Close of Afternoon Session | |
| | | |
| 7:00 | Discourse: "Types and Shadows" | Bro. George Jeuck
The Dawn |
| 7:45 | Vesper Service | Bro. Edmund Blicharz
Detroit, MI |
| 8:15 | Songs in the Night | |

Sunday, August 2



Chairman: Brother Timothy Krupa
Portland, OR

9:00 Morning Devotions

9:15 Discourse Bro. Lloyd Hagensick
St Petersburg, FL

9:45 Discourse Bro. Irving Foss
Los Angeles, CA

10:30 Intermission

11:00 Convention Theme Discourse Bro. E. K. Penrose
Dawn Pilgrim

12:00 Close of Morning Session

2:00 Discourse Bro. Stephen Roskiewicz
Grand Rapids, MI

2:45 Intermission

3:15 Testimony Meeting Bro. Sam Krystek
Los Angeles, CA

4:00 Discourse: "The Lord's Second Presence"
Bro. Kenneth Nail
The Dawn

4:45 Close of Afternoon Session

7:30 Praise Service

8:00 Public Meeting: Film Showing
"Divine Healing—The World's Only Hope"

Monday, August 3



Chairman: Brother Herbert Snyder
Sacramento, CA

- 9:00 Morning Devotions
- 9:15 Discourse Bro. E. F. Lankford
Sacramento, CA
- 10:00 Intermission
- 10:30 Testimony Meeting Bro. Charles Zubowsky
La Salle, IL
- 11:15 Discourse: "Precious Promises to the Church"
Bro. Leo Post
The Dawn
- 12:00 Close of Morning Session
- 2:00 Discourse Bro. Michael Nekora
Los Angeles, CA
- 2:30 Discourse Bro. Mitchell Blicharz
Palo Alto, CA
- 3:00 Intermission
- 3:30 Panel Discussion: "Unity and the Faith,"
Ephesians 4:13
Moderator: Bro. Ray Krupa
Panel: Brothers Gilbert Rice
Kenneth Nail
Stephen Roskiewicz
- 5:00 Close of Afternoon Session
- 7:00 Discourse Bro. Mike Balko
West Newton, PA
- 7:45 Vesper Service Bro. Ernest Kuenzli
Orlando, FL
- 8:15 Songs in the Night

Tuesday, August 4



Chairman: Brother Frank Niemczak
Detroit, MI

- 9:00 Morning Devotions
- 9:15 Baptismal Discourse (Goodrich Chapel) Bro. Raymond Krupa
Portland, OR
- 10:15 Intermission
- 10:45 Immersion Service (Church)
- 12:00 Close of Morning Session
- 2:00 Testimony Meeting Bro. Thomas Franz
Baltimore, MD
- 2:45 Discourse Bro. Richard Suraci
New Haven, CT
- 3:15 Intermission
- 3:45 Discourse: "Precious Promises to the World"
Bro. David Bruce
Seattle, WA
- 4:30 Discourse Bro. Joseph Panucci
Groton, CT
- 5:00 Close of Afternoon Session
- 7:00 Elders' Meeting

Thursday, August 6



Chairman: Brother Raymond Rawson
Detroit, MI

- 9:00 Morning Devotions
- 9:15 Testimony Meeting **Bro. James Tate**
The Dawn
- 10:00 Discourse: "Prayer" **Bro. Walter Blicharz**
Detroit, MI
- 10:45 Intermission
- 11:15 Discourse **Bro. Stanley Jeuck**
Orlando, FL
- 12:00 Close of Morning Session
- 2:00 Question Meeting
- Moderator: Bro. Irving Foss**
Brothers Leo Post
Stanley Jeuck
Emile Herrscher
- 3:15 Intermission
- 3:45 Discourse **Bro. Pantel Hatgis**
New York, NY
- 4:30 Discourse **Bro. Carl Boughton**
Duquesne, PA
- 5:00 Close of Afternoon Session
- 7:00 Melodies of Praise **Bro. Timothy Krupa**
Portland, OR
- 7:30 Discourse **Bro. Stephen Suraci**
New Haven, CT
- 8:15 Love Feast and Breaking Bread

RESERVATION FORM

BIBLE STUDENTS GENERAL CONVENTION
Albion College
Albion, Michigan
August 1-6, 1981

Put an X in each square
for which you will require accommodations:

JULY 31	AUG. 1	AUG. 2	AUG. 3	AUG. 4	AUG. 5	AUG. 6
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Dinner will be served Friday, July 31, 1981, between 6:30 and 7:30 p.m., for \$4.00 (cash), and breakfast on Friday, August 7, 1981, between 6:30 and 7:30 a.m., for \$2.75 (cash).

Name: _____

Address: _____

City, State, and Zip Code: _____

Names of all other persons included in this reservation:
(Give age if 6 through 17 years of age.)

Total number of persons for which reservations are being made _____.

SEE OTHER SIDE FOR RATES AND OTHER INFORMATION

REGISTRATION

It is important to register and pay in advance or make the required 10% deposit in order for the college to more accurately estimate food requirements. Your cooperation in this matter will also greatly facilitate the checking-in process. Please make payment by July 1, 1981.

