

The DAWN

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OUR BIBLE TRANSLATED

TO CHRISTIANS THE Bible is a divine revelation, written by holy men of old, who wrote as they were moved by the Spirit of God. (II Pet. 1:21) However, it was not originally given in the convenient form in which it is now possessed by millions throughout all parts of the earth. Neither were the original copies of the Bible written in the English language.

The ancient Hebrew language, in which the Old Testament portion of the Bible was written, is now the official language of Israel, while the language used in Greece today somewhat compares with that which was used in the original writings of the New Testament.

All modern versions of the Bible are translations. Today, it seems, a new translation of the Bible appears every few years. Ever since the *American Revised Version*, published in 1884, appeared with corrected errors of the authorized *King James Version*, which is so widely used in the Christian world, many new versions came upon the scene. About the same time, 1897, *Rotherham's Emphasized Bible* was published. Ferrar Fenton's, *"The Holy Bible in Modern English,"*

issued in 1903, was republished with slight modifications several times into the 1940's.

In 1939, *The Complete Bible*, an American translation by Goodspeed and Smith—also known as *The Goodspeed Bible*—became available. The original *American Revised Version* was revised in 1901, and became known as the *American Standard Version*. The copyright to this 1901 ASV Bible was procured by the National Council of Churches of Christ in the 1920's, and they began a revision to the ASV in 1946, publishing the *Revised Standard Version* in 1952. This work, conducted by a committee of many scholars, received wide publicity because it was sponsored by the Federal Council of Churches of the USA.

New translations of the Bible did not end there. A list of the more notable ones follows:

- ⊗ *New Testament in Modern English*, (1958), J.B. Phillips
- ⊗ *Berkley Version*, (1959)
- ⊗ *Amplified Bible*, (1965), by the Lockman Foundation
- ⊗ *Jerusalem Bible*, (1966), Roman Catholic translation in French at the Ecole Biblique et Archeologique in Jerusalem
- ⊗ *New Testament: A New Translation*, (1968), William Barclay
- ⊗ *New English Bible*, (1970). Scholars from England, Scotland, Wales, and Ireland, in cooperation with Cambridge and Oxford Universities
- ⊗ *New American Bible*, (1970), by Catholic scholars and the first departure from the *Latin Vulgate*
- ⊗ *New American Standard*, (1971), by the Lockman Foundation
- ⊗ *Living Bible*, (1974), K.N. Taylor—paraphrase of the ASV

- ⊗ *Today's English Version*, (1976), also known as the *Good News Bible*, sponsored by the American Bible Society
- ⊗ *New International Version*, (1978), sponsored by the New York Bible Society using worldwide scholars, each book of the Bible assigned to a team of scholars
- ⊗ *New King James Version*, (1982), sponsored by the International Trust for Bible Studies and Thomas Nelson Bible Publishers using 119 scholars
- ⊗ *Revised English Bible*, (1989). Updating and revising of *New English Bible*
- ⊗ *New Revised Standard Version*, (1994), Revision of *Revised Standard Version*

With so many translations of the Bible becoming available, many people wonder what they should do with their old Bible, which in most cases is the authorized *King James Version*, and whether or not the new translations are of great importance to them.

When the highly publicized *Revised Standard Version* was published in 1952, many Protestant and other Fundamentalists were opposed to it. The opposition on the part of some was very bitter, manifesting itself in public burnings of the new translation. In many quarters it was condemned as a work of the Devil. Such opposition continues to many of the succeeding translations that have appeared.

It is well to realize that no translation of the Bible is perfect. Our own observation to date is that where vital doctrines of the divine plan are not involved, these new translations frequently state the thought more clearly than does the *King James Version*. However, the new translations are not always entirely trustworthy. This can be as-

certained by consulting reliable Greek and Hebrew concordances of the Bible.

CHANGED MEANING OF WORDS

When the *Revised Standard Version* of the Bible was issued, the publishers called special attention to the changed meaning of many English words since the *King James Version* was first published. This is true, and the use of modern English in the new version helps to clarify some texts. For example, the *King James Version* translates Psalm 119:147: "I prevented the dawning of the morning, and cried: I hoped in thy Word." The *Revised Standard Version* of this text reads, "I rise before dawn and cry for help; I hope in thy words." Obviously, this is more correct, for David could not very well 'prevent' the 'dawning of the morning'. In Old English the word prevent meant 'to precede', so was a correct translation when first used.

Another English word which has greatly changed in meaning is hell. Originally it meant 'to cover', or 'conceal'. In Scotland burying potatoes in the ground for the winter was referred to as 'helling' the potatoes. Putting a thatched roof on a cottage was 'helling' the cottage. Now, through misuse, hell usually suggests fire and torment. In the new translation, this word is not used to translate *sheol* of the Old Testament and *hades*, of the New Testament. Instead, these words are usually left untranslated. This is a step in the right direction, but the student of the Bible would have been much better informed on the state of the dead had *sheol* and *hades* in every instance been properly and uniformly translated.

In Matthew 16:18, the *King James Version* translates *hades* by the English word hell, in the expression "the gates of hell." Here the *Revised Standard Version* translates *hades* by the word "death," the expression reading, "the powers of death." This is better than the word 'hell', with its modern meaning, but it still leaves the student to determine what 'death' might be. Probably the best translation of *sheol* and *hades* would have been "oblivion." This, indeed, is the Bible's own definition of *sheol*, as given in Ecclesiastes 9:10.

In the *King James Version*, Matthew 6:34 reads, "Take therefore no thought for the morrow." The *Revised Standard Version* gives a more correct thought. It reads, "Therefore do not be anxious about tomorrow."

In some texts which deal with God's great plan of redemption and restoration, the *Revised Standard Version* is not as accurate as the *King James Version*. Acts 3:21 is an example. Here the *King James Version* uses the word 'restitution', which is the exact equivalent of the Greek word which it translates. The text is part of the Apostle Peter's sermon in which he explains that following the second coming of Christ there would be "times of restitution of all things."

The *Revised Standard Version* uses the word 'establishing' instead of 'restitution', omitting the prefix 're', which is definitely contained in the Greek text. By this omission the reader is not made to realize that what is to be established as a result of Christ's return had previously existed, particularly life and man's lost dominion over the earth.—Matt. 25:34

HOW WE GOT OUR BIBLE

The story of how the Bible reached us in its present form is a very interesting one. The first copies were handwritten, and in manuscript form—not in book form at all. These manuscript copies of the Bible were exceedingly scarce in the days of the Early Church. Not all the individual members of those early congregations possessed them. It was not until the year A.D. 120 that the books of the New Testament, as we know them, were complete and available for use, but even then they were very scarce.

Seemingly larger congregations of Early Christians possessed manuscript copies of at least parts of the Bible. There were some manuscripts of the Old Testament in the Hebrew language, and some which had been translated from the Hebrew into the Greek language. This Greek translation of the Old Testament was known as the *Septuagint Version*.

Besides, there were copies of the four Gospels, the Acts of the Apostles, the various apostolic epistles, and the Book of Revelation—all in manuscript form. These have reached us by a long and devious chain of circumstances, including the hand copying of manuscripts and translating, both of which were often done under most trying conditions.

The early translators were usually persecuted—sometimes even until death—not by the worldly, but by their contemporary religionists, who often took the viewpoint, as one of the early translators expressed it—that “ignorance is holiness.” The bitter opposition manifested by some against the *Revised Standard Version* of the Bible

indicates that human nature has not changed much since those early days.

One of the first English versions of the Bible was translated by John Wycliffe about the year 1367, although no part of it was printed before the year 1731. Concerning the death of Wycliffe, one of the church writers at the time said:

"On the feast of the passion of St. Thomas of Canterbury, John Wycliffe, the organ of the devil, the enemy of the church, the idol of hypocrites, the restorer of schisms, the storehouse of lies, the sink of flattery, being struck by the horrible judgment of God, was seized with palsy throughout his whole body."

Wycliffe was referred to by another writer as "that pestilent wretch, the son of the old serpent, the forerunner of Antichrist." He was evidently himself keenly aware of the opposition that would be aroused by his translation of the Bible, and in the preface had the following inscribed:

"God grant us, to ken and to kepe well Holie Writ, and to suffer joiefulli some paine for it at the laste."

The first book to be printed was the Bible. It was published by Mr. Gutenberg, the inventor of moveable type for the printing press. This was in 1455 or 1456. It was in Latin, and bound in two volumes.

Then in 1526 came *Tyndale's English Version* of the Bible—the first English translation to be printed. It is claimed that the language of Tyndale's translation was essentially the same as that which we have today in our Common, or *King James Version*. Tyndale, even as former transla-

tors of the Bible, was persecuted by the orthodox church of his day.

In order to complete his task he was forced to leave England, and he became an exile in Germany. But it was this, in the providence of God, that put him in touch with the printing press. This resulted later in large quantities of his printed Bible being smuggled into England contrary to the decree of the church, and distributed among the people. It was in the year 1524 that Tyndale left his native land, never to see it again, and as the historian states:

“At Hamburg, in poverty and distress, and amid constant danger, the brave-hearted exile worked on his translation, and so diligently that the following year we find him at Cologne with sheets of his quarto New Testament already in the printer’s hands.”

It was difficult enough to stop the circulation of the Wycliffe Bible, when it required months to finish a single copy. But what could be done about Tyndale’s translation? These books were pouring into the country in great numbers because they were coming off the printing press at the rate of a hundred a day, and at a price within the reach of all.

