

The Dawn

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Highlights of Dawn

“Multiply and Fill the Earth”

SIX thousand years ago the Creator commanded our first parents, whom he had just created, to multiply and fill the earth and subdue it. Today, the carrying out of this divine purpose is posing a serious problem in many parts of the earth. At the present time the number of births over deaths is so great that the total population of the earth in about 35 years will be double what it is now. At the same time, due partly to two global wars in a generation and partly to inadequate systems of distribution, two-thirds of the earth's population are chronically undernourished.

Increasing populations in all countries, and a proportionate decrease of essential food supplies nearly everywhere, are among the most serious problems facing the world today. While not acute in the sense that either one or both will necessarily cause war this year, nevertheless they are among the basic reasons for the ever mounting tension between the eastern and western worlds, which, if a solution is not found, will help to plunge the nations into a bitter and destructive slaughter more terrible than anything we can now imagine. Many years ago Sir Gladwyn Jebb, when president of the United Nations Security Council, said:

“If the population problems of underdeveloped countries are not solved, there will either be an outburst of anarchy or some attempt will be made to solve them on Stalinist lines—even though this might mean the elimination of millions of people in the areas concerned and human suffering on a colossal scale.”

Americans on the whole seem glad that the population of this country is increasing, but that which may seem desirable

here is even now, in view of world instability, a growing menace in many countries. Let's note a few examples and figures:

Egypt, with one of the highest rates of population growth in the world, and with its 1974 population of 38 million souls largely crowded along the narrow green strip of the River Nile, will by 1984 have a total population of some 50 millions, meaning an additional 12 million mouths to feed.

The tiny Philippines, with an even higher rate of growth, will by 1984 add some 17 millions to their 1974 population of 43 millions, which figure will double in a short 21 years to about 86 millions.

It is calculated that Latin America's population will double in 26 years from its 1974 figure of 320 millions to about 640 millions in the year 2000.

In 1974 India's population was estimated at 620 millions, which by 1984 will probably grow to some 800 millions. In this one country alone the increase of 180 millions in a mere 10 years' time is equal to the combined population of Great Britain, France, West Germany, and Belgium.

In the same period it is estimated that China's 1974 population of 920 millions will increase to some 1,170 millions by 1984. This indicated 10-year increase of about 250 millions is greater than the entire population of North America at the present time. By the year 2003 it is projected that the 1974 population of China will double in number to some 1,840 millions.

The rapid increase of the world's population during the last three-quarters of a century is due partly to the lowering death rate resulting from the increase of medical knowledge. This is more pronounced in the United States than in most other countries; although here the birthrate has decreased more rapidly than the death rate, which means that the population increase has lagged far behind that of many other countries. Midway in the 19th century the average length of life in the

United States was under 40 years, whereas now it is over 71, and is still rising.

In addition to increasing medical skill, knowledge of all kinds has contributed to this great increase of life expectancy. Even in the United States, a hundred years ago cities were just beginning to install water systems, and as late as 1845 the largest city of the country did not have a public sewage system. There was then no central heating. In fact, there were none of the many modern conveniences which are considered essential to life in this country today.

Without investigating historical facts, many suppose that these improvements in the conditions of living and working were of gradual development. But they were not. They have all come suddenly by comparison with the thousands of years of virtually no progress which preceded the opening of the 19th century. The Bible alone gives us the reason for this. Its prophecies identify our era as "the time of the end," and they inform us that there would be a phenomenal "increase of knowledge." (Dan. 12:4) Other prophecies indicate that this increase of knowledge would be brought about by divine providence, one highly symbolic statement being that God's lightnings would enlighten the earth. (Ps. 77:18) Light is used in the Bible as a symbol of knowledge.

This divinely foretold general enlightenment of the world in the prophetic "time of the end" is also responsible for many of the distressing problems facing the world today. Only recently, for example, a spokesman for India, in a plea to the western world to get a better understanding of Asia's problems, said that the United States does not seem to realize as yet the great change that has occurred throughout the Asiatic world due to the spread of knowledge, and that these once backward peoples now want their rightful place in the affairs of the world and their just share of earth's bounties.

Within America, the enlightenment of the people caused a rebellion against conditions which in 1900 gave skilled workers less than \$500 a year, while Andrew Carnegie, in the

same year, by the exploitation of their labor, made a net profit of \$23,000,000, with no income tax to pay. The same power of knowledge is causing backward nations to rebel against the more privileged inhabitants of the earth. The result of this, both within and among nations, was foretold by Daniel as "a time of trouble, such as never was since there was a nation." Jesus described it as "distress of nations, with perplexity, . . . men's hearts failing them for fear," as they looked forward to the things coming upon the earth. —Luke 21:25,26

It may seem paradoxical that the increasing knowledge of the people should on the one hand result in so many advantages and blessings, while on the other it leads to increasing tension and trouble throughout the world, one of the problems being the accelerating increase of the world's population. However, this is understandable when we take into consideration that knowledge alone does not do away with human selfishness, and basically this continues to be, even as in the past, the world's number one problem.

Only the prophecies of the Bible furnish the real explanation of this complex situation which now confronts the world. That explanation is summed up in such prophetic expressions as "the time of the end," "the last days," and "the day of the Lord." However, "the time of the end" does not mean the end of time. Nor does the expression "last days" mean the end of human experience, or of human life on the earth. "The day of the Lord [Jehovah]" does denote that this time in which we are living is the Lord's due time for world-shaking changes to occur, a time when the human race will be brought head-on with situations which soon will cause the people of all nations to realize that they cannot continue doing as they like, as has been the case throughout the centuries, but that now a higher power must be recognized and obeyed by all who wish to continue to live.

It is, then, "the time of the end" of a humanly created social order. These are the "last days" of the selfish

exploitation of man and of all the suffering caused thereby. It is the time leading to the establishment in the earth of Christ's kingdom, a rulership which will have to be recognized by all the people, both on this side and on the other side of the Iron Curtain. When we take these scriptural facts into consideration, then everything which is taking place in the world today, paradoxical though it may seem, fits into a prophetic pattern which is harmonious and most revealing.

Take the population problem, for example. As already noted, God's command was to multiply and fill the earth. The Scriptures reveal that this was due to be accomplished about the time the long-awaited kingdom of Christ would be set up in the earth. The command to multiply was limited, and it is implied that when a sufficient number of people have been born to fill the earth properly, the Lord will intervene to stop human propagation.

And during the reign of Christ, now at the door, sickness and death will be destroyed; for the human race is to be restored to the perfection of life lost by our first parents when they disobeyed God's law. The secret of life is held by the Lord and will continue to be, which means that miracle-working power will need to be employed in order that all the Bible's promises of health and everlasting life be fulfilled. This is especially true with respect to the resurrection of the dead, for they are to be brought back to life.

On the other hand, we think it is reasonable to suppose that man will be permitted to cooperate in connection with many of the changes to be wrought by the new kingdom. Already the average length of human life, having reached an all-time low at the beginning of "the time of the end," has been nearly doubled. This has come about through the increase of knowledge, which itself is of divine providence.

Those who are now so concerned over the possibility that the earth will soon become overpopulated, give as their only hope the fact that medical science will discover new and

adequate means of birth control. To what extent man will be permitted to find the solution to this problem, the Scriptures do not reveal; but we can be assured that the Creator who said to our first parents that they should multiply and fill the earth will make certain that procreation ceases when the earth is filled.

Meanwhile, the foretold increase of knowledge continues to support the forces of selfishness which are wrecking man's world, preparatory to the inauguration of Christ's kingdom. The governmental controls in that kingdom will restrain evil by first of all binding Satan, the mastermind which set in motion the principle of selfishness. Love will then be made the governing principle in all human relations, and "nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2:4; Micah 4:4 □



1978 MEMORIAL SUPPER DATE

The proper date for the observance of the annual Memorial Supper will be after 6:00 P.M. on Thursday, April 20.



Memorial Service on Tape

The Dawn Recorded Lecture Service is pleased to announce that a special Memorial Service Tape is available for those friends who do not have a leader or who are unable to attend a regular Memorial Service.

The tapes can be supplied on loan, either on a C-90 cassette or on a 5-inch reel-to-reel tape. For those wishing to purchase them the cost for the C-90 cassette is \$3.00 and for the 5-inch reel, \$2.75. Please order promptly to be assured of your copy.



Bible Study

LESSON FOR APRIL 2

Life in the Fellowship

MEMORY SELECTION: "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."—Acts 4:33

SELECTED SCRIPTURE: Acts 4:32-35; 5:1-11

WE FIND two contrasting pictures in this week's lesson. The first shows the communal spirit of love which existed in the Early Church and also the generous nature of Barnabas. (vss. 36, 37) The second presents the account of Ananias and Sapphira, illustrating a deceitful spirit.

The spirit of love prevailed in the Early Church to the extent that those who were poor or crippled were cared for by those who were blessed with more abundant provisions. All were accepted on the common grounds of brotherhood, with peace toward one another.

Barnabas, whose name means "the son of consolation," was a devout man, who possessed a high degree of love and sympathy for the Lord and for his people. Although he had land he was ready to sell it and give the

money to the apostles to be used toward the expenses of the brethren and toward the proclamation of the truth. This showed his generosity of heart and the proper spirit of fellowship and love for the brethren.

Ananias, together with his wife Sapphira, displayed the opposite nature. They too were associated with the brethren in the Early Church. Although neither they nor the rest of the brethren were under any obligation to sell their possessions and take the proceeds to the apostles, Ananias and Sapphira did, nevertheless, wish to convey the impression that they had done so. That was the spirit which was wrong. The Apostle Peter attempted to warn them along these lines of deceitfulness. Peter possessed the power of the Holy Spirit of God and was able to discern the

The Church Faces Opposition

MEMORY SELECTION: "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name."—Acts 5:41

SELECTED SCRIPTURE: Acts 5:17-29

WITH the dawning of the Christian era, new interest had been aroused among the Jews in relation to the life and teachings of Jesus. Although their religious beliefs were influenced by the doctors of the Law, they became increasingly aware of the new ministry of the apostles and the message which they gave. And the apostles were eager to preach the new doctrines of Christ.

In one of the recent studies (see Sunday Bible Lesson—March 26) we considered briefly the reaction among the religious leaders of Israel in connection with the healing of the lame man by the Apostles Peter and John. On that occasion an attempt was made by the priests and the rulers of the temple to silence the teaching of the apostles. Having been put into prison and being brought before the Sanhedrin, Peter and John were commanded to cease their preaching activity. The apostles, however, were filled with the Spirit of God and were moved in

their determination to continue telling others about the good news of Christ and the message of the kingdom. The opposition of the religious leaders had been met squarely by Peter in his proclamation to them before the Sanhedrin, and a wonderful opportunity was given to preach the message of truth before both the people and the rulers.

There were two main religious groups in Israel at the time our lesson unfolds. The Pharisees were hypocritical, in that they attempted to show outwardly that they were pious and holy, while inwardly desiring the world's favors. Our Lord Jesus was able to read their hearts and knew that their convictions were not genuine.