Registration will start Friday morning at 9:00 a.m. and will continue Saturday until midnight. Thereafter registration will be from 9:00 a.m. until 10:00 p.m. Registration will be in the upper lobby of Baldwin Hall.

The rate for food and room is \$112.00 per person, two to a room, which includes registration. (Food, 6 days, \$61.50; room, Friday—Thursday, \$49.00, registration, \$1.50)

The daily rate for meals is \$10.25 and room \$7.00 per person. If payment is not made in full, the college requires at least a 10% deposit.

Checks should be made to: **ALBION COLLEGE**
and mailed to: **Mr. Morley Fraser**
 Albion College
 Albion, Michigan 49224

SPECIAL DISCOUNT FOR CHILDREN

The convention will pay half (50%) of the above listed rate for children 6 through 17 years of age.

On making reservations, pay full rate to the college for the children 6 through 17 years. Convention Treasurer (Bro. Stephen Roskiewicz) will refund the 50% discount at the convention. Children ages 4 and 5 will be charged half the adult rate, and those 3 and under will be free.

To qualify for young people's rates, attendance at a specified number of sessions is required.

TRANSPORTATION

Transportation will be available from airports, bus and railroad stations to the college at a nominal charge. **Indicate with your registration the time and place of arrival. Please be specific on name of airline, bus, etc.** Albion College limousine service pick-up will be made in the luggage area.

FIGURE YOUR ADVANCE PAYMENT HERE

Adults and children 6 through 17 years.

Rate X no. of days X no. of people \$

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

D. BRUCE		Luseland, Sask.	16
Vernon, B.C.	July 11, 12	Prince Albert, Sask.	18, 19
Lethbridge, Alta.	15	Porcupine Plain, Sask.	20
Luseland, Sask.	16	Canora, Sask.	20
Prince Albert, Sask.	18, 19	Winnipeg, Man.	21, 22
Porcupine Plain, Sask.	20	Chatham, Ont.	25
Canora, Sask.	20	Detroit, MI	26
Winnipeg, Man.	21, 22	London, Ont.	27, 28
Chatham, Ont.	25	G. PASSIOS	
Detroit, MI	26	Los Angeles, CA	July 3-5
London, Ont.	27, 28	Philadelphia, PA	19
G. JEUCK		L. POST	
Los Angeles, CA	July 3-5	San Diego, CA	July 1
Palm Desert, CA	9	Los Angeles, CA	3-5
Los Angeles, CA	12	New Haven, CT	26
K. NAIL		J. TATE	
Allentown, PA	July 12	Pottstown, PA	July 26
M. NEKORA		F. WASSMANN	
Vernon, B.C.	July 11, 12	Prince Albert, Sask.	16
Lethbridge, Alta.	15		

Obituaries

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

Brother John Schultz, North Brookfield, MA—May 16. Age, 71.
Sister Leora E. Schmoker, Fullerton, CA—May 31.

Conventions

CHICAGO, IL, June 28 and July 26
—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Leonard Szczesny, 125 N. Charles Ave., Villa Park 60181

LOS ANGELES, CA, July 3-5
—Golden State Masonic Temple, 933 So. Hoover St., Los Angeles. Mr. Michael R. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272
Phone: (213) 454-5248

PRINCE ALBERT, SASK., July 3-5
—East Central School, Prince Albert. Mrs. Connie Melnyk, P.O. Box 152, Domremy, Sask.
Phone: (306) 423-5449

MINNEAPOLIS, MN, July 5
—Northeast YMCA, 23rd Ave. & Jackson St. N.E. Mrs. Wilma Newham, 1722 5th St. N.E. 55413
Phone: (612) 789-3944

VERNON, B.C., July 11, 12—Fernets' Home, Pearson Rd., Vernon, B.C. Mrs. Kay Phillips, 386 Clifton Rd., Kelowna, B.C. V1V 1A5
Phone: (604) 542-6858

DETROIT, MI, July 26—Redford YMCA, 25940 Grand River, Detroit. Mr. Robert Gorecki, 1585 Martinique, Troy 48084

ALBION, MI, August 1-6—Bible Students General Convention, Albion College, Albion, MI

DENVER, CO, August 14-16—Loretto Heights College, 3001 S. Federal Blvd., Denver. Mr. Joseph Marks, 915 East 9th Ave., Broomfield 80020
Phone: (303) 466-2625

JACKSON, MI, September 5-7—Coolidge Lodge, 355 Napoleon Rd., Michigan Center. Mrs. Ray Lumley, 2531 Ashton Rd., Jackson, MI 49203

SAN DIEGO, CA, September 5-7

SEATTLE, WA, September 5-7—St. Thomas Center, Kenmore. Mrs. David Bruce, 6222 102nd Pl. N.E., Kirkland 98033
Phone: (206) 822-4607

NEW YORK, NY, September 6—Church Center for the United Nations, 777 United Nations Plaza, 1st Ave. at 44th St., New York. Mr. Leo Post, 24 Lexington Rd., New City, NY 10956

GROTON/NEW LONDON, CT, September 20—Mohegan Community College, Mahan Dr., Norwich. Mrs. Phyllis Goulis, 155 West Thames St., Norwich 06360

The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

—Daniel 7:27