The Bishop of London hit upon what he thought was an excellent plan to put a stop to this plague. He contacted a man by the name of Augustine Pakington, a merchant trading between England and Antwerp, and asked what he thought of the possibility of buying up all of Tyndale’s copies of the Bible, bringing them to England, and burning them. Pakington was a friend of Tyndale’s and

sympathetic with what he was doing, so he quickly agreed with the bishop, saying:

"My lord, if it be your pleasure, I could do in this matter probably more than any merchant in England, so if it be your lordship's pleasure to pay for them—for I must disburse money for them—I will insure you to have every book that remains unsold." The bishop agreed to this, thinking, as one humorous writer of the time said, "that he hadde God by the toe, whenne in truthe he hadde, as after he thought, the devyl by the fiste."

What happened is this: Tyndale accepted the offer, charged a good price for the Bibles he had on hand, and with the money paid his debts and then published a much larger and better edition. Hence the bishop's plan acted as a boomerang, and *Tyndale's Bible* continued to pour into England.

Poverty, distress, and misrepresentations were Tyndale's constant lot. Prison and death were ever staring him in the face. Finally, in October 1536 he was strangled at the stake and then burned to ashes, fervently praying with his last words, "LORD, open the King of England's eyes."

After this, various translations appear such as the *Great Bible*, the *Geneva Bible*, the *Coverdale Bible*, and others. There was also published in 1568 the *Bishops' Bible*. And then, in January 1604, at a conference of bishops and clergymen held in the drawing rooms of Hampton Court Palace, the first suggestions were made which led to the revision of versions then in use. This, in turn, led to our authorized *King James Version*, in 1611.

To prepare this translation, forty-seven learned men from Oxford, Cambridge, and London

were selected as impartially as possible from high churchmen and Puritans, as well as from those who represented scholarship totally unconnected with any party. King James I authorized that the cooperation of every Bible scholar of note in the entire kingdom should be secured. Excellent rules were adopted to govern the work of translating. Never before had such labor and care been expended upon translating the English Bible. The language of the *King James Version* follows closely the pattern of that used by Tyndale in his translation. Revised and improved by a committee of such excellent scholars, it has stood the test of more than three hundred years of popular use.

Since the publishing of the *King James Version* of the Bible, many other translations have appeared for the use of students. In addition to the first attempted revision of the King James Version starting in 1881 in both England and the USA, we have seen such translations—in addition to those mentioned earlier—as *Weymouth*, *Moffatt*, *Wilson's Emphatic Diaglott*, as well as study Bibles such as *Scofield's*, and the *Thompson Chain Reference Bible*. All of these have their merits, but none of them is any more than a translation. All translations thus far made have one thing in common, which is that they reflect more or less the theological viewpoints of their translators.

MANUSCRIPTS

Probably the greatest weakness of the *King James Version* is the fact that when it was translated only eight manuscripts were available from which the work could be done—the oldest one dating back only to the tenth century. Since then,

many hundreds of manuscripts have come to light, some of them dating back as early as the fourth century.

This fact has been given a great deal of publicity in connection with the new Protestant translation of the Bible. Some have the idea that these newer manuscripts have only been recently discovered; but this is not true. Many students of the Bible have known of the older manuscripts, and for years have been taking advantage of the more accurate presentation of God's Word which they afford.

The original writings of the Bible are all lost, therefore manuscripts now available are merely copies, usually copies of copies, many times removed. The value of a manuscript for critical textual examination depends largely upon its age. The oldest manuscripts, and therefore the most valuable, are written in capital letters, in the style of the original writings of the Bible. They contain no punctuation, and they show no division between words.

The Old Testament was divided into chapters, as they now stand, by Cardinal Hugo, in the middle of the thirteenth century. These chapters were divided into verses, as we now have them, by Rabbi Nathan and adopted by Robert Stevens, an English printer, in his edition of the *Vulgate*, in 1555. The chapter and verse divisions in the New Testament, likewise were done in 1551, long centuries after the original manuscripts were written.

Punctuation was not used in the original writings of the Bible, nor does it appear in the oldest of the manuscripts, as punctuation was not generally used until the end of the fifteenth century. It

is important to keep this fact in mind when we study any English translation of the Bible, and to remember that the punctuation is not a part of the inspired record.

Generally speaking, the punctuation of all the English versions of the Bible is very good, but at times it has helped to confuse the meaning of the text. The accompanying lines in Greek are the words of Jesus to the thief on the cross (Luke 23:43), as they appeared from the pen of the original recorder:

αμην λεγω σοι σημερον μετ
εμου νεοηεντι ψ παραδετσω

When punctuation was introduced into this statement—which in the *King James Version* says: “Verily I say unto thee, today shalt thou be with me in paradise”—the misplacement of the comma makes it appear that Jesus expected to be in Paradise with the thief on the very day he died. But, by placing the comma where it should be, in harmony with what the Master really meant, Jesus’ words simply emphasized that the promise he was making to the thief was made on a day when, from the human standpoint, it seemed impossible that it could be fulfilled: “Verily I say unto thee this day, with me shalt thou be in Paradise.”—Luke 23:43, *Rotherham Translation*

It is well also to remember that all the manuscript copies of the Bible were written by hand, and that each additional copy of these copies, when needed, also had to be written by hand, letter by letter, at a great expense of time and

trouble. And very often, also at some expense of the original correctness. Careful though the scribe might be, it was well nigh impossible to keep from making mistakes. One letter could be mistaken for another. If the manuscript were read to the scribe he might confound two words of similar sound. Remarks and explanations written in the margin might, sometimes, in transcribing, be inserted into the text.

In these, and various other ways, errors might creep into the copy of the manuscript. Naturally these errors would be repeated by the copyist. To these, at times, would be added other errors of his own. It is evident, as copies increased, that errors would also be liable to increase. Therefore, as a general rule, the earlier the manuscript the more nearly correct it is likely to be.

Even in the case of the printed Bible, errors are liable to occur, as all acquainted with the publishing business are painfully aware. And this despite every precaution and care in the preparation of copy by proofreaders and editors with years of training and experience. For example, in an edition of the Bible published in 1653, I Corinthians 6:9 reads: "Know ye not that the unrighteous shall inherit the kingdom of God?" In an old version known as the *Printer's Bible*, Psalm 119:161 reads, "Printers have persecuted me without a cause."

THREE OLDEST MANUSCRIPTS

The three oldest known manuscripts of the New Testament available for use today are those designated the *Sinaitic*, the *Vatican* (4th century), and the *Alexandrian* (5th century). The *Sinaitic*

and the *Vatican* are probably the oldest, having been written about the same time. The *Sinaitic*, however, is the more valuable of these two, being the more complete. The *Vatican* has a number of omissions, including the entire Book of Revelation. The *Sinaitic* manuscript is so named from the place it was found—in a convent at the foot of Mt. Sinai. It was discovered by the great German scholar, Dr. Tischendorf, in 1859.

The *Alexandrian* manuscript is the latest of the three, and is also incomplete. The original of this manuscript can be seen at the British Museum, but copies which exactly represent it are kept in many of the principal public libraries. The Arabic inscription on the first sheet states that it was written “by the hand of Thekla the Martyr.

Dr. Tischendorf, who naturally was interested in making a careful comparison of the *Sinaitic manuscript* with the *King James Version*, has made available a long list of additions appearing in the *King James Standard Version* translation which do not appear in this old manuscript. Careful students of the Bible will wish to be on guard against the unscriptural teachings fostered by these obviously uninspired additions to the sacred text.

On an accompanying page we present this complete list of interpolations. Many have found it helpful to strike out these interpolations in their own Bibles, so that when they read the sacred Word they will not be reading thoughts that have been injected into it by man.

To take proper notice of these spurious passages which were added through the centuries is not in the category of ‘higher criticism’. It is

merely using sanctified common sense, with the aid of concordances and old manuscripts now available, to discover as nearly as possible the purity of God's inspired Word. Higher criticism, on the contrary, is a deliberate decision on the part of the worldly-wise that the historical records of the Bible, its prophecies and its miracles, are but legendary, and at best allegorical tales by which lessons in morality and righteousness are taught.

INTERPOLATIONS, AND WHY

From the list of spurious passages, sentences, and words compiled by Dr. Tischendorf, based on his careful and analytical study of the *Sinaitic* manuscript, we have selected for comment what seem to be the most important from the standpoint of the effect they have upon the teachings of the Bible as a whole. In each case we have offered a brief suggestion as to how the interpolation changes the meaning of the text. In some cases we have suggested a possible reason why the copyist who made the addition may have thought it desirable.

These selections follow, and the spurious text, or portion of text, is shown in bold-face type at the beginning of the paragraph, followed immediately by our own observations. To save space, we have not quoted the entire passage in which these interpolations appear. We strongly recommend, however, that the reader look up these passages in his own Bible, which will most likely be the *King James Version*, and study it in connection with the observations suggested.

- ⦿ **Matthew 6:13—"For thine is the kingdom, and the power, and the glory, for ever. Amen."**

These words which were added to our Lord's Prayer make it contradictory. It would be useless to pray for God's kingdom to come if the divine rule is already fully operative in the earth. At the time these uninspired words were added to the Lord's Prayer, it was the general belief that Christ's kingdom was ruling through the church-state systems of Europe, hence this effort to make the Bible support the claim.

- ⊗ **Matthew 16:2**—"When it is evening, ye say, it will be fair weather: for the sky is red." This is merely a tradition, having no foundation in fact. The use of such a statement in the inspired Word tends to discount the authority of the whole Book in the minds of reasoning people.
- ⊗ **Matthew 16:3**—"And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" This entire verse is spurious. Note suggestion immediately foregoing.
- ⊗ **Matthew 17:21**—"and fasting." That this is spurious is evident from the fact that Jesus cast out the devil to which reference is made without being prepared by a season of fasting.
- ⊗ **Matthew 25:6**—"cometh" To announce that the Bridegroom is coming is contrary to the prophecies which show that none would know in advance the time of his arrival. With the spurious word 'cometh' out of the text, the statement reads, "Behold the Bridegroom," which indicates a recognition that Christ has already returned and is present.
- ⊗ **Mark 4:37**—"so that it [the ship] was now full." This is obviously an enthusiastic exaggeration of a copyist, for no ship could be 'full' of water without being awash, which evidently was not the case.
- ⊗ **Mark 7:14**—"unto me every one of you," This was evidently added by a copyist who had the erroneous idea that Jesus did all he could to convert

everyone, which is not in keeping with the Master's teachings. Jesus did not expect everyone to understand at that time. Indeed, he often spoke in parables so they could not understand. The time for the general enlightenment of the world is yet future.