The Sadducees were somewhat more educated than the Pharisees and more critical along the lines of faith. They held to some of the divine promises but expected them to be fulfilled in a natural way. They could not accept the

Messiah or his teachings; and because they did not believe in a resurrection of the dead, they were quite unprepared to accept the indisputable evidence that the Messiah had indeed been resurrected. They were greatly disturbed by the witnessing activity that had been begun by the apostles, who stressed the reality of Jesus' resurrection from the dead. Furthermore, Annas the high priest among the Sadducees (Acts 4:1,6), together with a group of his supporters, was instrumental in the conspiracy which led to the crucifixion of Jesus. They were filled with indignation (envy—marginal translation, Acts 5:17) and again had the apostles put into prison because of their preaching of Christ.

During the night of their second imprisonment, an angel of God led the apostles from their confinement past the sleeping guards and commanded them to go to the temple and continue their preaching of "all the words of this life" (Acts 5:20)—those wonderful words of life that speak of resurrection and blessing to be accomplished by Messiah and his church in due time. And so they went to explain to the people about their Messiah and the prophecies in connection with Jesus' sacrificial death and resurrection.

While the apostles were thus engaged in "preaching Christ," the Sanhedrin convened, and officers were sent to bring the prisoners forward, not realizing the miracle of God that had occurred respecting their escape. When it was learned that the apostles were in the temple preaching, the officers were cautioned to make a quiet arrest of the prisoners to avoid upsetting the people, who were responsive to the things which they were hearing in connection with Christ.

They were brought before the Sanhedrin, and again it was Peter who testified to the truth concerning Jesus and his resurrection. If there be a conflict between the commandments of men and those of God, "Peter and the other apostles answered and said, We ought to obey God rather than men."—vs. 29

Gamaliel offered the moderate advice to the counsel that they should take heed what they would do to these men. He said that if their message was from God it could not be overthrown, and if it were of men it would come to naught. Therefore the apostles were again commanded not to preach Christ, although their lives were spared. God was surely with them, for their message was too good to keep.

□

The Cost of Conviction

MEMORY SELECTION: "Lord, lay not this sin to their charge."—Acts 7:60

SELECTED SCRIPTURE: Acts 7:2, 44-53, 58

THE above passage of scripture was spoken by Stephen at the time of his death by stoning. He had been unjustly brought before the Sanhedrin and wrongly accused by witnesses who were paid to make false accusations to discredit his character and faithfulness to God.

Stephen was a devout young man who was full of courage and zeal for the Lord. His defense before his accusers reflected this spirit of heart that had so motivated him. He did not attempt to defend himself but chose rather to defend the truth by tracing the history of God's dealing with the nation of Israel from the time of Abraham on down to Moses, and even unto his own day. He also showed his faith in connection with the holy places of Israel and the promises of God, which were among the things of which he was being accused.

The specific charges against Stephen were that he had blasphemed against the holy

place of God—that is, Jerusalem, and particularly its holy temple, which sanctified it—and against the Law of Moses. By taking out of their context certain words that he may have said, the so-called witnesses were able to make him appear guilty concerning the very things he defended even with his life.

His discourse shows the degree of insight and appreciation of the plan of God he possessed. Tracing the thread of history relative to God's dealings with the children of Israel, Stephen proceeded to emphasize that the Jewish people—especially those who sat in the Sanhedrin and were representatives of Jewish law—were responsible for the death of Messiah. He rose eloquently to the occasion and addressed them saying (Acts 7:51-53): "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost [Holy Spirit]: as your fathers did, so do ye. Which of the prophets have not

your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it."

His accusers, upon hearing these words, were "cut to the heart, and they gnashed on him with their teeth" (vs. 54) and became infuriated by the manner in which they had been exposed for the murder of Messiah, even as their forefathers had been responsible for the deaths of those who were used of God to prophesy about the coming "Just One."

But Stephen's climactic declaration was yet to be uttered as he turned his gaze and attention heavenward—in the direction of his risen Lord, who had only recently been brought to trial himself and crucified as a blasphemer. "But he, being full of the Holy Ghost [Holy Spirit], looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (vss. 55, 56) Unmoved by their manifestations of anger, Stephen continued his humble testimony to the greatness of

God and the faithfulness of Christ, who had been resurrected and was now seated at the right hand of the Most High God.

These words may have been an expression of his mental appreciation of the glory of God and the position that the risen Lord now occupied on the right hand of the Heavenly Father. Or he may have been given a brief vision of heavenly glory to sustain him in his hour of trial. Although we are not told the details of this experience, we do, nevertheless, know the impact that his words had upon those who were striving for his death, for "then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him."—vss. 57, 58

Continuing his testimony of love and obedience to the principles of truth and righteousness to his last moment, Stephen became the first Christian martyr and has served as an example of faithfulness throughout the Gospel Age of sacrifice. Even while being stoned, he rendered up his voice in prayer to God that his spirit might be preserved and that the sin of his murderers might not be laid to their charge. And then he fell asleep in death. □

Enlarging the Circle

MEMORY SELECTION: "They that were scattered abroad went everywhere preaching the Word."—Acts 8:4

SELECTED SCRIPTURE: Acts 8:4-8, 14-25

THE ever widening influence of the Early Church and its preaching activities drew the hatred and opposition of those whose religious authority among the Jews was being threatened. That hatred ripened into bitter persecution, in which Stephen became the first Christian martyr—the charges being that he spoke blasphemously against the Holy Place (the temple) and that he sought to change the laws of Moses.

Having noted the faithfulness and zeal of Stephen in last week's lesson, we now turn our attention to the Christian walk of Philip, another of the seven deacons who were chosen to assist the apostles in the Early Church. Philip, realizing the seriousness of the situation in Jerusalem following the murder of Stephen, fled to Samaria, where he had new opportunities to preach Christ and the great hope of the coming kingdom

which had so inspired him. In Samaria he attested to the great power of God by proclaiming the truth, healing the sick, and casting out devils.

It had been but a few short years since our Lord Jesus, having arranged the preaching work of the apostles, "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6) A change in dispensation had taken place, however, and Philip's preaching received the blessing of God. The acceptance of Cornelius, the first Gentile convert, was an accomplished fact, and Gentiles were given the opportunity to become fellow heirs with Christ.

Philip's ministry was well received by many in Samaria. "But there was a certain man, called Simon, which beforetime in the same city used sorcery,

and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." (Acts 8:9,10) Simon had practiced witchcraft among the people for a long time, and the Samaritans were greatly impressed by his displays of wisdom—actually the power of fallen demons who exercised their wills through him.

The power of God, however, as manifested through Philip's preaching, was in sharp contrast to the power of demons working through the magician; and many responded by being baptized into Christ. News concerning the Gentile converts in Samaria was received by the apostles in Jerusalem, at which time Peter and John were sent to lay hands upon the people and to extend to them the gifts of the Holy Spirit. The fellowship of the apostles was enhanced by the strength of their enlightenment as special servants of God, which served to uplift the newly found brethren with hope and encouragement.

Among those who were baptized at that time was Simon the sorcerer. "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding

the miracles and signs which were done." (vs. 13) When he witnessed the power of God working through the apostles, he very much desired the same and offered the apostles money so that he too could possess that special gift of the laying on of hands. He said (vs. 19), "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost [Holy Spirit]."

Simon did not have the proper heart condition to be acceptable to God, and the Apostle Peter was quick to recognize this. "Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."—vss. 20-23

Those who would serve God must do so in spirit and in truth, and there seems to be a lesson for all the Lord's people in Peter's admonition to Simon. Let us always strive to serve God with a clean heart and a pure conscience. □

A New Direction

MEMORY SELECTION: "Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."—Acts 9:22

SELECTED SCRIPTURE: Acts 9:1-16

SAUL of Tarsus was an active opponent of the Lord's people during the early years of the Christian Church. His persecution was carried out with full authority of the Sanhedrin, and Saul earnestly consented to the stoning of Stephen, the first Christian martyr.

Our lesson finds Saul approaching the high priest to obtain orders for the removal of Christians from Damascus to Jerusalem, where they could be tried before the Sanhedrin rather than in their local synagogues. "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem."—Acts 9:1, 2

Although Saul was earnest in his endeavors to persecute the followers of Christ, he was, nevertheless, lacking a correct

knowledge of the truth concerning the Messiah. God was abundantly able to read Saul's heart and knew all along that he acted in ignorance and would in due time come to appreciate the way in which he should go.

This revelation came about on the way to Damascus. "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. . . . Arise, and go into the city, and it shall be told thee what thou must do."—vss. 3-6

Saul had believed that he was doing service to God by persecuting those who were followers of Jesus. He reasoned, no doubt, that these Jews were falling away from their allegiance to religious authority

and the established rule of Israel. And until the moment that our Lord revealed himself and said "Saul, Saul, why persecutest thou me?" Saul did not realize that he had indeed rejected the true Messiah.

Saul was sincere, however, and promptly sought to obey the commandments of God. In this connection we should note that he was not converted in the sense of his heart condition but was simply shown the acceptable way to serve the Lord. His heart was already right with God, but he was blinded by ignorance and superstition. In his experiences we are deeply impressed by the love and mercy of God as manifested to this sincere, yet deluded servant.

Having been humbled by the mighty hand of God, Saul of Tarsus entered Damascus very differently than he had planned to—being totally blind and led by the hand. "And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth."—vss. 10, 11

Ananias was fearful of what he knew about Saul and the persecution that had come to the church by his hand. He also was aware that Saul had come to Damascus with authority by the chief priest to take the followers of Jesus back to Jerusalem to stand trial. But God was ready to use his servant Ananias to further bless Saul and said (vss. 15, 16): "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."

Comforted with that assurance Ananias found Saul, "and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost [Holy Spirit]. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."—vss. 17, 18

Saul's name was later changed to Paul, and he became the great Apostle Paul, the apostle to the Gentiles, whose writings have given illumination to the followers of Christ throughout the Gospel Age. □

Christian Life and Doctrine

THE PEOPLE OF THE BIBLE
PART XIX—I KINGS 19:16
THROUGH II KINGS 13:21

Elisha, Successor to Elijah



THE first time the Bible mentions Elisha is in I Kings 19:16. Here we read the Lord's instructions to Elijah to anoint him to be "prophet in thy room." Elisha served as prophet in Israel for sixty years. He is referred to once in the New Testament, under the name Eliseus. (Luke 4:27) Here Jesus refers to one of Elisha's miracles. Otherwise his name appears only in connection with his own activities as recorded in the First and Second Books of the Kings. Elisha was the son of Shaphat. His name means "God his salvation." Certainly God did protect Elisha throughout his long period of service and used him in connection with many miracles, even the raising of the dead.

Apparently when Elijah received instructions from the Lord to anoint Elisha, he at once left the cave on mount Horeb "and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him." Thus Elijah indicated to Elisha that he would be his successor. Elisha was quick to grasp the significance of Elijah's action. He knew that he was being called into the service of the Lord for the remainder of his life.

Elisha immediately decided to accept the responsibility and made but one request—"Let me, I pray thee, kiss my father and my mother, and then I will follow thee." (I Kings 19:20) Elijah granted this request; and Elisha, instead of merely bidding his father goodbye, made a farewell feast for his family and friends, slaying one of the yoke of oxen to provide meat for the occasion. The genuineness of Elisha's intentions seems to be indicated by the fact that he used "the instruments of the oxen" as fuel in boiling their flesh. It indicated that he did not expect to return to his old vocation. There is a good example in this for all who enter into the Lord's service. No one should think of enlisting in the Lord's cause for any period of time shorter than life. To make this a firm decision right at the start does much to guard against indecision and faltering later.