- ⊗ **Mark 10:30**—"houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;" Verses 29 and 30, without these added words, contain a wonderful promise to Christians, assuring them of abundant compensating blessings of a spiritual kind in this life for every sacrifice they make, and in the world to come, eternal life. But no Christian has ever received a hundred houses in return for a house he may have sacrificed in the LORD's service. Material blessings are not promised to the Christian, and such statements as this tend to discredit the reasonableness of the Bible.
- ⊗ **Mark 16:9-20**—All these verses are spurious. Christians are not promised protection from harm resulting from snake bites and drinking poison, as in the 18th verse that says: "**They shall take up serpents; and if they drink any deadly thing, it shall not hurt them.**" This, like many other interpolations, tends to make the Bible seem unreasonable.
- ⊗ **Luke 16:16**—"and every man presseth into it." It is not true that 'every man presseth into' the kingdom. On the contrary, the privileges of the kingdom are available only to a "little flock" (Luke 12:32) during this Gospel Age. The addition to the inspired text was evidently made by a copyist who held the view that the divine plan for this age is the conversion of the entire world.
- ⊗ **Luke 22:68**—"me, nor let me go". These added words give the thought that Jesus was attempting to put up a defense that would result in acquittal, but this was not the case. Jesus knew that he was to die as man's Redeemer, and that his hour for the

supreme sacrifice had come, so he was not asking to be set free.

- ④ **Luke 23:34**—“**Then said Jesus, Father, forgive them; for they know not what they do.**” Some copyist added these words with the evident thought of revealing the Master’s benevolence toward his enemies, but actually they are not in harmony with the known facts. Whatever Jesus requested of the Heavenly Father would be granted. But those who crucified him were not forgiven. It was a national sin for which they have suffered severely.
- ④ **John 3:13**—“**which is in heaven.**” Jesus, the Son of Man, was not in heaven at the time of his dialogue with Nicodemus. Whoever added these spurious words may have believed that Jesus was God himself, and in some mysterious way could be on earth and in heaven at the same time.
- ④ **John 4:9**—“**for the Jews have no dealings with the Samaritans.**” These words are historically incorrect, as is indicated by Luke 9:52.
- ④ **John 5:3,4**—**From the word “waiting” in the third verse, through verse four.** These words reflect superstitions which played such an important role in the religious lives of professed Christians during the Dark Ages.
- ④ **John 5:25**—“**and now is,**” Soon after the apostles fell asleep in death the church began to lose sight of the real hope of the resurrection. The heathen doctrine of immediate survival after death—which, in professed Christian circles became the doctrine of inherent immortality—made void the necessity of a resurrection of the dead. The addition of the words “and now is” to this text is intended to convey the thought that Jesus’ promise of the resurrection is fulfilled in some mysterious way when one hears the call of truth and becomes a Christian. Thus not only is the real meaning of this promise voided, but the text is made to contradict itself, because the

resurrection could not be 'coming' and 'now is' at the same time.

- ⊗ **John 8:1-11—All these verses are spurious.** A very interesting story, but evidently merely legendary.
- ⊗ **John 21:25—This entire verse is also spurious.** Obviously no one could say enough in three and one-half years—the length of Jesus' ministry—to fill so many books that the world would not hold them. Passages like this help to discredit the Bible, regardless of what its friends had in mind when adding them.
- ⊗ **Acts 15:32—"and confirmed them."** These words, descriptive of a traditional ordinance, may have been added in an attempt to justify a practice not otherwise authorized in the Bible.
- ⊗ **Romans 8:26—"for us"** These two little words may seem like a harmless addition to this text, but when we analyze the passage we find that by their use the Holy Spirit, or power of God, is made to appear as a person who intercedes at the throne of grace on behalf of Christians, with groanings which cannot be uttered. By omitting these added words, we get the real meaning of the text. It is the Christian's own spirit, which oftentimes, for the lack of adequate words to express himself, approaches God in the attitude of prayer.
- ⊗ **I Corinthians 6:20—"and in your spirit, which are God's."** An evident attempt to bolster up the erroneous theory which was introduced into the church during the Dark Ages that the 'spirit' is an entity separate and distinct from the body.
- ⊗ **Ephesians 5:30—"of his flesh, and of his bones."** The body of Christ glorified, of which Christians are prospective members, is not a fleshly body, as these words tend to indicate.
- ⊗ **I Timothy 3:16—"God"** The addition of the word 'God' in this text represents another effort to prove that Jesus and God are one and the same person.

The personality discussed in this text is Christ Jesus, who is introduced in verse 13. According to the Greek text, the word “who” should be used instead of ‘God’.

- ⊗ **I Peter 2:5—the second usage of the word “spiritual”** The sacrifices offered by Christians are their earthly rights and privileges. They are promised a spiritual reward, but are not asked to sacrifice spiritual things.
- ⊗ **I John 3:16—“of God”** These words were supplied by the translators and are not in any Greek text. This is another effort to have the Bible prove that God and Jesus are the same. God did not lay down his life for us, but the Son of God did.
- ⊗ **I John 5:7—“in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”** These words were added in an effort to prove the Trinitarian doctrine. It is the only expression in the *King James Version* of the Bible that in any way suggests a triune God, but it is spurious, so should not be accepted as part of the inspired Word.
- ⊗ **I John 5:8—“And there are three that bear witness in earth,”** Having added the above noted words in verse 7, the copyist evidently felt it necessary to add these words to verse 8 to make the entire passage seem more complete and reasonable.
- ⊗ **Revelation 20:5—“But the rest of the dead lived not again until the thousand years were finished.”** These words were added at a time when the church claimed to be fulfilling scriptural promises concerning the thousand-year reign of Christ. The dead were not being raised during this pseudo-millennium, so it was convenient to make the inspired record teach that the resurrection should not be expected until the close of the thousand years.
- ⊗ **Revelation 21:24—“of them which are saved”** The copyist who added these words had evidently lost sight of the divine promises to bless all the nations of the earth. While the Scriptures do not teach the universal salvation of all individuals, yet

all the families of the earth are to have an opportunity to be blessed during the kingdom reign of Christ, which fact these added words tend to annul.

THE OLD TESTAMENT SCRIPTURES

There is not much that need be said analytically concerning the Old Testament manuscripts. It is rather surprising to realize that the earliest Hebrew manuscripts in existence, of most of the Old Testament, do not date back earlier than about the 9th century A.D. Within recent years, however, manuscripts of the Book of Isaiah have been discovered which date back to the time before Christ. This general lack of early Hebrew manuscripts is less important than it might seem.

As far as can be learned, there appears to have been a gradual, though a not too critical revision of the Palestine manuscripts going on almost continually from the days of Ezra. History indicates that from the Dispersion, this process of Hebrew manuscript revision ceased. At that early date, the Hebrew Old Testament was made as nearly correct as the best scholarship of the Jewish academies could make it. After this, the older manuscripts gradually disappeared. The manuscript of the Book of Isaiah, recently discovered in the Dead Sea Scrolls, is nearly identical with those from which our English versions of the Bible have been translated.

While it is true that the existing Hebrew manuscripts are not very old, yet much dependence can be placed upon them, owing to the great reverence the Jewish scribes held for the Word of God, and their consequent carefulness in transcribing. It is said that these scribes were so scrupulous that even if a manifest error appeared in the copy from

which they were transcribing they would not change the text, but would write an explanatory note in the margin, giving the proper thought.

It is claimed, also, that even if one letter were larger than another, or a word running beyond the line, or other irregularity, they would copy it exactly as found. Another important factor which enters into the accuracy of the Old Testament is that in the recensions more than one person was occupied in making the copies. One scribe copied the consonants; another inserted the vowels; points, and accents, in fainter ink; a third revised the copy; and fourth wrote in the Masorah.

CONCLUDING THOUGHTS

This, briefly, is the story of the Bible as it has come to us from earliest times, all the way to the *King James Translation*—and now to the most modern translations. All the details have not been presented, as the story would have been too long. But our hope is that the question, how our Bible has reached us, has been answered comprehensively enough to increase our enthusiasm for its use, and to cause its influence to be more effectual in our lives.

Equally important to the purity of the Bible, in obtaining the most exact and best translation and separating from it the interpolations of men and mistranslations, is an understanding of the message of the divine plan which it presents. Of great assistance to this end are the availability today of Hebrew and Greek concordances listing every word in the Bible, together with the meaning of the Hebrew or Greek term from which it is translated.

(Continued on page 38)

INTERNATIONAL BIBLE STUDIES

LESSON FOR AUGUST 4

TRUST IN GOD

KEY VERSE: *"Blessed is the man who makes the LORD his trust, who does not look to the proud, to those who turn aside to false gods."—Psalm 40:4, New International Version*

SELECTED SCRIPTURE: *Psalm 40:1-17*

THIS PSALM IS attributed to David, a man of God, whose many and varied experiences inspired him to express beautiful, poetic sentiments in his great love for the LORD. Also, he was moved by the Holy Spirit to speak prophetically for Jesus, whose love for his Father transcends that of any man upon earth.

The opening words of this psalm tell how patiently David waited for God to solve his many problems by calling upon him in prayer, and by being heard. Like all fallen mankind, David made numerous mistakes. This condition is described as

that of being in a 'slimy pit', mired in mud. (vs. 2) By putting his trust in the true God of Israel and not in false gods, David received benefits described as being lifted from the slimy pit, having his feet set upon a rock, putting a new song in his mouth—a hymn of praise to God—and inspiring others who see this change to reverence God and likewise put their trust in him. So he says, "Many, O LORD my God, are the wonders you have done. The things you planned for us no one can recount to you; were I to speak and tell of them, they would be too many to declare."—Ps. 40: 5, NIV

Of all the wonderful works performed by God, there is none more wonderful than the provision of his Son to be mankind's Redeemer. David spoke prophetically of being lifted from the 'slimy pit' of sin and death, and having his feet placed upon the 'rock of ages' or the ransom of Christ as a foundation. This will be the experience of men, and will lead to a new joy and happiness, calling forth hymns of praise to God.

Israel was given rituals to perform which gave them a typical cleansing which had to be repeated every year. When Jesus came as man's redeemer, he fulfilled the types in these rituals.

The purpose of Paul's letter to the Hebrews was to show that it was "not possible that the blood of bulls and of goats should take away sins." (Heb. 10:4) He then quoted Psalm 40:6-8, which words were prophetic words of Jesus as he came to Jordan to be immersed, and to show to all his desire to do God's will. Paul quotes the sixth verse from the *Sep-*

tuagint Version of the Old Testament, which says, "A body hast thou prepared me."

This is consistent with the Apostle John, who told us in John 1:1-4 of Jesus in his prehuman existence as the Word (Greek, *Logos*), saying, "The Word [*Logos*] was made flesh, and dwelt among us." (vs. 14) Paul clearly identifies the words of Psalm 40:6-8 as being those of Jesus, who, when he came into the world said, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the Book it is written of me,) to do thy will, O God." —Heb. 10:5-7

After the prophetic words of Jesus are expressed, 'I come ... to do Thy will', the psalm reminds us of the despair that engulfs all the world because of sin, culminating in the plea for their salvation, and the joy it will bring. As Jesus trusted in God, and delighted to do his will, so all mankind will have the opportunity to do likewise. ■

VALUING GOD'S WORD

KEY VERSE: *"Thy Word is a lamp unto my feet, and a light unto my path."*—Psalm 119:105

SELECTED SCRIPTURE: *Psalm 119:1-16, 45, 105, 129-130*

THE ONE HUNDRED-NINETEENTH Psalm is a fitting and beautiful tribute to God's Word, the Bible. At the time that these words were written it was most likely that only the Torah, or the Pentateuch—the five Books of Moses containing the Law of God—was available for the nation of Israel. However, the entire Word of God in a larger sense is God's law, and whatever was added later by the prophets became part of that Law. Thus, the psalm begins by saying, "Blessed are they whose ways are blameless, who walk according to the law of the LORD. Blessed are they who keep his statutes and seek him with all their heart. They do nothing

wrong; they walk in his ways."—Ps. 119:1-3, *New International Version*

In this tribute, the writer emphasizes how following the Law would keep one out of trouble. Those seeking to know God and to know his Law, and who are trying to keep his commandments, would be blessed. The meditation upon that Law would keep one from going astray, and that Law would be more valuable to them than all the silver and gold that one could acquire.—Ps. 119: 65-72

Those who are privileged to become acquainted with God's Word should treasure it above everything else in life. Their sentiments should be that of Jesus, as written of him in

Psalm 40:8: "I delight to do thy will, O my God: yea thy law is within my heart." They will say, as in this 119th Psalm, "I will delight myself in thy statutes: I will not forget thy Word." (vs. 16) The love of God's Word should be thorough, as expressed later in the 97th verse: "O how love I thy law! It is my meditation all the day."

This special privilege of knowing and appreciating God's Word is an exclusive blessing for those being selected during this Gospel Age as a people for God's name. The world is in a condition described by the Prophet Isaiah as darkness, when he says: "Behold, the darkness shall cover the earth, and gross darkness the people." (Isa. 60:2) God's people, however, can say, "Thy Word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) In this dark time characterized by sin and death, only those following in the footsteps of Jesus receive the full illumination of God's Word for their walk in the narrow way.

Describing the LORD's Word as a 'lamp' is an apt

illustration. It guides his people in the right path—the path of righteousness instead of sin and unrighteousness in which the world walks under the influence of Satan. It reveals stumbling stones, so that these can be avoided. It illuminates the future, showing God's people the fulfillment of prophecies leading to the establishment of his glorious kingdom. It reveals principles, precepts, and teachings, that are important to the Christian life. It makes possible the understanding of the doctrines of Christ.

Their testimony is as that expressed in the psalm of our lesson. "I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy Word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!" (vss. 100-103) God's Word has been described as his 'truth', and Solomon said, "Buy the truth, and sell it not."—Prov. 23:23 ■

SEEKING FORGIVENESS

KEY VERSE: *"Create in me a clean heart, O God; and renew a right spirit within me."*—Psalm 51:10

SELECTED SCRIPTURE: Psalm 51:10-19

THE FIFTY-FIRST PSALM was written by David after the Prophet Nathan revealed to him his terrible sin. David had such a strong desire for Bathsheba to be his wife that he arranged circumstances to make possible her husband's death in battle. David was guilty of covetousness, adultery, and murder, in rapid succession, but he was blinded completely to these sins because of his fleshly wishes.

God sent Nathan to reveal these crimes to him by relating to David a story of a rich man who defrauded a poor man. It so incensed David that he declared that the rich man should be put to death. It was then that Nathan said, "Thou art the man." (II Sam. 12:1-13) David saw for the first time

the enormity of his crime. His acknowledgment of his sin, and his plea to God for mercy and forgiveness are expressed in this psalm.

The high standards that Jesus presented to his disciples of being guilty of adultery if one merely looked upon a woman to lust after her (Matt. 5:27, 28); or of being guilty of killing if one merely was angry with his brother (vss. 21,22), could make all of us guilty of the same crimes committed by David. As the Apostle Paul reminds us, "All have sinned, and come short of the glory of God." (Rom. 3:23) Again he says: "There is none righteous, no, not one." (vs. 10) Although David spoke of himself as being "shapen in iniquity; and in

sin did my mother conceive me" (Ps. 51:5), he was speaking of all mankind, because all are Adam's progeny.

The sentiments of this 51st Psalm belong to all who recognize that they are capable of committing sin, and want to seek forgiveness. Jesus taught us to pray, "Forgive us our debts" (Matt. 6:12), reminding us to seek God's forgiveness for our sins daily. How wonderful that such forgiveness has been made possible through the merit of Christ's blood being shed for our sins. And as we pray, we are purged with hyssop and are made clean. We are washed and are made whiter than snow. (Ps. 51:7) This comes as an answer to our prayer expressed in the words of our Key Verse.

Our Heavenly Father is truly a merciful God. David recognized this as he said, "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—vss. 16,17

The Law of Moses required animal sacrifices, meant to be types of humble hearts that seek his forgiveness when sin is committed. These please God more than such sacrifices.

All the world of mankind will learn of this mercy in his wonderful kingdom. All will be expected to develop this mercy toward others. Jesus said, "As ye would that men should do to you, do ye also to them likewise.

"If ye love them which love you, what thank have ye? for sinners also love those that love them.

"And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. . . .

"But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful."—Luke 6:31-36 ■

WORSHIP AND WITNESS

KEY VERSE: “Sing to the LORD, praise his name; proclaim his salvation day after day.”—Psalm 96:2, *New International Version*

SELECTED SCRIPTURE: Psalm 96:1-13

THE NINETY-SIXTH PSALM is a prophecy concerning the Judgment Day of the LORD. This is made clear in the 13th verse, NIV, which says: “They will sing before the LORD [Jehovah], for he comes, he comes to judge the earth. He will judge the world in righteousness and the peoples in his truth.” The psalm speaks of the Heavenly Father’s—Jehovah’s—work of judgment, which it is; but as we know from other scriptures, this judgment work has been delegated to his Son, Jesus, as the ransom makes possible this Judgment Day.

This is a point that Jesus made clear when he said, “The Father judgeth no man, but hath committed all judgment unto the

Son! That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.” —John 5:22,23

The words of Jesus are corroborated by the Apostle Paul when he spoke before the men of Athens on Mars Hill—the Supreme Court of Athens. Paul was telling those assembled about the “Unknown God,” revealing him as Jehovah, the great Supreme Creator of the universe. As he spoke of his majestic accomplishments, he told them about a Judgment Day to come, saying, “He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained;

whereof he hath given assurance unto all men, in that he hath raised him from the dead.” (Acts 17: 31) Paul was clearly speaking of the appointment of Jesus for this judgment.

The traditional concept of the Judgment Day is that it is a time of terror, including the complete burning up of the earth. Instead, the Scriptures, through this psalm, show that there is great joy and rejoicing in song as this day arrives. It is the Millennial Day of God’s kingdom, when all the people of earth are able to worship God and to witness his glory properly for the first time. So the psalmist speaks the words of our Key Verse, and adds, “Let the earth be glad”—vs. 11

This is the time when the prophecy is fulfilled: “The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.” (Hab. 2:14) See also: Isaiah 11:9; 2:2-4; and Jeremiah 31:34. For the first time in man’s experience, judgment with justice and equity will prevail. Another verse reads: “Say among

the nations, ‘The LORD reigns’. The world is firmly established, it cannot be moved; he will judge the peoples with equity.”—vs. 10, *NIV*

The time will be past when ‘anything that can be shaken will have been shaken’, and a new era will dawn—one which will bring so much delight that all nature is pictured as being animated, and singing for joy. “Let the fields be jubilant, and everything in them,” and, “Then all the trees of the forest will sing for joy.” (vs. 12, *NIV*) How true it is that: “Great is the LORD and most worthy of praise” (vs. 4, *NIV*), and how completely and enthusiastically will all the families of earth respond, as this psalm tells us: “Ascribe to the LORD, O families of nations, ascribe to the LORD glory and strength. Ascribe to the LORD the glory due his name; bring an offering and come into his courts. Worship the LORD in the splendor of his holiness; tremble before him, all the earth.” (vss. 7-9, *NIV*) How eager the ‘families of nations’ will be to do what the psalm suggests! ■

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Monterey KNRV 1240 8:30 a.m.
Morro Bay KBAI 1150 7:30 p.m.
San Francisco
KEST 1450 3:30 p.m.