We have the simple statement that after the farewell feast was over Elisha "arose, and went after Elijah, and ministered unto him." (vs. 21) What a beautiful reflection of Elisha's humility! Elijah had thrown his mantle upon him, and he was anointed to be a prophet; yet he willingly filled the less honorable position of servant to Elijah, not just for a few days, but for a number of years. Here also is an object lesson which all the Lord's people might well take to heart, especially in these days when the world looks so favorably upon one who is a "go-getter."

The Lord's consecrated people have always had to battle against the spirit of the world. The influences of the world have varied in detail throughout the age. Today one aspect of the world's spirit is the glorification of "success." It is appealing to the natural mind yet should not be permitted to induce Christians to be office seekers in the church. Elisha was quite happy to wait the Lord's "due time" for promotion to the active service of a prophet.

After Elijah's first contact with Elisha, we hear nothing more of Elisha until very close to the end of his master's life. II Kings 2:1 reads: "It came to pass, when the Lord would

take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.” Elijah suggested to Elisha, “Tarry here, . . . for the Lord hath sent me to Bethel.” But Elisha replied: “As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.”—vs. 2

Here Elisha’s great devotion to the senior prophet is reflected. At Bethel the “sons of the prophets” interviewed Elisha, asking him if he knew that his master was to be taken from him that day. He replied that he knew this, but he was determined to be with his master to the very end. Elijah announced that he would go next to Jericho and urged his servant to remain at Bethel, but again Elisha insisted on continuing with his master. Their next stop was Jericho, and Elisha was asked to remain there; but he refused, saying again, “As the Lord liveth, and as thy soul liveth, I will not leave thee.” (vss. 3-6) From Jericho they journeyed to Jordan.

Reaching Jordan, Elijah smote the “waters” of the river with his mantle, the waters parted, and the two crossed on dry ground to the other side. Then Elijah said to his servant, “Ask what I shall do for thee, before I be taken away from thee.” To this Elisha replied, “I pray thee, let a double portion of thy spirit be upon me.” Elijah said that this was a “hard thing” but assured Elisha that if he should see him when he was taken away, “it shall be so unto thee.”—vss. 8-10

What did Elisha mean by a “double portion” of Elijah’s “spirit”? Actually the word “portion” is not a good translation. The Hebrew word used here is elsewhere translated either “mouth” or “speech” or “word,” or in other ways related to speech. For example, in Proverbs 5:4 it is translated “twoedged” sword. It is evident that even here the reference is, symbolically, to speech, for in Proverbs 12:18 Solomon says, “There is that speaketh like the piercings of a sword.” (See Hebrews 4:12.) In Exodus 4:10 this same Hebrew word is translated “speech” in a

statement in which Moses says to the Lord, "I am slow of speech, and of a slow tongue."

From this basic meaning of the Hebrew word translated "portion" in Elisha's request to Elijah, it would seem that he asked to have his ability of expression through speech greatly increased so that Elijah's spirit, which was the Spirit of the Lord, might be more fully manifested through him. Elisha had been a farmer and probably without much experience in expressing himself to others. He may have felt somewhat as Moses did when he told the Lord that he was "slow of speech." The Lord provided a mouthpiece for Moses, but he was just as capable of increasing Elisha's ability to speak, to the extent necessary to enable him to accomplish the work assigned to him. The Lord's arm is never shortened.

When Elisha saw his master taken from him, he cried, "My father, my father, the chariot of Israel, and the horsemen thereof." (vs. 12) Elisha then took up Elijah's mantle which had fallen on him—not at the time Elijah was taken away, but when he had first met his successor while plowing—and he returned to the bank of Jordan and smote the water with the mantle, saying, "Where is the Lord God of Elijah?"—vs. 14

This was a natural question to ask, for, after all, while Elijah's mantle had fallen on him eight years before and he had been anointed to take his master's place, up to this time he had been merely a servant. He had not been given definite evidence that the Spirit of the Lord would be upon him as it had been upon Elijah, in the sense of enabling him to perform miracles. The answer to his question was quickly forthcoming, for when he smote the waters they divided, even as they did when smitten by Elijah. When the "sons of the prophets" saw this, they said, "The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him."—vss. 14, 15

The Search for Elijah

The sons of the prophets had also seen Elijah taken up in the whirlwind, but to them it did not signify that the Lord had

taken him to heaven. They said to Elisha that perhaps “the Spirit of the Lord hath taken him up, and cast him upon some high mountain, or into some valley.” (vs. 16) They asked Elisha’s permission to send out a searching party for Elijah’s body. At first Elisha refused to grant permission, but when the sons of the prophets insisted, he yielded, warning them, however, that they would not find the body.

Had it been true, what an excellent opportunity this was for Elisha to tell these sons of the prophets that Elijah had been taken to heaven to be with the Lord. Having the Spirit of the Lord upon him, Elisha knew that this would not have been the truth. He understood the matter correctly, that the body of Elijah had been hidden, even as was the body of Moses, for reasons known best to the Lord.

The Waters Healed

After the division of the waters of Jordan, Elisha’s next miracle was the purifying of Jericho’s water supply. He attributed this accomplishment to the Lord, saying: “Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.” (vs. 21) So will the Lord cause to flow out to the people the “pure river of water of life,” as promised in Revelation 22:1.

Elisha went from Jericho to Bethel, and on his way some children mocked him, and he “cursed them in the name of the Lord.” (vs. 24) Then two “she bears” came out of the bushes, as the account says, “and tare forty and two” of the children. This seems like a cruel reprisal of calling the prophet baldheaded. It is likely, though, that the translation makes it seem worse than it really was. At least we are not informed just how badly the children were torn. They may simply have received some scratches and a bad scare.

Elisha’s Eloquence

In answer to his request, Elisha was given great power of speech. When the king of Israel, the king of Judah, and the king of Edom appeared before him at the suggestion of

Jehoshaphat, king of Judah, to seek advice in connection with a serious danger which confronted them in their war against Moab, Elisha said to the wicked king of Israel: "What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother [prophets of Baal]. . . . As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee."—II Kings 3:12-14

Thus, in a straightforward manner, and without compromise, Elisha let the wicked king of Israel know that except for Jehoshaphat, the good king of Judah, he would pay no attention to him. But for Jehoshaphat's sake he co-operated. It seems that the main difficulty in the situation was that the land through which the three kings were marching their armies in an effort to outflank the king of Moab was without water. The Lord revealed to the prophet that apart from rain, the "valley" would be filled with water the next day "that ye may drink, both ye, and your cattle, and your beasts." True to the word of the Lord, "there came water by the way of Edom, and the country was filled with water."—vss. 15-20

The Increasing Oil

Elisha's next miracle was on behalf of a widow, whose husband had been one of the sons of the prophets. She was in debt, and her creditors had threatened to take her two sons as bondmen. The prophet asked just what she did possess, and she replied, "Thine handmaid hath not anything in the house, save a pot of oil."—II Kings 4:1,2

Elisha then instructed the widow to borrow all the vessels she could from her neighbors. He told her to take the vessels inside, and her sons also, and to start pouring from her one "pot of oil" into the borrowed ones. She did as instructed, and the oil kept increasing until all the vessels were filled. She sold enough of the oil to pay her debt, and there was plenty left on which she and her sons could live. Another marvelous miracle!

Essentially every incident the Bible records of Elisha's life pertains to a miracle. From this standpoint, the Spirit of the Lord rested upon the prophet in an abundant measure. Nor was he partial as to who benefited from his miracle-working power. Verses 8 to 38 of II Kings, chapter 4, present a touching story involving two miracles. The first was giving power of conception to a childless woman, and then, years later, when her boy died of a sunstroke, raising him from the dead. Thus again is presented an exhibition of the power of God which will, in his own due time, awaken all the dead.

Then there was the miracle of purifying the poisoned "pottage." This was followed closely by another miracle, in which a small amount of food was increased sufficiently to feed a hundred men. (II Kings 4:38-44) This, on a smaller scale, was similar to Jesus' miracle of feeding the multitude on the shore of Galilee.

A Leper Cleansed

Leprosy in Bible times was incurable, and even now no sure cure has been discovered. It is a fitting symbol of the blighting disease of sin and death, which can be permanently cured only through the redemption which is in Christ Jesus and by the divine healing power which will be exercised on behalf of the world of mankind during the thousand years of Christ's reign.

One of Elisha's outstanding miracles illustrates the restorative powers of the kingdom, when the "Sun of righteousness" arises "with healing in his wings." (Mal. 4:2) He healed Naaman, a leper, "captain of the host of the king of Syria." As we have noted, Elisha was impartial in the bestowing of his benefactions. Whether it was a widow of Israel or a Syrian Army officer needing help, he was willing and ready to serve.

Naaman learned of Elisha through a Jewish maiden who had been taken captive to Syria and there "waited on Naaman's wife." Elisha's home was in Samaria, and when Naaman finally reached there he fully expected that a

prophet so great as to be able to cure leprosy would certainly make much ado about it in the way of outward demonstrations. But not so. Elisha did not even appear before Naaman. He simply sent word to him to go and wash in the Jordan River seven times.

Naaman was insulted. He said concerning Elisha: "I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage."—II Kings 5:11,12

Naaman's servants came to the rescue, as it were. They reasoned with him, saying: "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" (vs. 13) Naaman saw the reasonableness of this, and he went and washed in the Jordan as Elisha had instructed. He was forthwith healed of his leprosy.—vs. 14

The Syrian captain was appreciative and recognized that he was healed, not by Elisha, but by the God of Israel, who was glorified by the miracle. Naaman said: "Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant." (vs. 15) Elisha was not serving the Lord for earthly gain, so he refused to accept Naaman's gift. He was glad that Naaman had been healed and said to him, "Go in peace."—vs. 19

But Elisha's servant was not so noble. By a clever ruse he obtained for himself some of the valuables that Naaman had brought as a reward for Elisha in the event he was really healed. Here again, however, the power of the Lord through Elisha is manifested. Without being told, and without seeing what was happening, the prophet detected the fraud and said to Gehazi, his servant: "Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep,

and oxen, and menservants, and maidservants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow."—vss. 26,27

Syrian King Baffled

The next major episode in Elisha's dramatic career was in connection with the king of Syria, probably a successor to the one whose captain of the host, Naaman, had been healed of leprosy by the prophet. This Syrian king "warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp." (II Kings 6:8) In a miraculous manner Elisha secured this information and reported it to the king of Israel, enabling him to keep out of danger.—vss. 8-10

This happened a number of times, and the king of Syria became suspicious. He called his servants and inquired of them which one was for the king of Israel. He assumed, under the circumstances, that one of his servants was revealing his plans to Israel's king. But not so. One of his servants replied, saying that none of them was for the king of Israel, "but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."—vss. 11,12

It is not necessary for us to understand the manner in which Elisha heard the private words of the king of Syria. It could easily be, however, that an angel of the Lord was here acting as "spy" and communicating to the prophet the vital information needed for the protection of Israel. But whether in this or in some other manner, we know that the Lord is never without ability to accomplish all his good purposes.