FLORIDA

Jacksonville
WXTL 1010 7:45 p.m.
St. Petersburg
WTIS 1110 5:00 p.m.

GEORGIA

Augusta WGAC 580 8:00 a.m.

ILLINOIS

LaSalle WLFO 1220 9:45 a.m.
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WFRX 1300 9:15 a.m.

INDIANA

Hammond WJOB 1230 8:30 a.m.
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North Vernon
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WQMG 1510 3:00 p.m.
Wendell WETC 540:45 p.m.

OHIO

Cleveland WRKG 1380 7:45 a.m.

PENNSYLVANIA

Bethlehem WGPB 1100 7:45 a.m.
Pottstown
WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston
WOKE 1340 7:45 a.m.

TENNESSEE

Nashville WSM 650 7:45 p.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Spokane KAQQ 590:00 a.m.



"O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

—Psalm 43:3

.... WORLDWIDE RADIO BROADCASTS

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Banff CFHC 1340 11:45 a.m.
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CKFG 1340 9:00 a.m.
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CHLO 1570 10:45 a.m.

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CJNB 1040 7:15 a.m.
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10:30 p.m.

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Guadalajara
XEWK 1130 8:30 a.m.

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Radio Africa (Thurs.) 7:45 p.m.

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.....THE BIBLE ANSWERS TV PROGRAMS

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Florence F28AP 6:30 a.m.
Huntsville WXFL 8:30 a.m.
Tuscaloosa 403BF 6:30 p.m.

ALASKA

Sitka KSCT 5:30 a.m.

ARIZONA

Phoenix K23BJ 5:30 a.m.
Phoenix KBHC 5:30 a.m.

ARKANSAS

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CALIFORNIA

Chico K22104:30 a.m.

Chico/Redding KO4NV 6:30 a.m.
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Joplin/Pitts K43EF 8:30 a.m.
 Tulsa KPOC 6:30 a.m.

OREGON

Eugene KROZ/36 6:30 a.m.
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Harrisburg CA-40 9:30 a.m.
 Wilkes Barre WWPS 9:30 a.m.
 Wilkes Barre W35AT 7:30 a.m.
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 Wilkes Barre W65CE 7:30 a.m.

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Providence WRIW 9:30 a.m.

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WASHINGTON, D.C.

Washington CA-02 9:30 a.m.
 Washington WTMW-14 9:30 a.m.

WISCONSIN

Green Bay W04CW 6:30 a.m.
 La Crosse KQEG 6:30 a.m.

OBITUARIES

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

Sister Martha Phelps, St. Petersburg, FL—May 31. Age, 81.

Brother Raymond Pittman, Gainesville, FL—May 3. Age, 77.

Brother Gilbert Larsen, Chicago, IL—May 24. Age, 81.

Sister Maria Nelson, Kingston, NY—June 6. Age, 103.

Brother Glenn Grymes, Indianapolis, IN—June 9. Age, 95.

Stanley Michael, Bedford, OH—May 24. Age: 90.

*O the depth of the riches both
of the wisdom and knowledge of God!*

—Rom. 11:33

WEEKLY PRAYER MEETING TEXTS

AUGUST 1—"Death and life are in the power of the tongue."—Proverbs 18:21 (Z. '99-75 Hymn 277)

AUGUST 8—"Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again."—Luke 10:5,6 (Z. '04-108 Hymn 116)

AUGUST 15—"Now we exhort you, brethren, . . . be patient toward all."—I Thessalonians 5:14 (Z. '03-24 Hymn 312A)

AUGUST 22—"Wist ye not that I must be about my Father's business?"—Luke 2:49 (Z. '03-53 Hymn 8)

AUGUST 29—"Ye ask, and receive not, because ye ask amiss."—James 4:3 (Z. '03-204 Hymn 35) ■

(Continued from page 23)

Likewise, we believe that it is due time for God's Word to be better understood. Therefore, there have been other valuable helps provided by God. Most important among these is the book, *"The Divine Plan of the Ages."* It is the first volume of a series of six entitled, *"Studies in the Scriptures."* Thousands have been helped to a better understanding of the harmony of the Bible through the use of these wonderful volumes, and we commend them to every thoughtful person interested in the study of God's precious and inspired Word.

INTERPOLATIONS

The following list of interpolations is taken from notes by Professor C. Tischendorf, based on the Sinaitic Manuscript which he discovered at the foot of Mount Sinai. There are many others, but those contained in this list seem to be the only ones which materially change the meaning of the texts in which they appear. Some individuals have deemed it wise to delete these from their Bible:

Matthew 5:22—"without a cause"

Matthew 6:13—"For thine is the kingdom, and the power, and the glory, for ever. Amen."

Matthew 6:25—"or what ye shall drink"

Matthew 16:2—"When it is evening, ye say, it will be fair weather: for the sky is red."

Matthew 16:3—This entire verse.

Matthew 17:21—"and fasting"

Matthew 18:12—"into the mountains"

Matthew 20:7—"and whatsoever is right, that shall ye receive"

Matthew 22:13—"and take him away"

Matthew 23:35—"son of Barachias"

Matthew 24:10—"and shall hate one another"

Matthew 24:31—"sound of a"

Matthew 24:41—"women shall be"

Matthew 25:6—"cometh"

Matthew 27:52—"and the graves were opened"

Matthew 27:53—"and went"

Matthew 28:19—"therefore"

Mark 4:37—"so that it was now full"

Mark 6:51—"beyond measure, and wondered"

Mark 7:8—"For . . . as the washing of pots and cups: and many other such like things as ye do"

Mark 7:14—"unto me every one of you"

Mark 9:24—"with tears"

Mark 9:29—"and fasting"

Mark 9:44—This entire verse

Mark 9:45—"into the fire that never shall be quenched"

Mark 9:46—This entire verse.

Mark 9:47—"fire"

Mark 9:49—"and every sacrifice shall be salted with salt"

Mark 10:24—"for them that trust in riches"

Mark 10:30—"houses and brethren and sisters and mothers and children and lands with persecutions"

Mark 14:30—"twice"

Mark 14:68—"and the cock crew"

Mark 14:72—"the second time" "twice"

Mark 16:9-20—All these verses

Luke 2:40—"in spirit"

Luke 8:45—"and sayest thou, Who touched me?"

Luke 16:16—"and every man presseth into it"

Luke 17:12—"which stood afar off"

Luke 17:35—"women"

Luke 18:11—"with himself"

Luke 22:43—This entire verse.

Luke 22:44—This entire verse.

Luke 22:68—"me, nor let me go"

Luke 23:5—"teaching"

Luke 23:34—"Then said Jesus, Father forgive them; for they know not what they do"

Luke 24:42—"and of an honeycomb"

John 1:25—"asked him, and"

John 3:13—"which is in heaven"

John 4:9—"for the Jews have no dealings with the Samaritans"

John 5:3—"waiting for the moving of the water"

John 5:4—This entire verse.

John 5:25—"and now is"

John 8:1-11—All these verses.

John 8:59—"going through the midst of them, and so passed by"

John 16:16—"because I go to the Father"

John 19:23—"and also his coat"

John 21:25—This entire verse.

Acts 6:3—"Holy Ghost and" should read: "spirit of"

Acts 6:8—"faith" should read: "grace"

Acts 8:37—This entire verse.

Acts 9:31—"churches" should read: "church"

Acts 15:32—"and confirmed them"

Acts 18:5—"pressed in the spirit" should read: "earnestly occupied with the Word"

Acts 18:21—"I must by all means keep this feast that cometh in Jerusalem: but"

Romans 3:22—"and upon all"

Romans 6:12—"it in"

Romans 7:6—"that being dead" should read: "being dead to that"

Romans 8:26—"for us"

Romans 11:6—"But if it be of works, then it is no more grace: otherwise work is no more work"

Romans 14:6—"and he that regardeth not the day, to the Lord he doth not regard it"

I Corinthians 2:1—"testimony" should read: "mystery"

I Corinthians 6:20—"and in your spirit, which are God's"

I Corinthians 7:5—"fasting and"

I Corinthians 10:28—"for the earth is the Lord's and the fulness thereof"

I Corinthians 15:24—"cometh"

Galatians 3:1—"that ye should not obey the truth"

Galatians 3:17—"in Christ"

Galatians 5:19—"adultery"

Galatians 5:21—"murders"

Ephesians 5:9—"Spirit" should read: "light"

Ephesians 5:30—"of his flesh, and of his bones"

II Thessalonians 2:9—"Even him,"

I Timothy 3:16—"God" should read: "who"

I Timothy 4:12—"in spirit"

I Timothy 6:5—"from

such withdraw thyself"

II Timothy 3:3—"without natural affection"

Hebrews 12:18—"mount that might be touched and that burned with fire" should read: "fire that might be touched and burned"

Hebrews 12:20—"or thrust through with a dart"

I Peter 2:5—"spiritual" (before the word "sacrifices")

I Peter 3:8—"courteous" should read: "humble"

II Peter 1:1—"God and our" should read: "our Lord and"

I John 3:16—"of God"

I John 5:7—"in heaven, the Father, the Word and the Holy Ghost: and these three are one"

I John 5:8—"And there are three that bear witness in earth"

I John 5:13—"and that ye may believe on the name of the Son of God"

Revelation 1:17—"unto me, Fear not"

Revelation 2:22—"their" should read: "her"

Revelation 5:3—"neither under the earth"

Revelation 6:2—"to conquer" should read: "he conquered"

Revelation 9:4—"nei-

ther any green thing"

Revelation 9:13—"the four horns of"

Revelation 10:6—"and the sea, and the things which are therein"

Revelation 11:17—"and art to come"

Revelation 12:12—"inhabiters of"

"of" (before "the sea")

Revelation 14:5—"before the throne of God"

Revelation 14:12—"here are they"

Revelation 16:5—"and shalt be" should read: "the holy"

Revelation 16:7—"another out of"

Revelation 16:11—"and their sores" "of their deeds"

Revelation 16:17—"from the throne"

Revelation 18:22—"of whatsoever craft he be"

"and the sound of a millstone shall be heard no more at all in thee"

Revelation 20:5—"But the rest of the dead lived not again until the thousand years were finished"

Revelation 21:24—"of them which are saved" "and honor"

Revelation 21:26—"and honor"

Revelation 22:3—"more"



THE BLESSED DEAD

*"I heard a voice from heaven saying unto me,
Write, Blessed are the dead which die in the
Lord from henceforth: Yea, saith the Spirit,
that they may rest from their labors
and their works do follow them."*

Revelation 14:13

TO UNDERSTAND THIS text it is necessary to recognize the three senses in which the words die and dead are used in the Bible:

1. Literal death, cessation of being—the opposite of life. "The dead know not anything."—Eccles. 9:5

2. The condition of the world of mankind since Adam's disobedience (Rom. 5:12), "dead in trespasses and sins." (Eph. 2:1) This figurative use of the word dead was shown by our Lord in Matthew 8:22: "Follow me; and let the dead bury their dead." These were physically alive, but were out of harmony with God, the source of life, and were on the broad road to destruction. They were on their way to literal death.

3. The condition of the true followers of Jesus: "Ye are dead." (Col. 3:3) These are believers in Christ who have voluntarily renounced all human hopes. (II Cor. 5:17) Instead of living to get what

human enjoyment they can, these use up in God's service what life is left. True Christians are on the road to actual death as human beings, though they are counted alive as New Creatures in Christ. In this respect they follow their Leader from Jordan to Calvary. His true followers have the glorious hope of sharing his resurrection as heavenly beings—like our risen Lord. This hope is sure of realization in due time, because it is promised by the all-powerful Creator. Still, they give up the only tangible thing they now possess—their life as human beings with its privileges and enjoyments. Only those who have faith, who believe God's promises, are willing to do this.

God created humanity with desires, cravings for the good things of earth. Living in the full sense consists of satisfying these desires. One normal human desire is for physical food. A part of living is to have this desire satisfied. There are many other cravings such as companionship, the study of nature, planning and making things. Those who can satisfy these desires say, "This is living!" Anyone who cannot enjoy the good things the Creator has provided might as well be dead. In the words of a common saying, "he is merely existing."

A true Christian gives up any and all earthly enjoyments which interfere with his service for God. God chose an apt figure of speech when he described a true Christian's condition as being 'dead' with Christ. He lives to please God, not himself. This condition, though described figuratively, is real, causing a definite change in a person's life.

This 'dead' condition can change if one loses the will to follow Christ in this respect. Only if he continues in the proper attitude until his literal death, can he fulfill our text, and 'die in the Lord'. Those who do remain in the body of Christ, having Christ for their Head, are truly blessed. They will enjoy a glorious resurrection like his. But even before this they will have spiritual blessings such as communion with God, knowledge of divine truths, and the rest of faith. The important thing is to continue in the attitude of being dead to earthly things.

This 'dead' condition begins when a believer in Christ renounces his own will and sincerely promises to do God's will. In this way he becomes a true follower of Jesus, of whom it is written, "Lo, I come . . . to do thy will, O God." (Heb. 10:7) His will for the true followers is the same as for Jesus. They are to use up their human life in God's service, and to put to death all human hopes. They have a new mind, a new purpose in life.

This new mind with its treasure of knowledge of divine truths is in an earthen vessel, the human body. (II Cor. 4:6,7) The purpose only is new. Desires and cravings for earth's good things are 'built into' the earthen vessel by the Creator. Since Adam's disobedience there are also appetites for evil things—some come by heredity, others are developed by the individuals themselves, along with bad habits.

All human desires—good and evil—seek satisfaction and are a great hindrance to the new mind. Paul describes this conflict in Galatians 5:17: "The flesh lusteth against the Spirit." *Wilson's Emphatic Diaglott* uses the word 'desires'

instead of 'lusteth'. This is proper, because good earthly things oppose the new mind, as well as sinful things. The same Greek word is translated 'desire' in Matthew 13:17, and Luke 22:15, and refers to longing for proper things. The new mind determines to do God's will—the flesh draws in the opposite direction.

If we walk in the Spirit, we will not fulfill or 'fill full' the desires of the flesh. Some of these may be put out of our beings entirely, but not all. As long as we have the earthen vessel there will be conflict, and, as expressed by the Apostle Paul, "Ye cannot do the things that ye would." (Gal. 5:17) We groan within ourselves waiting for our deliverance. This will come in the first resurrection.

This fight against the human tendencies is called mortifying, or putting to death the deeds of the body. (Rom. 8:13) The Greek word translated 'deeds' is derived from a word described by Dr. Strong as an "action repeated many times," which has become habitual. Some translators use the word 'practices'—"Put to death the practices of the flesh." Human desires are habits continually urging fulfillment. Each time one of these cravings asserts itself and demands satisfaction, it is not to be fulfilled, but opposed and put to death.

Since this may occur often, we are said to "die daily." (I Cor. 15:31) "We are killed all the day long." (Rom. 8:36) This verse goes on to say "we are accounted as sheep for the slaughter." This is the way God views us as human beings. Our human life is to be used up, not spared. Our consecration meant that we were willing to do this very thing. We prove the sincerity of this purpose every time we fight against the natural human cravings.

This is a daily dying, and it will not be completed until our actual death.

The followers of Jesus differ in one respect from their Leader. He was perfect, "holy, harmless, undefiled, separate from sinners." (Heb. 7:26) He did not have to strive against evil habits as his followers do. God makes allowances for this in all consecrated believers who fight all depraved desires. "Blessed is the man to whom the LORD will not impute sin." (Rom. 4:8) "He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness." (Isa. 61:10) But this is only for followers of Jesus who fight against evil habits entrenched in the earthen vessel. They do not fulfill these desires, but oppose them. An important part of their daily dying is to put to death all evil, selfish, ungodly tendencies.

Opposing the evil tendencies is only part of the Christian's dying. If this were all, then we could not be said to be dead with him, for Jesus had no evil habits to put to death. Dying with him would not be putting away evil things, but putting to death similar things which tempted him. As a normal but perfect human being, Jesus had desires for earth's good things. Among other things he desired were rest, peace, justice.

He sought rest on one occasion by attempting to get away from the multitude. (Mark 6:31,34) Apparently this was not God's will for him, but he did not complain. He had compassion on the multitude and began to teach them many things. He put to death a normal desire for rest. We are not told whether this required a great mental conflict on his part, but he certainly put to death his own preference. (Rom. 15:3) Hebrews 12:3 says that

Jesus endured the contradiction of sinners. This indicates an opposition to his natural human desire for peace. The statement that he 'endured' shows that a mental fight was required.

His Gethsemane experience shows clearly the conflict between the New Creature and the natural human desires. He expressed his choice to God: "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39) He did have a will, a preference or choice, and expressed it in prayer. The human nature naturally rebelled against the injustice of dying as a criminal. The new mind, however, was intent upon doing God's will at any cost. God's will was that he should give his flesh, his perfect humanity, for the life of the world. The whole Gethsemane experience was a mental fight, but the New Creature won. The fact that Jesus had to fight is clearly shown by his advice in Revelation 3:21.

We must overcome *as he also overcame*. No one could be an overcomer unless there was opposition, something to overcome. Every Christian has experiences where the natural human desires differ from what is clearly indicated to be God's will. The mental battle is won and we overcome when we, like Jesus, say from the heart, "Not my will, but thine, be done." (Luke 22:42) Then we have put to death our desire. This may have to be done repeatedly, and therefore it is part of dying daily.

The human desires, good and evil, are counted dead from the moment of full consecration. They may be more or less dormant until stimulated by conditions around us. Seeing someone else having a new car, a fine home, a beautiful garden, or a good position, can easily cause the thought to

come into our mind, Why can't I have it, too? A normal human desire suddenly comes to life. It is not sinful unless motivated by envy or pride. However, it is an earthly desire, and could easily become a hindrance to our development as a New Creature. To gratify such desires might require expenditure of time, energy, and money which we had consecrated to use up in God's service.

Anything more than a reasonable provision for ourselves and those dependent upon us can become a snare to us. It would be laying up of treasures on earth. Every time such desires come to life, they should be met with the question, "Do I really need it, and will it help me serve God better?" If this is done resolutely, the New Creature has overcome. It has put a human desire to death. This may have to be done many times, and is part of being "killed all the day long."—Rom. 8:36

Another normal human desire is to improve conditions in the world. Discussions are going on around us continually, and it is but natural to think this or that side is right. If we permit ourselves to do this, the next step is to devote time or means to help this or that cause. This may seem right, but our knowledge of God's plan shows that only his kingdom can bring a lasting solution to human problems. The best human plan comes so far short of God's purpose that it would seem that all human systems must be destroyed in the great time of trouble. None of them is good enough for God.

Good intentions and high ideals cannot deal with ingrained selfishness of fallen man. God's kingdom will be backed by divine wisdom and power. Our consecration to do God's will requires

that we put to death any temptation to solve world problems by busying ourselves with human organizations. This will often require a fight on the part of the New Creature.