The Syrian king was slow to learn this lesson. Apparently he believed what his servant told him of Elisha's ability to hear his privately spoken words, yet he imagined he could outwit the prophet and take him a prisoner. Therefore he instructed his servants to spy on Elisha to discover where he

was staying so that he might capture him. He was told that Elisha was in Dothan.—vs. 13

Acting on this information, the king surrounded Dothan by night with a great army—“horses, and chariots, and a great host.” (vs. 14) Elisha’s servant, rising early the next morning, discovered the situation, and in despair he said to Elisha, “Alas, my master! how shall we do?” (vs. 15) Elisha replied: “Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his [Elisha’s servant’s] eyes that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.”—vss. 16,17

Actually, of course, the “horses” and “chariots of fire” which the young man saw in his vision were but symbolic of the mighty forces that were at the command of Elisha’s God for his protection and the protection of those associated with him in the divine cause. Jesus said to Peter that if he wished he could ask his Heavenly Father and he would send more than twelve legions of angels for his protection. (Matt. 26:53) It is likely that many of these holy angels were actually near Elisha during this time when the king of Syria was threatening him. This is true of all the Lord’s people, for do we not read, “The angel of the Lord encampeth round about them that fear him, and delivereth them?”—Ps. 34:7

Elisha did not have to wait long for the attack from the soldiers who had surrounded Dothan during the night. In the crisis he prayed to the Lord, asking that these men be made blind, and his prayer was answered. Then, informing them that they were in the wrong city and that the man they were looking for was elsewhere, he asked them to follow him. The soldiers supposed they were being led to Elisha, when in reality they were being led by him, and they were soon in Samaria, in the presence of Israel’s king and Israel’s army.

Then the “man of God” (vs. 15)—for so Elisha was often called—asked the Lord to open the eyes of the Syrian

soldiers. This the Lord did. (vs. 20) What an embarrassing moment it must have been for them! The king of Israel asked if he should slay them, but, instead, Elisha ordered that they be fed and sent home. What a humane and loving procedure—and more effective than slaughter. This ended, for the time at least, the attacks upon Israel by Syria. The king of Syria finally realized that there were forces protecting Elisha and the Israelites with which he could not cope.—vss. 21-23

Famine in Samaria

The kings of Israel did not serve the Lord faithfully and could not therefore expect to have his protection. Double trouble came upon the Samaritan section of the country, which was the home of Elisha—famine, and invasion by a later king of Syria, who besieged the country, rendering the famine still more acute. The famine was so serious that women were eating their children. “An ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver.”—II Kings 6:24-29

The king of Israel blamed Elisha for the trouble rather than recognizing it was from the Lord. He instructed his trusted servant to seek out Elisha with the intent of murdering him. He said, “God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.” (vs. 31) Again, the Spirit of God, giving Elisha powers of discernment, came to his rescue.

The servant who was sent to Elisha by the king of Israel and who was speaking for him said, “Behold, this evil is from the Lord; what should I wait for the Lord any longer?” (vs. 33) Elisha had different information from the Lord: “Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.” (ch. 7:1) This was too much for the king and his servants to believe. Even if the Lord should open the windows of heaven and pour down rain, crops would not mature in twenty-four hours to bring down the price of food, as Elisha had prophesied.

The resources of the Lord, however, were quite adequate to fulfill this prophecy. The Syrian soldiers besieging the city had, by God's power—probably another service rendered by the angels—been made to hear “a noise of chariots, and a noise of horses, even the noise of a great host.” (vs. 6) This led them to believe that the king of Israel had “hired . . . the kings of the Hittites, and the kings of the Egyptians” to come upon them. They were filled with fear, and to a man they rose up in the night and fled, leaving behind them tremendous supplies of food, “their tents, and their horses, and their asses, even the camp as it was, and fled for their life.”—vs. 7

Four lepers, themselves starving, having decided that they would risk entering the Syrian camp in the search for food even if it would mean their death, discovered what had happened and reported it to the king of Israel. Just as the Lord can, and does, use his holy angels as messengers, so he is also able to use lepers, as he did in this case. The king of Israel was suspicious, claiming the Syrians had merely feigned a flight in order to induce the people to come out of the city for the food they had left behind, and then they would suddenly come out of hiding and destroy them.

But this was not the case. The sensational “sound effects” broadcast by the angels were effective, and the Syrian army had actually fled. Now the Israelites could help themselves to the food they had left behind. Thus was Elisha's prophecy fulfilled. His prophecies concerning the death of one who served the king of Israel in the effort to slay the prophet also came true. Again the Lord was glorified, for Elisha was acting merely as his servant.

Jehu Anointed

One of the last official acts of Elisha was to authorize one of the sons of the prophets to anoint Jehu to be king of Israel. (II Kings 9:1-10) Jehu was the one used by the Lord to destroy the house of Ahab—wicked king of Israel—and Jezebel, his notoriously wicked wife. Thus came about the

fulfillment of the prophecy given to Elijah by the Lord. (I Kings 19:16, 17) Actually, the Lord had instructed Elijah to anoint Jehu. The fact that Elisha did it—even though through his proxy, one of the sons of the prophets—helps to emphasize how completely the Lord recognized him as Elijah's successor. Elijah's mantle fell on him, which meant that he could act for Elijah, and he did in the anointing of Jehu.

II Kings 13:14-21 presents Elisha's deathbed experiences. Joash, king of Israel, visited him, and "wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof." This expression was used by Elisha when he saw Elijah taken from him. Its significance is not clear, but evidently King Joash repeated it as his way of indicating to Elisha that the end of his life seemed near. In a very unique manner Elisha gave utterance to his last prophecy concerning the smiting of Syria.—vss. 15-19

Then Elisha died and was buried. But still another miracle was associated with him. A band of Moabites invaded the land, and they were discovered by some who were burying one of their comrades. These, in haste, "cast the man into the sepulchre of Elisha: and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet." (vss. 20, 21) Elisha, of course, had nothing to do with this, for he was dead. Just why the Lord would restore the man's life under such circumstances is not clear.

Elisha's service as a prophet was truly outstanding. His prophecies, however, pertained only to local events in the experiences of Judah and Israel. They were not of the long-range variety such as those whose writings comprise so many of the Old Testament books. But the prophet's many miracles did point forward to the kingdom age in the divine plan, when such miracles as healing the sick and raising the dead will be everyday events among the people all over the earth, continuing until all the willing and obedient of that time will be fully restored to perfection and there will stretch out before them the glorious prospect of eternal life. □

Christian Life and Doctrine

“Let Us Keep the Feast”

THE last Passover our Lord kept with his disciples is now known as “The Last Supper.” As his present-day disciples, we have a memorial service once a year to commemorate a certain part of that long-ago experience in the upper room.

The Passover Supper was a holy convocation, or feast, which the Israelites were to observe every year to commemorate their deliverance from Egyptian bondage. (Lev. 23:4,5) Each family was to roast a lamb on the anniversary of the night of their deliverance. At the service, the head of the house was to preside and recount the historical facts regarding the experience. Then they were to eat the roast lamb with unleavened bread and bitter herbs, as the Israelite families had done at the first feast.

We assume that our Lord probably had kept these feasts previously with his disciples as they traveled in the ministry. Hence his instructions regarding this last supper in no way disturbed them. We read in Matthew 26:17-20: “Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the Passover. Now when the even was come, he sat down with the twelve.”

After the Holy Spirit came upon them at Pentecost, their minds were enlightened, and they realized that the Passover feast was a wonderful type of important truths. The key

(Continued on page 39)

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MAINE				Lubbock	KWGO	9:00 a.m.
Caribou	WDHP 96.9 FM			Pleasanton	KBOP 1380	7:30 a.m.
MICHIGAN				Shamrock	KBYP 1580	10:15 a.m.
Detroit	CKLW 800	7:45 a.m.		UTAH		
Grand Haven	WGHN	8:30 a.m.		Salt Lake City	KWHO	9:00 a.m.

Radio Broadcast Schedule

VIRGINIA				LUXEMBOURG			
Richmond	WGGM	7:45 a.m.		Radio Luxembourg (Wed.)	10:30 p.m.		
WASHINGTON				MALDIVES ISLANDS			
Bellingham	KPUG 1170	9:15 a.m.		Radio Maldives (Tues.)	4740 9:00 p.m.		
Clarkston	KCLK	10:45 a.m.		NEW ZEALAND			
Seattle	KMPS 1300	10:00 a.m.		Auckland	1XI	10:45 p.m.	
Spokane	KUDY 1280	9:30 a.m.		Dunedin (Sat.)	4XD	6:45 p.m.	
Tacoma	KMO 1360	9:45 a.m.		Whakatane	1XX	9:00 p.m.	
Yakima	KUTI 980	7:15 a.m.		NIGERIA			
WISCONSIN				Ondo State (Wed.)	OSBC	2245	
Milwaukee	WZUU	8:00 a.m.		PANAMA			
Neillsville	WCCN 1370	9:15 a.m.		Panama City	HOQ 1250	10:30 a.m.	
WYOMING				PHILIPPINES			
Sheridan	KWYO 1410	12:00 noon		Manila (Sat.)	DWXX	9:15 p.m.	
CANADA				SOUTH AFRICA			
Edmonton, Alta.	CJOI	12:45 p.m.		Joubert Park	SWAZI Music Radio		
Lethbridge, Alta.	CJOC	7:00 a.m.		(Wed.)		11:30 a.m.	
Vancouver, B.C.	CJJC	7:15 a.m.		VIRGIN ISLANDS			
Winnipeg, Man.	CKJS	9:00 a.m.		St. Croix	WSTX 970	9:00 a.m.	
Corner Brook, Nfld.				SPANISH RADIO BROADCASTS			
	CFCB 570	10:30 a.m.		ARIZONA			
Dear Lake, Nfld.	CFDL-FM			Nogales	XEHF	9:00 a.m.	
Port au Choix, Nfld.	CFNW	10:30 a.m.		CALIFORNIA			
Port aux Basques, Nfld.				Fresno	KXEX 1550	10:45 a.m.	
	CFGN 910	10:30 a.m.		Los Angeles	XEGM	7:45 a.m.	
St. Andrews, Nfld.	CFCV-FM			San Jose	KAZA 1290	8:45 a.m.	
St. Anthony, Nfld.	CFNN-FM			FLORIDA			
Stephenville, Nfld.	CFSX			Coral Gables	WRHC	8:45 a.m.	
Oshawa, Ont.	CKLB 1350	9:45 a.m.		ILLINOIS			
St. Thomas, Ont.				Chicago (Sat.)	WOJO	6:45 p.m.	
	CHLO 1570	10:45 a.m.		TEXAS			
Montreal, P.Q.	CFMB	5:15 p.m.		Lubbock	KWGO	8:30 a.m.	
Prince Albert, Sask.				San Antonio	KUKA 1250	8:45 a.m.	
	CKBI 900	9:15 a.m.		MEXICO			
Regina, Sask.	CKRM	7:45 a.m.		Mazatlan	XEACE	9:00 a.m.	
Yorkton, Sask.	CJGX 940	10:00 a.m.		Nogales	XEHF	9:00 a.m.	
AUSTRALIA				PORTUGAL			
Geelong	3GL	10:00 a.m.		Oporto		Radio Miramar	
Wangaratta	3NE	8:15 p.m.		782 k.c.		10:15 p.m.	
BRITISH WEST INDIES				URUGUAY			
Grand Cayman	Radio Cayman	11:15 a.m.		Montevideo		Radio El Espectador	
CEYLON				810 k.c.		(Sat.) 1:30 p.m.	
Radio Sri Lanka (Sat.)		9:45 p.m.					
ISLE OF MAN - GREAT BRITAIN							
Manx Radio		1545					

RADIO TOPICS FOR APRIL

- | | |
|------------------------------|-----------------------------|
| 2—What Is Death? | 23—One Government |
| 9—Many Mansions | 30—The Faith of Our Fathers |
| 16—Opening the Gates of Hell | |

The BIBLE ANSWERS

ALABAMA

Florence CATV 3
Mobile KATV
Selma WSLA
Tuscaloosa WCFT

ALASKA

Anchorage KIMO KTVA
Fairbanks KFAR

ARKANSAS

El Dorado KTVE
Jonesboro KATV
Little Rock KARK CATV

CALIFORNIA

El Centro KECC
Fresno KAIL KMJ-TV
Lompoc CATV
Los Angeles KHOF
KTTV 5:45 a.m. Channel 11
Modesto KLOC KTRB
Sacramento KXTV
San Jose (Sun.) KNTV 7:00 a.m.
CATV 8:00 p.m.