There will also be opposition from the people on this particular point. Human wisdom would not agree to go to the extent of "the removing of those things that are shaken . . . that those things which cannot be shaken may remain." (Heb. 12:27) God's way is best, and the new mind has full faith in the clear Bible statements that God's kingdom will "break in pieces and consume" all others. (Dan. 2:44) May we never compromise in this fight between the natural, human, and the divine wisdom! The surest way to overcome is to quote scriptures and explain God's plan in a loving manner. Positive declarations will make our overcoming easier than if we merely keep quiet while others express their opinions.

There is also the temptation to demand and insist upon our 'rights'. Each person has rights which should be respected by others, but under Satan's rule of selfishness, often this does not happen. At consecration, the Christian voluntarily surrendered all his rights as a human being. When the Christian is deprived of these for one reason or another, he should immediately remember that they are part of his sacrifice. Another helpful thought is to realize that the particular experience was supervised by God who could have arranged that our 'rights' be respected.

Jesus clearly taught that we should not demand our rights (Matt. 5:38-41), but this could of course be carried to a ridiculous extreme. For instance, if we did not take our paycheck, or ask for things we

are entitled to, we could not live. On the other hand, one who goes through life demanding the full measure of his rights has the wrong attitude, and will never be of the kingdom class.

When Jesus was smitten, he made a simple, reasonable statement: "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (John 18:23) He did not fight for his rights but submitted, knowing that if it had been for his eternal good, his Heavenly Father would take care of him in all things.

Not only real, but fancied rights, seek gratification. The fallen human nature is selfish, and often makes unrighteous demands. The best way is to test each idea by the Golden Rule. (Matt. 7:12) Put yourself in the other person's place. From his viewpoint, things might look entirely different.

No one should feel he has a right to be recognized as a speaker or leader among the LORD's people. All opportunities to serve should be regarded as privileges with responsibilities for doing one's best. Neither is it right to endorse or encourage anyone in insisting on so-called rights. The proper attitude is to be ready at any time to relinquish anything whenever the LORD's providence indicates that this would please him. Being dead with Christ means that we are daily opposing and killing any desires, good or evil, which we find to be out of harmony with God's will for us.

The best and surest method is to be active in letting our light shine, thinking about and telling others what we can about the glorious kingdom of God. Temptations to get and enjoy earthly things will be forgotten while our minds are occupied in God's business. Like Jesus, we will encounter

more or less opposition in this work. The human nature may rebel at this. The new nature must fight and put the old to death at such times. Even those most active in God's service will still have to die daily, putting to death anything that opposes the doing of God's will. The Apostle Paul said, "I keep under my body, . . . lest that by any means, when I have preached to others, I myself should be a castaway."—I Cor. 9:27

The first part of Revelation 14:13, therefore, means that the Christian who maintains his dead condition until actual death has the blessing that comes to final overcomers. He will have his great reward. The words "from henceforth" show that there is a special blessing beginning at a certain time. Verses 14-16 show that the time is in the harvest of which Jesus is the Chief Reaper. This harvest separates the wheat from the tares at the end of the Gospel Age. (Matt. 13:39) Verses 17-20 describe the harvest of the vine of the earth, as contrasted with that of the true vine of John 15:1-8. The time is therefore in the end of the age, when Jesus is invisibly present, but before being recognized as king by the world. He has the golden crown, but his presence is first understood only by his watching followers.—I Thess. 5:4

I Thessalonians 4:15-17 also divides Christians into two groups respecting time. When the Lord descends, the dead in Christ rise first. They are not hindered by those who are alive and remain. During the Gospel Age, as each Christian finished his course he fell asleep, figuratively speaking, in death. (I Cor. 15:6) Like Paul, they awaited the crown to be given "at that day." (II Tim. 4:8) Before the Second Advent, all fell asleep. But in I

Corinthians 15:51 we read, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed." At death, Christians at the end of the age would not sleep, but would be changed instantaneously.

Like I Thessalonians 4:16 and Revelation 14:13, this shows the two divisions of Christians with respect to time: "at the last trump" (I Cor. 15:52, the "trump of God." Those who die in the Lord after the Lord came, are those who do not sleep in death, but are changed instantly from the human to the divine nature.—II Pet. 1:4

It is also stated that they rest from their labors, but their works follow with them. (*Wilson's Emphatic Diaglott*, word-for-word translation) Those who die in the Lord 'from henceforth' continue in the same work they are engaged in before their death. The laborious feature, however, will be at an end, because having new, divine bodies they will never become weary. Those still in the flesh "labor in the word and doctrine." (I Tim. 5:17) When they die they rest from labor, but their work is not interrupted, because the moment of death is the moment of change to incorruption.

The work of the saints is clearly shown in Isaiah 61:1-3. The first fulfillment was upon Jesus, the Head of the church. The Holy Spirit was given him because he was anointed to preach good tidings to the meek, etc. His followers are given the same Holy Spirit, and for the same purpose. This truth gathered the faithful ones to the truth in the Jewish harvest at the First Advent. During the Gospel Age it attracted those whom the LORD was drawing to the high calling.—John 6:44

At the Second Advent, the Holy Spirit serves as a sickle to separate the 'wheat' from the 'tares' in the Gospel Age harvest. We have noted that the context of Revelation 14:13 shows the time of fulfillment is this harvest, in which our Lord is the Chief Reaper. (Rev. 14:14-16) It is reasonable to expect that the glorified saints are with Jesus supervising the harvest work. Thus all the saints, those on both sides of the veil, are engaged in the same work. As each one here finishes his course, he is changed into a divine being; his work continues, but with greatly expanded power.

The divine commission of Isaiah 61:1-3 includes the proclamation of the "Day of Vengeance of our God." Jesus omitted quoting this part of the text because this day had not then arrived. (Luke 4:18-20) Those who live in the harvest of the Gospel Age are to fulfill this, because at that time it will be God's Day of Vengeance. Revelation 14:17-20 pictures this as the harvest of the vine of the earth being cast into the great winepress of the wrath of God. Both harvestings are connected with the time when those who die in the Lord are blessed from 'henceforth'.

It should be noted that the LORD's people this side of the veil do not execute the vengeance of God. They merely proclaim the fact that this is the time when he will execute it. They explain that this vengeance is particularly upon the great ones who have been oppressors of the poor. "The Day of the LORD of Hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low."—Isa. 2:12

Under God's providence, the proclamation of the message of the Day of Vengeance concerning

economic inequalities has great power because it appeals to the natural selfishness of those who have less of the good things of life. It causes them to demand more and more of their real and fancied rights. These demands are more than can be met by leaders under the present human governments. This weakens the present systems and contributes to the eventual collapse of the kingdoms of this world. This is a potent factor in God's method of destroying them.

Isaiah 42:13 shows that God "shall stir up jealousy like a man of war." Military leaders stir up dissensions in the ranks of the enemy whenever possible. It is a most effective method of weakening and destroying the enemy. The present evil world under Satan's domination is and has always been full of inequalities. Those who have had the advantage over others have been able to maintain their exalted positions. But now conditions are changing. The 'have nots' are being made jealous of the 'haves', and they are demanding more and more.

God is doing this by the simple process of causing truth along all lines to be proclaimed in the world—the "increase of knowledge" (Dan. 12:4) on every subject. The whole message of the kingdom is proclaimed, but the selfish world hears only that which makes manifest the fact that they have been deprived of their rights. This stirs up their jealousy, and they do the destroying work themselves. Declaring the Day of Vengeance of God is a powerful message, mainly because it is his time for the destruction to take place.

Since Revelation 14:13 shows that the saints who die in the Lord do not cease their work, it

must be true that those who are on the other side of the veil are working to the same end: promoting the interest of the kingdom. Since the glorified church has divine power, we may conclude that the greatest part of the work is done by them. Our part may be infinitesimal, and largely informative, but it is the LORD's work and we should rejoice in our privilege.

Let us continue to 'die daily' by putting to death any human desire which interferes with our activities in doing his will. If we endure to the end in our good fight of faith, we will die in the Lord, and be changed instantaneously into his likeness! We will then be forever with the Lord! ■

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YOUR LOVE IS BETTER THAN WINE

*"Your love is better than wine."
Song of Solomon 1:2
Revised Standard Version*

AMONG THE SYMBOLS of the Bible, wine seems to be used to represent doctrine, teachings. For instance, mystic Babylon is represented as making all nations intoxicated, befuddled, confused, with the wine from the cup she holds in her hand. (Rev. 17:2,4) This thought is corroborated by the Prophet Isaiah, who—speaking of a certain class in Israel under the symbol "the drunkards of Ephraim"—says, "They are swallowed up of wine, . . . they err in vision, they stumble in judgment."—Isa. 28:1, 7,9

False doctrine is misleading and confusing, causing us to err in our vision of heavenly things, and to misunderstand the kind of work the LORD requires Christians to do. In contrast, the true doctrines of the Word of God—also symbolized by wine—are enlightening and stabilizing, giving more and more of the spirit of a sound mind to those who receive them. Hence we speak of 'the new wine' of the kingdom—the doctrines relating

to the coming kingdom of Messiah for the blessing of all the families of the earth.—Gen. 22:18

Those who have been blessed with the light of present truth, and who, prior to this probably appreciated only a few simple teachings relating to their own personal salvation, find set before them truly an abundance of doctrine. Not only do they find the fundamental truths of the divine plan, but, in addition, a very full understanding of the prophetic Word relating to world history. There is a special focus of prophecy upon the times in which we live, the transition period between the Christian dispensation and the Millennial Age. There is an understanding of the types of the Law, and other ceremonies performed by the nation of Israel. Finally there are many scriptures relating to the work of the “times of restitution.”—Acts 3:19-21

As we meet together for fellowship, how much there is to discuss relative to all these wonderful teachings of the divine plan, as well as almost daily happenings fulfilling the sure Word of prophecy! This being the case, there is a danger that the love which provided these wonderful things for the blessing, guidance, and uplifting of the LORD's people may fail to have first place in our minds and hearts and conversation. We do well to consider our text: ‘Your love is better than wine’. Yes, it is far more important than mere head knowledge which may come to us. And so, while we can say with Paul, “O the depth of the riches both of the wisdom and knowledge of God!” (Rom. 11:33), the love of God which provided and is carrying out every feature of the plan of salvation is more important still.