COLORADO

Sterling KTVS-TV

FLORIDA

Ft. Myers WBBH
CATV 7:00 p.m.
Key West CATV Mon.-Fri.
Miami WKID
Naples CATV
Orlando-Daytona Beach WDBO
St. Petersburg WLCY

GEORGIA

Atlanta WATL
Augusta WRDW CATV
Savannah WJCL WTOG
West Point CATV

HAWAII

Hilo KPUA

IDAHO

Lewiston KLEW

ILLINOIS

Moline WQAD
Peoria WRAU

INDIANA

Anderson Cablevision Corp.
Fort Wayne WFFT
South Bend WSBT
Terre Haute WTHI WTOG

IOWA

Fort Dodge WVFD
Sioux City KCAU

KANSAS

Ensign KGLD
Great Bend KCKT
Oberlin KOMC
Overland Park CATV

KENTUCKY

Madisonville CATV
Somerset CATV
West Liberty CATV

LOUISIANA

Alexandria CATV
Baton Rouge WRBT
Natchitoches CATV
New Orleans WWL
W. Monroe KLA

MAINE

Bangor WEMT
Portland WMTW
Presque Isle WAGM

MARYLAND

Hagerstown WHAG
Salisbury WBOC

MASSACHUSETTS

Needham-Boston WCVB 7:30 a.m.

MINNESOTA

Bemidji CATV
Duluth KBJR

MISSISSIPPI

Columbus WCBI
Greenwood WABG
Hattiesburg CATV

MISSOURI

Independence CATV
St. Joseph CATV
Springfield KMTC

Television Schedule

MONTANA			
Billings	KULR		
NEBRASKA			
Lincoln	CATV		
NEVADA			
Las Vegas	KLAS		
NEW JERSEY			
Pt. Pleasant (Mon.)	CATV 8:30 p.m.		
NEW YORK			
Binghamton	WICZ		
Horsehead (Wed.)	CATV 6:00 p.m.		
Levittown	CATV		
New York	Tele-Mine		
N. Syracuse	CATV		
Rochester	WHEC		
Watertown	CATV		
NORTH CAROLINA			
Greenville-Washington	WCTI		
Hickory	WHKY		
OHIO			
Cincinnati	WCPO-TV Channel 9		
Lancaster (Tues.)	CATV		
Zanesville	WHIZ		
OKLAHOMA			
Ardmore	KXII		
Duncan	KATV		
Tulsa	KTUL CATV		
PENNSYLVANIA			
Allentown	Service Electric Cable		
Altoona	WPOC		
Dunmore N.E.PA.	CATV		
Ephrata (Wed.)	KATV 6:00 p.m.		
Indiana	CATV		
Johnstown	CATV		
Palmerton	Blue Ridge CATV		
Philadelphia	WPVI		
Pittsburgh	WTAE		
SOUTH CAROLINA			
Anderson	WAIM-TV Channel 40		
Ashville	WANC		
Columbia	WRLK		
		Mt. Pleasant	WCIV-TV
		N. Charleston	CATV
		SOUTH DAKOTA	
		Rapid City	KOTA
		TENNESSEE	
		Chattanooga	WTVC
		Kingsport	CATV
		TEXAS	
		Amarillo	CATV
		Austin	KLRN
		Beaumont	KFDM
		Dallas	WFAA
		Mission	CATV
		Temple	KNCT KOEN
		UTAH	
		Salt Lake City	KUTV KSL
		VIRGINIA	
		Roanoke	WDBJ
		WASHINGTON	
		Tacoma	KTVW CATV
		WASHINGTON DC	
		WHFV	
		WEST VIRGINIA	
		Bridgeport	WBTW
		Charleston	WCHS
		Logan	WVCC-TV
		Morgantown	CATV
		Oak Hill	WOAY-TV Channel 4
		Parkersburg	WTAP
		WISCONSIN	
		Beloit	CATV
		Eau Claire	WEAV Channel 13
		Janesville	CATV
		Rhineland	WAE0
		CANADA	
		Sault Ste. Marie, Ont.	CATV
		Toronto, Ont.	CATV
		WEST INDIES	
		St. Kitts	ZIZ-TV Channel 5

The BIBLE ANSWERS

MODERN CABLE NETWORK SCHEDULE

SUNDAYS UNLESS OTHERWISE NOTED

Lake Elsinore, CA	Westfield, MA
Oxnard, CA	Mankato, MN
Salinas, CA	New Ulm, MN
Seaside, CA	Joplin, MO
Walnut Creek, CA	Buffalo, NY
Melbourne, FL	Central Islip, NY
Naples, FL	Greenlawn, NY
Moline, IL	Columbus, OH
Peoria, IL	Marietta, OH
Romeoville, IL	Middletown, OH
Bloomington, IN	Woodward, OK
Kokomo, IN	Grove City, PA
Lawrenceburg, IN	Shamokin, PA
South Bend, IN	Knoxville, TN
Des Moines, IA	Greenville, TX
Spencer, IA	Tacoma, WA
Overland Park, KS	Huntington, WV
Augusta, ME	Kenova, WV
Cambridge, MD	Pt. Pleasant, WV
Revere, MA	

Weekly Prayer Meeting Texts

APRIL 6—If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.—1 Peter 4:16 (Z. '96-166 Hymn 65)

APRIL 13—Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you.—John 6:53 (Z. '99-51 Hymn 122)

APRIL 20—He that is faithful in that which is least is faithful also in much.—Luke 16:10 (Z. '03-407 Hymn 325)

APRIL 27—Let this mind be in you, which was also in Christ Jesus.—Philippians 2:5 (Z. '02-265 Hymn 44)

(Continued from page 31)

statement about this enlightenment was made by the Apostle Paul in I Corinthians 5:7. It reads, "For even Christ our Passover is sacrificed for us."

The original account in Exodus 12 gives these particular instructions: on the tenth day of the first month each household was to get a lamb; it was to be kept for five days, until the fourteenth, and then be killed in the evening (Strong's—at dusk).

The blood of the animal was to be put on the side and upper doorposts of the house. The lamb was to be entirely roasted by fire and eaten that night with unleavened bread and bitter herbs. All the family was to be fully clothed and ready for travel.

The Israelites had been informed that an angel of death would pass over the land of Egypt that night. Any firstborn of a family in a home not sprinkled with blood would die. At midnight the avenging angel passed over the land, and the Bible states that all the firstborn of the Egyptians died, from "the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon."—Exod. 12:29

"There was a great cry in Egypt; for there was not a house where there was not one dead." (Exod. 12:30) Pharaoh called for Moses and Aaron and told them: "Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said." (Exod. 12:31) In the morning the Israelites began their exodus from the land of oppression to the promised land of Canaan.

As previously noted, the Apostle Paul's statement in I Corinthians 5:7 becomes most revealing, "Christ our Passover is sacrificed for us." This key statement opens to us the meaning of this type or picture. In Hebrews we read of the time when the kingdom of God is established in the earth. It tells of this time yet to come and states that then there will be "the general assembly and church of the firstborn, which are written in heaven."—Heb. 12:23

The firstborn of Israel on that night picture the church of the firstborn of the Gospel Age. Only they have been covered by the blood of Christ, or the merit of his sacrifice. When this nighttime of sin and death is over and the church is complete, then the remainder of mankind will be delivered from sin and death, as pictured by the release of Israel from Egypt. That slain lamb pictures our sacrificed Lord. As their lamb was taken five days before it was sacrificed, so the true Lamb of God offered himself to Israel five days before he died on Calvary's cross. He died at the very time of the year when their literal lamb was being offered. Of course the disciples knew nothing about the typical feature of the Passover feast when they ate it with the Lord on that night before he died.

At the Last Supper he instituted something new, and this is what we repeat once a year and call the "Memorial." At the conclusion of the Passover meal Jesus did something which must have been most puzzling to those in attendance. We read in Matthew 26:26-29 these words: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament [covenant], which is shed for many for the remission of sins."

This was, for them, a startling departure from the usual procedure at a Passover meal. He had once before spoken of eating his body and drinking his blood. (John 6:53) The thought was so repugnant to some of his disciples that "many . . . walked no more with him." (John 6:66) When Israel was instructed in the Law, among the strict commandments was one we read in Leviticus 17:10: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will even cut him off from among his people."

However, the disciples did not have much time to dwell in thought on his remarks as he broke bread, asking them to

eat, and then passed the cup of wine, suggesting they drink. This act terminated the Passover Supper, and the tragic events which followed in quick succession erased for a time all thought about it.

To them Jesus was the promised Messiah, or the one God had promised to anoint to sit on David's throne forever. The Scriptures they had learned promised that the Anointed One would bring multiplied blessings to all the world. He was to stop wars, cause sickness to cease, make an end of death, and even restore to life those who were asleep in death.

As they walked with him they had been thrilled with the messianic powers he had demonstrated. They had seen his tender touch open blind eyes. At his command one crippled from birth arose to a standing position and walked with a body made whole. Just a few days before the last Passover he had raised Lazarus from the dead. Their good friend and fellow disciple had died and had been buried four days. In hushed awe they witnessed their Messiah stand before the newly opened supulchre and cry "with a loud voice, Lazarus, come forth. And he that was dead came forth." (John 11:43,44) No doubt that resurrection party finally went to the home of Lazarus, and the hours which followed must have been filled with a joy which exceeded any they had ever before experienced.

They were totally unprepared for the events of that last night and the black, tragic hours of the next day. They were numb with sorrow as they heard the raucous mob call for his death. They were aware of the inhuman brutal treatment he received that night at the direction of the high priest. They knew of the demeaning cruel treatment inflicted by the Roman soldiers. They were drained of all hope during those interminable hours when he was nailed to the cross.

It is impossible for us to realize fully the depth of their despair when the Lord's head dropped on his breast in death. The last chapter in Luke reveals something of their deep sorrow and also the surge of joy which came when they really knew he lived again.

This 24th chapter of Luke tells of Mary Magdalene and other women who reported to the apostles their experience in the garden early on the resurrection morn. But the brethren did not believe their testimony that he had risen. Instead we read, "And their [the women's] words seemed to them as idle tales, and they believed them not."—Luke 24:11

That same day two disciples, Cleopas and another, walked toward Emmaus, where they planned to spend the night. En route, one who appeared to them as a stranger joined them in their walk. No doubt it was a custom for those walking in the same direction to join company. The two did not realize that this "stranger" was the risen Lord who had assumed a human body.

Evidently, after acknowledging their new companion, the two went back to their previous conversation. Their talk was filled with the sad events of our Lord's death. Then Jesus inquired about the nature of their remarks. To them it seemed this stranger (Jesus) was unacquainted with the facts of the recent crucifixion. Their answer was: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he [Jesus] said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people."—Luke 24:18,19

Then they explained how the chief priests and rulers had him condemned to death by crucifixion. Their sorrow and vanished hopes were manifested in the words, "But we trusted that it had been he which should have redeemed Israel." (Luke 24:21) In other words, the man they had thought was God's anointed one, the Messiah, was not the one of whom the prophets spoke.

They made other comments about some women mistakenly claiming that Jesus had risen. It was then that our Lord, as the stranger, began to speak. His key statement was, "Ought not Christ [Messiah] to have suffered these things, and to enter into his glory?"—Luke 24:26

After stirring their minds with this thought-provoking question, Jesus began with Moses and quoted other prophets concerning himself. Evidently he enlarged upon such types as the Passover Supper and those which were performed on the Day of Atonement. It is quite possible they were reminded that John the Baptist in identifying Jesus spoke of him as "the Lamb of God, which taketh away the sin of the world."—John 1:29

Suffice it to say that the skilled, careful presentation of types and prophecies to these two sorrowing disciples accomplished the wonderful result desired. A short time later they said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" (Luke 24:32) It was a momentous, unforgettable experience as their deep despair was replaced by a surge of hope and joy which exceeded anything known before.

When the two came near the village where they planned to stop, Jesus indicated he would go farther. It is so evident that they wanted very much to talk more with this man who had revived their faith and hope. We read, "They constrained him, saying, Abide with us." He agreed, and at the evening meal it appears they asked him to offer thanks to God for their food. We read in Luke 24:30, "And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them." It could have been that the words he used or the intonation of his voice at the breaking of bread were so distinctly those of the Master with whom they had walked that they recognized him immediately. We read, "And their eyes were opened, and they knew him; and he vanished out of their sight."—Luke 24:31

Immediately they began their seven-mile return journey to share with the others their newfound hope and joy. On the homeward journey their hearts were still burning, and conversation must have been animated. No doubt they went over again and again the numerous scriptures which had foretold that "special" day. When they got to Jerusalem they

located the place where the eleven apostles and others were gathered. As they were let into the room their first words were, "The Lord is risen indeed."

They told the astonished brethren about their experience along the way and how Jesus revealed himself in the breaking of bread. Before they had concluded their remarks, Jesus stood in the midst of them and said, "Peace be unto you." They were visibly frightened. Evidently they thought they saw a spirit. To allay their fears he wanted them to know he had assumed a human body, saying, "Behold my hands and my feet, that it is I myself." To further emphasize the point he ate a piece of fish.

When they were fully calmed and at ease, he said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures." (Luke 24:44, 45) How much we would have rejoiced, on that occasion, to hear the Master explain the prophecies that pertained to him and his sacrifice!

Because of the next verse we can correctly deduce what explanation was made. It reads (vs. 46), "Thus it is written, and thus it behoved Christ [Messiah] to suffer, and to rise from the dead the third day."

Perhaps for the first time they learned of his prehuman existence. It was necessary to explain why he died. Adam, a perfect man, had in his loins the human race when he disobeyed. It was God's desire that man should live again. Before this could be, a perfect man must be willing to die in Adam's place. All on the earth were condemned; so the mighty Logos, the first being God ever created, was willing to have his life transferred to earth and become a man so he could die as a ransom.

We also read that Jesus explained why it behoved Christ, the Messiah, to suffer. He probably made clear to those

listening disciples that when he gave his human life he would have gone out of existence unless God had made other provisions. They learned that when he offered himself at Jordan it was as if the Father said: "My Son, I shall beget you to a spirit life. If you are faithful in laying down your human life in the exact way I instruct, then when it is poured out, this new creature started in you shall be perfected or completed and you shall be born on the spirit plane as a divine being."

Hence we read, in Colossians 1:18, that he is the "firstborn from the dead." Also, in Hebrews we are told that the suffering was to crystallize his character. Chapter 5, verse 8, reads, "Though he were a Son, yet learned he obedience by the things which he suffered." And in Hebrews, chapter 2, verse 10, it states that God made "the Captain of their [the church's] salvation perfect through sufferings."

Thus, in that room where he first appeared to the eleven and others, came clear understanding about why he suffered and died and why he rose again. They expected that as a great spirit being he would shortly establish the kingdom of Messiah and bless all the families of the earth, which included the awakening of the dead from their long sleep.

He appeared intermittently during the next forty days. He urged them to remain in Jerusalem and wait for the promise of the Father. When they sensed he was to depart, there came an expected question, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6) His forthright answer was, "It is not for you to know the times or the seasons, which the Father has put in his own power." However, his following statement held out hope that they might later have an answer to their question. He said, "But ye shall receive power [to understand God's plans and purposes] after that the Holy Spirit is come upon you"—Acts 1:7,8

After Pentecost, when they received the Holy Spirit of enlightenment, they did indeed learn about an important

feature of God's plan that must be accomplished prior to the restoration of the kingdom. They learned a profound truth which the Apostle Paul calls a "mystery" (Gr. **musterion**), which Rotherham translates a "sacred secret."

The first indication that the disciples would understand mysteries or sacred secrets was spoken by our Lord. In the Gospel of Matthew, chapter 13, there is recorded an instance when the disciples inquired why Jesus spoke in parables. They observed that the parables Jesus used in his public ministry were not too well understood. Later, after he withdrew with only his disciples, he would enlarge on the lesson intended.

They had made bold to inquire, as we read in Matthew 13:10,11: "Why speakest thou unto them in parables? He answered, . . . Because it is given unto you to know the mysteries [sacred secrets] of the kingdom of heaven, but to them it is not given." After Pentecost they learned an astounding truth. The Christ, or Messiah, was not Jesus alone but included all his faithful disciples as well.

The Apostle Paul most clearly states this truth in I Corinthians 12:12, "For as the [human] body is one, and hath many members [such as arms, hands, feet, etc.], and all the members of that one body, being many, are one body: so also is Christ [Messiah]." And he restates this same truth in the 27th verse, "Now ye are the body of Christ [Messiah], and members in particular."

The apostle restates this truth in many other instances. In Ephesians he shows that Gentiles as well as Jews were to be a part of the Messiah. Hear his words: "How that by revelation he made known unto me the mystery [sacred secret]; . . . that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ [Messiah]."—Eph. 3:3, 6

Then they understood, as do we, that the kingdom of **Messiah** cannot be established until the Messiah is complete. **Not until** his body members are with him in glory can there

come the blessings of health, life, the end of death, or the resurrection. That kingdom cannot become a reality until his body members are sacrificed and raised with him in realms of spiritual glory.

This great truth about his body members is what was illustrated by him at the Last Supper. As he broke the bread he said, "Take, eat; this is my body." This illustrates the fact that his great ransom sacrifice for the world is now applied only on behalf of his called disciples of the Gospel Age. They alone, during the Gospel Age, are released from adamic condemnation.

However, they are released for only one reason. They are released, or justified, so they may suffer as did he and be "baptized into **his** death." (Rom. 6:3) "Whosoever will come after me, let him deny himself, and take up his cross [be faithful unto death], and follow me." (Mark 8:34) "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:5

God had told Israel that the drinking of blood would mean death. Hence, in the picture, Jesus offered the cup of wine and said all should drink. "For this is my blood of the new testament [covenant], which is shed for many for the remission of sins." (Matt. 26:28) Thus was illustrated their willingness to be dead with him; to sacrifice their life as he did to set us an example.

When we keep the Memorial, certain great truths come to us. As the bread is broken and we partake, we first remember how his perfect sacrifice was to take Adam's place in death as a Redeemer for the world of mankind. Next we are reminded that, during the Gospel Age, only his true disciples eat antitypically of that bread. Only his true disciples are released from condemnation prior to the kingdom's establishment. We are released that we may sacrifice our lives as he did.

When we drink of the wine, which symbolizes his shed blood, we are to remember our consecration vows. We

consecrated to lay down our justified humanity, to be baptized into his death. As he was begotten to a spirit nature at Jordan, so we who consecrate to walk in his steps are spirit-begotten when accepted by the Father. When our sacrifice has been faithfully performed, we, like him, shall be born on the spirit plane. Then his body members in glory will be a part of the great Messiah. Then will begin that wonderful kingdom of life and blessing for all the obedient of the earth. Thus it was foretold "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Rev. 21:4) And also those long asleep in the breast of earth shall awake in that glad new day.

Let us keep the feast with understanding. May we be grateful for this prior knowledge of the wonderful plan of salvation. May we renew our consecration vows to walk in his steps. If we do, some glad day we shall see our Lord face to face and experience that matchless moment in eternity when we are ushered into the Father's presence.

**"OPENING
THE GATES
OF HELL"**

To be discussed by

'FRANK and ERNEST'

WBMA—1400—9:00 a.m.

SUNDAY, APRIL 16

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APRIL SPECIAL: On Sunday, April 16, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, New Jersey 07073.

Christian Life and Doctrine

“Take Heed unto the Doctrine”

“Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.”—I Timothy 4:16

THE word “doctrine” simply means a teaching, instruction—or, that which is taught. Christian doctrine is the sum total of that which followers of the Lord Jesus know and speak of as “the truth,” as it is taught in the Bible.—John 3:32; 17:17; Gal. 2:5

These scripturally taught doctrines constitute the basis of the Christian’s faith. They would include the following:

- The existence of a supreme intelligent Creator
- The creation of man in God’s image
- The fall and condemnation
- The covenants
- Satan as the prince of this present evil world
- The Redeemer
- The high calling of the church to joint-heirship with Jesus
- Justification by faith
- The church’s share in the sin offering
- The second presence of our Lord
- The harvest, and the Chief Reaper
- The Day of vengeance
- The great company
- The resurrection of Christ, the church, the Ancient Worthies, and the world of mankind
- The kingdom of heaven, and Christ’s millennial reign
- Restitution
- Day of Judgment
- Second Death

Others might present a slightly different list.

Are doctrines important? Our Lord considered them to be. Most of the first thirty years of his life were spent in the study, consideration, and absorption of God's instruction. Then he spent the last three and a half years living and preaching the Gospel of the kingdom. He spoke many parables, all touching on the importance of doctrine.

On one occasion he went up into a mountain and spoke to his disciples. Lovingly, and with much particularity, he indicated the qualities that must be attained by those who would aspire to be his followers. He concluded by saying: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." — Matt. 7:24-29

The apostles, too, considered the doctrines to be important. Paul cautioned the church against being blown about with every wind of doctrine and warned the Lord's people that at the end of the age there would come seducing teachers. (Eph. 4:14; II Tim. 2:16; 3:13; 4:3) Since he cautions us against false doctrines, he clearly implies the importance of holding to the true doctrines.

Down through the centuries of the Gospel Age it is probable that relatively few saints were developed, for the true teachings of the Bible were choked and smothered under the weeds of error. And error does not justify, beget, or

sanctify. It is our privilege to be living during the period of the Lord's bright shining, when the Lord has sent his people meat in due season. It is a time when we have learned the truth of the apostle's statement that all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. The New English Bible renders this passage, "Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind."—II Tim. 3:16

We sometimes hear it said concerning the Christian life that faith is the most important element; and it is true that Paul wrote, "Without faith it is impossible to please him." (Heb. 11:6) Others suggest that love and character-building are what we should strive for; and indeed, the apostle tells us that love is the greatest thing. (I Cor. 13:13) Still others will suggest that service is the thing most pleasing to the Lord, quoting James' statement that "faith without works is dead."—James 2:20

The fact is that all of these are separate but essential qualities of that complete character which must be developed by each follower of the Lord if he would reach the full stature of a man in Christ Jesus. We cannot leave out faith; we cannot omit works of grace and service; and the Lord's people must be motivated by love. But doctrine—the truth—is basic and fundamental to all the rest. For it is the truth, the teachings of God's Word, directed by the Holy Spirit—the doctrines, if you please—that reveal to us the glorious character of our Heavenly Father and his loving plan of salvation for all humankind; that provide the basis for our faith; that admonish us to grow in the image of our Lord; that instruct us in our sacrificial service to the Lord, the truth, and the brethren; that keep alive, and bright, and shining, our

glorious hope of being with the Lord in his righteous kingdom.

Thus, we have seen that we are first drawn to the Lord by our understanding and appreciation of his teachings and so are led to offer ourselves to the Heavenly Father in full consecration. (Luke 9:23) We are justified by a faith which is built on doctrine. (Rom. 5:1) We are begotten through the Word of truth—the teachings of our Lord and the apostles. (James 1:18) We are sanctified by the doctrines, the truth. (John 17:17) And finally, if we are faithful, we will be glorified by the transformation that is wrought in our hearts, our minds, and our lives by the same truth, the same doctrines.

Long ago Peter wrote: "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature."—II Pet. 1:3,4

What do the doctrines do for us? Separately, and as a whole, they enhance and magnify our understanding, reverence, and appreciation of the Heavenly Father. His wisdom is manifested in his plans and purposes for mankind. His justice is shown in the condemnation of disobedient man. His love is indicated in the provision of a Redeemer for condemned and fallen mankind. His power is revealed in his marvelous creative works and in the resurrection of the dead. All the transcendent qualities of the great Creator are set forth in the doctrines.

And how greatly an understanding of these doctrines increases our love and reverence for the Heavenly Father! As we discern God's infinite love and mercy and justice, and as our faith in him is thus enlarged, we are drawn little by little to the Lord, until we are at last led to offer ourselves to him in full consecration. All who are accepted of the Lord, he

justifies; and these are begotten of the Holy Spirit to sonship, to a new nature. All this, by the teachings of the Scriptures, the doctrines!

James wrote, "Of his own will begat he us with the Word of truth." (James 1:18) What is the Word of truth? It is the sum total of all God's teachings. And as the truth opens up in all its beauty to the spirit-begotten eyes of the "new creature," the process of sanctification is begun in the beholder! "Sanctify them through Thy truth: Thy Word is truth."—John 17:17

Consider the doctrine of the ransom, the beauty and logic of which Paul so clearly sets forth when he shows that "as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." (Rom. 5:19) How it stirs our appreciation of the Heavenly Father's wisdom! And his justice, and his mercy!

The laying down of His life in sacrifice by Him who was holy, harmless, undefiled, separate from sinners, on behalf of the sinful world of mankind—how this excites and increases our love for our Lord Jesus; how it constrains us to walk more faithfully and humbly in his steps, bearing his reproach, sharing his sufferings!

The long-heralded, long-awaited second presence of our Lord, the harvest of the Gospel Age, the presence of the Chief Reaper—how that knowledge stimulates us to labor together with him in the reaping work, while it is yet day!

The hope of the early establishment of the kingdom, when sickness, sorrow, sin, and death will be abolished, and everlasting, happy life will be the lot of all the willing and obedient—how our understanding of that grand and glorious event persuades us to patient endurance in the narrow way!

The promise of restitution for the whole world, of joint-heirship in the kingdom for the blessing of all the families of the earth; the hope of being with the Lord and seeing him as he is—how this lifts us up and urges on to faithfulness!

Thus, we find that it is our right comprehension of all these precious truths that fires us with determination to take up our cross and follow in our Master's steps, in the sure knowledge that if we suffer with him, we shall indeed be glorified together. (Rom. 8:17) The power and force and beauty of these teachings fill our hearts, control our thinking, and shape our lives. They instruct us in our service to the Lord. They guide us in prosperity. They sustain us in tribulation.

The doctrines are the touchstones and guideposts to our spiritual growth, our character development, and our activity and service. If we misread, or fail to understand the guidepost, we may be led down wrong paths. We may be engaging in the wrong tasks. Our faith may be undermined.

What was the difference between Saul of Tarsus and Paul the apostle? Both had the same fleshly body. Both wore the same clothes. They had the same zeal, courage, determination, and intelligence, the same intense desire to serve God, the same noble birth. The difference was that Saul lacked a proper understanding of God's plans and purposes as revealed in the Scriptures; he failed to recognize the Messiah, while the spirit-begotten Paul, by the Lord's grace, possessed a clear knowledge of God's plans and purposes.

Saul had the same faculties, the same qualities as Paul; but in Paul these qualities were channeled in the right direction by his proper understanding. And what a mighty difference this understanding wrought in his life! And in the life and development of the church!

In the nominal Christian communities today there are many sincere people like Saul who are stumbling down the unlighted path of error. Hell-fire, the trinity, the mass, immortality of the soul—these do not beget one to the spirit nature, for error does not beget.

Many in the same assemblies rate their favor with the Heavenly Father by the abundance of their temporal possessions or by their freedom from sickness and trials.

Contrariwise, those who see the privilege of following in the steps of the Lord not only expect to have trials, testings, and suffering but also understand their purpose, and, indeed, the need for them. Without this appreciation of the need for chastening and disciplining and testing, our faith might sometimes fail us. But the Lord's people know that suffering and trials are not indications that the Lord is displeased with us or that he is not dealing with us. Rather, these trials may well be strong evidence of his love and care for us. "What son is he whom the Father chasteneth not?" (Heb. 12:7) We know all this simply because, by God's grace, we have been given an understanding of the Word of truth—its teachings, its doctrines.

Similarly, while the world shudders and trembles at looking after the things coming to pass in the earth today, the Lord's people lift up their heads and rejoice; for those same events which cause fear to fill the hearts of mankind are to us the evidence that the Lord is present and that the kingdom reign for the blessing of those same fearful ones of the world is near, even at the doors.

How important, then, are these doctrines, these truths of the Bible? They are of the utmost importance! Because it is our understanding and heart-appreciation of these truths that controls our Christian lives and determines our everlasting destiny. Our every judgment and decision and act is made according to the measure of our appreciation of these doctrines.

Notice how clearly the Apostle Peter lays the matter before us: "Unto us are given exceeding great and precious promises, that by [understanding and acting on] these ye might be partakers of the divine nature." (II Pet. 1:4) A promise by the Lord is a commitment by the Lord. If we are to reap the benefit of that wonderful promise, we must understand the promise. And we must also understand the cost.

How we react to these exceeding great and precious promises is an individual matter. Paul wrote: "I have laid the

foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones; wood, hay, stubble; every man's work shall be made manifest. . . . If any man's work abide which he hath built thereupon, he shall receive a reward."—I Cor. 3:10

In proportion as we truly understand and fully appreciate these wonderful truths of the Scriptures, we will earnestly endeavor to hold forth the pure Word of truth, the whole Gospel of God. We will strive to make ourselves worthy of our vocation, growing in grace and the fruits of the spirit. We will build one another up in the most holy faith. We will engage in the harvest work, while it is yet day. We will seek, in every way, to serve the Lord, the truth, and the brethren, as we daily keep our sacrifice on the altar, praying for the establishment of the kingdom, which is so near. We will strive to grow in love and patience and holiness and humility, to be made daily more and more in the image of our Lord, remembering that:

"He that received seed into the good ground is he that heareth the Word, and understandeth it; which also beareth fruit."—Matt. 13:23



Your Questions

What the Dead Know

Do the dead know what the living are doing?

ECCLESIASTES 9:5 and 6 reads: "The living know that they shall die: but the dead know not any-

thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion

forever in anything that is done under the sun.”

Verse 10 of this same chapter declares, “Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.” These plain statements of the Word of God leave no doubt as to the correct answer to the question. The statement in verse 6, “Neither have they any more a portion forever in any thing that is done under the sun,” does not mean that the dead will not be resurrected. It is simply stating the matter from the human standpoint. If God did not intervene, the dead would continue in eternal oblivion. But God’s promises assure us that they will be awakened from the sleep of death.

Concerning God

Isaiah 45:7 reads, “I form the light, and create darkness: I make peace, and create evil.” Please explain.

WE ASSUME that the main point of this question pertains to God’s statement that he creates evil. Why should a just and loving God create evil? This text has been misused to teach that God is responsible for all the sin there is in the world and therefore is under obligation to

save all from sin and will finally accomplish this universal salvation, saving even the Devil himself.

The misunderstanding is in a failure to consider the difference between evil and sin. A sin is always an evil, but an evil is not always a sin. An earthquake is an evil, but not a sin. Any calamitous event is an evil. Sin, on the other hand, is the transgression of God’s law.

But why should God create evil? The text under consideration relates to God’s dealings with his typical people Israel. It is associated with a prophecy concerning Israel’s return from captivity in Babylon under the authority of a decree to be issued by Cyrus, whom the Lord in this chapter declares to be his “anointed,” his appointee, that is, for this purpose.

Under the Law Covenant arrangement, God had promised to bless Israel when obedient and had foretold punishment when the nation was disobedient. One of these punishments was the seventy years’ captivity in Babylon. This was an evil, for it contributed to the unhappiness of the Israelites; yet the Lord brought it upon his people for their punishment and in keeping with his covenant with them.

A similar thought is expressed in Amos 3:6, "Shall there be evil in a city, and the Lord hath not done it?" The first verse of this chapter reads, "Hear this word that the Lord hath spoken against you, O children of Israel." Here the context clearly shows that the "evil" mentioned is punishment from the Lord. God has the just right to use any means he chooses to punish those who disobey him. But this does not mean that he is the author and instigator of all evil.

Overcoming

Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) How did Jesus overcome the world?

CERTAINLY Jesus did not overcome the world by conquering it with a mighty army. His thought evidently is that he overcame the spirit of selfishness which motivates so much that the world does; he overcame, that is, in the sense that he walked contrary to it. There are two basic principles, one or the other of which is manifest in all human behavior. One of these is selfishness. The other is selflessness, or love.

The spirit of the world is, generally speaking, self first. It is the law of self-preservation and oftentimes operates without

regard to justice or the welfare of others. This spirit of selfishness has been responsible, directly or indirectly, for all human suffering. Its cruelest expressions are in crime, war, and the other evils which plague the sin-cursed and dying race.

But Jesus did not conform to the world's spirit of selfishness. He did not view life from the standpoint of what he could get from it for himself. Instead he denied self and sacrificed his life in the interests of others. Throughout his entire ministry he exhibited the spirit of selflessness and of love for others. He gave his time, his strength, his all, that others might be blessed.

The supreme manifestation of love by Jesus came at the close of his ministry, when he gave up life itself in order that mankind might have an opportunity to live. Thus he met the challenge of human selfishness, and won.

Jesus' followers are given the opportunity to demonstrate this same spirit of unselfishness. They are invited to walk in his steps of self-sacrifice, dying with him. This costs them the frown of the world, but those who overcome will have the opportunity of living and reigning with Christ a thousand years for the blessing of all the families of the earth. □

Encouraging Letters

Subscribes for Others

Dear Dawn Brethren: I am so grateful for The Dawn magazine. I have used subscriptions to various people as witness work and have been blessed by the great interest shown by several of these people. May the Lord continue to bless your work. I would now like to send a subscription to another friend and am enclosing a check for \$2.00—half to be used for a year's subscription to the address enclosed, and the rest to be put into your needy people's fund for those who may not be able to pay for a subscription. Thank you.—IL

Send Two, Please!

Dear Sirs: Heard your broadcast—it was wonderful! Please send me "The Plan" booklet. I would really love to have it. Could you send me two copies, so I can give my mother a copy, too? Thank you so much.—DE

Hungers for More

Dear Brothers: I saw your sermon on television today, and I was very impressed. Since I've found Jesus I have hungered to know more and more about him. It is wonderful how God uses us

to reach those who are in need of our Savior's love. As I watched, I heard the words of the Bible spoken as they had been many years ago, with feeling and determination, and it showed me just how real the Bible is. The praise belongs to God for using you in this way. I am writing now to ask for your ten free lessons that were mentioned on the program. I would like to have them for Bible study and to find out if there is anything that would help me to reach out to others and show them the way. Our love and prayers.—IN

A Light in Cloudy World

Dear Friends: Enclosed find check for the General Fund and for 3 subscriptions to The Dawn. I would not care to be without it. The more I read it, the more I understand the meaning of God's Word. It is a shining light in this very cloudy world. Keep up the good work!—NJ

A Blessing for All

Dear Friends: Having received many of your booklets, I find them most beneficial for all mankind. Indeed the Lord is helping us through this literature

—it is a blessing for all. Thank God—and you! I enclose my check, for which please forward “God’s Promises Come True” to the address given, for 3 children, as a gift from me. One who believes in Jesus.—CT

Comfort in Sorrow

Dear Dawn: I received my booklet, “Hope,” and words cannot express how much I enjoyed reading it. It has brought great comfort to me in a time of sorrow. Now I am asking you to please send me “God and Reason.” Thanks, and may God ever bless you!—FL

Hopes to Guide Someone

Dear Friends: I want the enclosed list of booklets, that I might give them away. Some-time ago I received from you 35 or more booklets, which I gave away. Very soon I hope to order still more, which I will also distribute. I am 75 years old and want to do all I can. I hand them out, leave them in doctors’ offices, laundries, etc., hoping they will guide someone to Christ. If I can help just a few I will be very happy.—CA

West Indies Listener

Dear Sirs: I am a constant listener to your television programs, and I have found them to be very inspiring and enlighten-

ing. I would like to obtain your free booklet “God and Reason” and also the booklet “Jesus, the World’s Savior.” I am looking forward to your future broadcasts. Yours truly.—W.I.

In the Lord’s Work

To all the wonderful people at The Dawn: I am enclosing a check. Please use it where you think it will help God’s work the most, and if you would, please send me any booklets or any other literature you might have that I may distribute. We love to read everything we have received from you over and over again. I have left some of the booklets at various places. People pick them up and read some, as most of them are gone when I go back. Please send me the book “God’s Promises Come True.” Sincerely, in the Lord’s work.—AZ

Written from a Prison

Dawn Bible Students: Hi! As you read this letter, I pray that it finds you in the very best of health. I received your wonderful book, “Three Keys to the Bible,” and The Dawn. I thank you all very much for being so thoughtful and kind. I will enjoy reading and studying them both. May the good Lord bless you all. Sincerely yours.—GA



General Convention Bulletin

“O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.”—Psalm 63:1

IN THE 2nd verse of the 63rd Psalm we read, “To see Thy power and Thy glory, so as I have seen Thee in the sanctuary.” Apparently the great God of the universe in some way revealed to David something of his wonderful character as displayed in his plans and purposes for David himself and for the world. His reaction is expressed in the first words of the psalm, “O God, thou art my God.” In other words, a God of such wonderful attributes of justice, love, wisdom, and power, who desires only to bestow his beneficent blessings upon his human creation, is a God who can be truly worshiped with all the heart. This is the true God.

The Prophet Isaiah, in the 25th chapter, verses 6-9, describes the establishment of the kingdom and all the blessings that will flow to the people. And in the 9th verse the prophet states: “And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.” This seems to be the thought of David in our psalm.

Then in the second expression of the 1st verse the psalmist states, “Early will I seek thee.” The thought of to seek early is to search with painstaking. So the meaning of the complete expression is that he will seek with painstaking to know and appreciate the Heavenly Father and his laws. The desire of all who earnestly seek after the Lord is to learn of his precepts so that they might pattern their lives after them. What a contrast these precepts present to us when compared with

those of the world! To a heart that longs for justice, mercy, and love, this world is a dry and thirsty land. Is it any wonder that the psalmist cries, "My soul thirsteth for thee, my flesh longeth for thee."

How privileged we are to be among those who have been recipients of a knowledge of the Lord. Surely this knowledge has affected us as it did David. And as we early seek the Lord let us remember the admonition of the Apostle Paul not to forsake the assembling of ourselves together, for this is a special provision of the Lord for our development and encouragement.

Make your plans now to attend the General Convention to be held at Albion College, Albion, Michigan, July 29-August 3, 1978.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—II Peter 3:11-13

BRITISH SPEAKERS' APPOINTMENTS

E. T. NADAL

Latchford	April 8
Newport	15
Dewsbury	June 17

R. E. ROBINSON

Dewsbury	April 15
Latchford	May 6

YEOVIL HOMEGATHERING, Aug.

18-22—Limited accommodations; please apply early to Mrs. Stracy. "Patmos" 3, Hillgrove Ave., Yeovil, Somerset. BA20 2LP.

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Speakers' Appointments

S. ALLEN		E. K. PENROSE	
New Haven, CT	April 9	Kansas City, MO	April 2
P. HATGIS		St. Joseph, MO	3
Detroit, MI	April 15, 16	Detroit, MI	15, 16
Buffalo, NY	30	L. POST	
G. JEUCK		Paterson, NJ	April 2
Philadelphia, PA	April 23	Detroit, MI	15, 16
K. NAIL		Agawam, MA	30
Detroit, MI	April 15, 16	F. WASSMANN	
G. PASSIOS		Allentown, PA	April 2
Pittsburgh, PA	April 22, 23	Detroit, MI	15, 16

Obituaries

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

Sister Mable Epple, Aurora, IL—December 31. Age, 85

Sister Katheryna Rumierz, South Haven, MI (Covert Polish Ecclesia)
—January 22. Age, 87

Sister Pauline Klovas, La Salle, IL (Lithuanian Class)—January 24.
Age, 92

Sister Mary Makosey, Boston, PA (West Newton Ecclesia)
—February 3. Age, 81

Brother George Langfield, Hull, England—February 4. Age, 70

Brother Frederick G. Pagels, Tonawanda, NY (Buffalo Ecclesia)—
February 6. Age, 90

Sister Ethel Krumpolt, The Dawn, Rutherford, NJ (New York City
Ecclesia)—February 16. Age, 89

Sister Maryanne Tomaszewski, Phoenix, AZ—February 18. Age, 74

Brother Joseph A. Novak, Farmington Hills, MI (Detroit Ecclesia)
—March 1. Age, 62

Brother William Josiah, Babylon, NY (Sayville Ecclesia)—March 2.
Age, 80

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

Conventions

FRESNO, CA, April 1, 2—Knights of Columbus Hall, 2540 E. Floradora Ave. Mrs. Winifred Becker, 1030 E. Hedges Ave., Fresno, CA 93728

MINNEAPOLIS, MN, April 2—2601 Fillmore St., N.E. Mrs. Charles R. Newham, 1722 Fifth St., N.E., Minneapolis, MN 55413
Phone: (612) 789-3944.

PATERSON, NJ, April 2—VFW Hall, 340 Outwater Ln., Garfield. Mrs. Celia Mitchka, 56 Fenczak Ave., Elmwood Park, NJ 07407

BOISE, ID, April 14-16—Owyhee Hotel. Mrs. Elton N. Pigg, 1400 Sunrise Rim Rd., Boise, ID 83705
Phone: (208) 336-0163.

ALBUQUERQUE, NM, April 14-16—Univ. of Albuquerque, St. Joseph's Pl., N.W. Mrs. Tim Thomassen, 402 Bryn Mawr, S.E., Albuquerque, NM 87106

WILMINGTON, DE, April 15, 16—Springer Jr. High School, 2220 Shipley Rd., Concord Manor. Immersion Service on April 15. Mrs. Lois Armstrong, 211 W. Harrison St., Wilmington Manor, New Castle, DE 19720. Phone: (302) 328-7673.

DETROIT, MI, April 15, 16—Armenian Cultural Bldg., 22011 Northwestern Hwy. at Southfield Frwy., Southfield. Mr. Ray Rawson, 19050 Addison Ave., Southfield, MI 48075

CLEVELAND, OH, April 16—Masonic Temple, 3615 Euclid Ave. Mrs. Irwin Doran, 3442 Monticello

Blvd., Cleveland Heights, OH 44121
Phone: (216) 381-4690.

CHICAGO, IL, April 23—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Ted Marten, 6036 W. Byron, Chicago, IL 60634

CINCINNATI, OH, April 23—Masonic Temple, Social Rm. 3, 317 E. Fifth St. Mrs. William Bertsche, 2850 Dunaway, Cincinnati, OH 45211

PITTSBURGH, PA, April 23—Bower Hill Civic League Community Center, 1600 Bower Hill Rd. Mr. James Passios, 144 Creekside Ln., Pittsburgh, PA 15237

LOS ANGELES, CA, April 30—Masonic Temple, 933 S. Hoover St. Mr. A. W. Abrahamsen, 710 S. Hobart Blvd., #207, Los Angeles, CA 90005

AGAWAM, MA, April 30—Agawam Senior High School, 760 Cooper St. (Route 57) Mrs. Larry Kwiat, 511 Shoemaker Ln., Agawam, MA 01001

BUFFALO, NY, April 30—Unity Temple Masonic Lodge, 1940 Niagara St. Mr. Stanley Borowiec, 4798 S. Bay View Rd., Hamburg, NY 14075

HARTFORD, CT, May 7

WEST NEWTON, PA, May 14

VANCOUVER, B.C., May 20, 21

ROCHESTER, NY, May 21

SAN FRANCISCO, CA, Asilomar, May 26-29

For this is the love of God, that we keep his commandments: and his commandments are not grievous.—1 John 5:3