We often have been exhorted to love God more—with all our heart, mind, soul, and strength. While the importance of such an attainment cannot be overemphasized, it is even more encouraging to realize God's love for us. Jesus said, "The Father himself loveth you." (John 16:27) And Paul reminds us that "Christ also loved the church, and gave himself for it."—Eph. 5:25

When cast down or discouraged at our inability to do the things that we would, or at our failure to overcome as we feel we should have done, exhortations to seek to love God more may not be the most helpful at such a juncture. But the assurance that the Father himself loves us, and that 'Christ loved the church' to the extent of giving himself for her, how solacing such assurances may be! While seeking to enter into the deep philosophy contained in the divine plan of the ages, let us continually keep in mind the thought of our text: *'Your love is better than wine'*.

What joy comes to us through the love of the Father! He gave up the dearest treasure of his heart! Our Lord Jesus was not only willing to leave the glory he had with the Father, but was even willing to risk his eternal destiny by coming to earth to undertake the redemption of mankind.

This love has followed us like a continuing stream all our life long, providing us with many temporal and spiritual blessings. In due time, it drew us to seek joint-heirship with Christ, and has caused all things to work together for our good! Truly, "Thy love is better than wine. . . . Therefore do the virgins love thee." (vss. 2,3) John echoes the same sentiment: "We love him [God], because he first loved us."—I John 4:19 ■

“THE EVIL DAY”

BEYOND ANY SHADOW of doubt, the LORD's people now find themselves in that period of time which Paul describes as “the evil day” (Eph 6:13) —a time in many respects unfavorable to spiritual progress—a time when snares and pitfalls are so many and varied that, as our Lord said, “If it were possible” these things would “deceive the very elect.” (Matt. 24:24) It is quite clear, too, that some of these snares have come close to home—to those who have been blessed with the light of present truth.

Paul said that strong delusions (II Thess. 2:10, 11) would deceive all who received not the love of the truth to the extent of being willing to sacrifice everything else, if necessary, in order to be faithful stewards of the things entrusted to them. He explains that this evil day at the end of the Gospel Age would be the period of our Lord's presence. This presence would be accompanied by special activity on the part of the Adversary, “with all power and signs and lying wonders”; and with all deceit that leads to the practice of unrighteousness.—vss. 8,9

It should be remembered that while there are Satanic deceptions that deceive the world, leading them away from God and the Bible, there are also deceptions of a still more subtle character, likely to deceive the LORD's people. As a protection against these, “the whole armour of God” is necessary that

we "may be able to withstand" and not fall in this day of trial.—Eph 6:11-14

In Isaiah, the prophet makes reference to our day—the time of the second presence of the Master. He is the great servant of his people who has come forth to serve them with "meat in due season," things "new and old." (Matt. 13:52; 24:45,46; Luke 12: 37) Isaiah says that instead of obeying the voice of Jehovah's servant, some who ran well for a time fail to continue in the light of the Word, and "compass yourselves [themselves] about with sparks." They also "walk in the light of your [their own] fire," (human theories and perversions of the divine plan of the ages) leading to disappointing results: "Ye shall lie down in sorrow."—Isa. 50:10,11

One of the theories which has deluded many during the past—for more than one hundred years—and has even attacked some who have understood the divine plan of the ages, is the theory regarding the identity of the so-called lost tribes of Israel. These ten tribes were carried into Assyrian captivity 133 years before the overthrow of the typical kingdom of Israel under Zedekiah, and lost their identity there. This theory is that the Anglo-Saxon peoples of Europe and America are the descendants of these ten tribes, and they—on this account—inherit the rich promises made in the Old Testament to natural Israel.

Many scriptural arguments have been brought forth to refute this theory, which to the Bible student are conclusive. But to any who may still be in doubt upon the subject we would ask this question: Understanding that God, through the preaching of the Gospel, is calling out the church—the body of Christ—from the world, where would we say the

great number of the true church have been found, especially during the past four hundred years? Most would probably reply: From among the English-speaking peoples of Great Britain, Canada, and the United States. Since the Scriptures tell us that in this Gospel Age God is taking out from "the Gentiles, . . . a people for his name" (Acts 15:14, this would be strong evidence that the English-speaking peoples of the world are Gentiles, and not Israelites!

Not only this, but every other false theory is disproved when brought to the touchstone of the Word of God—that Word so living and "powerful" (Heb. 4:12) and "mighty" "to the pulling down of strong holds" (II Cor. 10:4)—the creeds and systems which support them—and every high sounding theory of modernism "that exalteth itself against the knowledge of God."—vs. 5

Instead of accepting supposed 'new light', produced by the Adversary, and compassing ourselves about with 'sparks'—theories which endure but for a moment—let us confine ourselves to that which is written; ordering our steps in God's Word; and walking as "children of light." (I Thess. 5:5; Eph. 5:8) "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness [believing either the creeds of the Dark Ages, or the pernicious theories of Modernism], we lie, and do not the truth: [In spite of our claims, our practices are not in harmony with the truth.] But if we walk in the light, . . . we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:5-7 ■

THE KINGDOM OF GOD

QUESTION: Dear Editor: When reading Luke 17:21, "The kingdom of God is within you," don't these words mean that when all have accepted Christ, and are allowing the divine principles of righteousness to fill and rule their hearts and lives, the 'kingdom' of the Bible will be fully established and universally operating in the world?—IL

ANSWER: No, this could not possibly be what Jesus meant. We say this so emphatically because these words were addressed to the Pharisees of Jesus' day—a class of men whom he branded as hypocrites, and the ones who instigated his death. Divine principles of righteousness were not filling and ruling their hearts and lives. The *Marginal Translation* of this text clears up the matter for us. It uses the word "among" instead of "within." This is also the word used in Wilson's *Emphatic Diaglott Translation*.

The Pharisees demanded of Jesus that he tell them "when the kingdom of God should come." (vs. 20) He explained that the kingdom would not come with outward show, nor with an ostentatious display of military might and power; neither will anyone be able to say it is either here or there. Then comes the expression, "The kingdom of God is [among] you."

Wilson's Emphatic Diaglott Translation reads: "God's Royal Majesty," instead of, "The kingdom of God." Jesus was 'God's Royal Majesty', the one whom he had sent into the world to be the king in the Messianic Kingdom. While the kingdom was not established at the First Advent of Christ, the king came then to begin preparations for it. So he said to the Pharisees—the blind religious guides of Israel—that the 'Royal Majesty' in that coming kingdom was even then in their midst, but they failed to recognize him. ■

SPEAKERS' APPOINTMENTS

The Speakers listed below are routed through the Pilgrim Dept. of the Dawn. Visits are furnished free upon request. Write to: The Dawn Pilgrim Dept., E. Rutherford, NJ 07073. Visits are arranged whenever possible.

M. Balko	J. Panucci
Kalispell, MT	Mexico City, Mexico
9-11	August
	Medillen, Colombia, SA
	August

The listings in this schedule have been arranged by local ecclesias cooperating with the Dawn:

A. Allers	S.R. Jeuck
New York, NY	Louisville, AL
Aug. 30-Sept. 1	August 18
M.J. Balko	New York, NY
St Petersburg, FL	Aug. 30-Sept. 1
August 11	S. Jones
C. Chandler	Kalispell, MT
New York, NY	Aug. 9-11
Aug. 30-Sept. 1	B. Keith
K. Fernets	Kalispell, MT
New York, NY	Aug. 9-11
Aug. 30-Sept. 1	E.F. Lankford
R. Goodman	Kalispell, MT
New York, NY	Aug. 9-11
Aug. 30-Sept. 1	E. Worfler
	New London, CT
	August 18

CONVENTIONS

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

INTERNATIONAL CON- olc, Hungary. Write: Interna-
VENTION, August 4-9—Misk- tional Convention, 1425

Lachman Lane, Pacific Palisades, CA 90272 (or e-mail: nekora@aol.com).
Phone: (310) 454-5248

KALISPELL/HAVRE/ SALT LAKE CITY CONVENTION, August 9,10,11—690 Trap Road, Columbia Falls, MT. Contact for information and reservations: Marie Lewis, P.O. Box 7205, Kalispell, MT 59904. Cancellation deadline: July 10th.

Phone: (406) 892-4103

JACKSON LABOR DAY CONVENTION, Aug. 31-Sept. 2—Holiday Inn, I-94 at 127 No., Jackson. Contact: Mrs. Ray Lumley, 2531 Ashton Rd., 49203
Phone: (517) 782-7252

NEW YORK LABOR DAY, Aug. 30-Sept. 1—Ramada Inn, Two Bridges Rd. & Exit 52, Rte. 80, Fairfield, NJ 07006. Contact: Janet Jeuck, 145 W. Passaic Ave., Rutherford, NJ 07070 for information and room reservations. Let us know your attendance for meals *by Aug. 18*.
Phone: (201) 438-6421

SEATTLE LABOR DAY, Aug. 31-Sept. 2—Best Western Lynnwood Inn, 4300 200th St. SW, Lynnwood, WA. (800) 775-0805 Reservations must be made *before Aug. 1* to receive group rate. Contact: Michael Brann, 20 1/2 E. Intercity Ave., Everett, WA 98208

Phone: (206) 353-8983

BALTIMORE, MD, September 22—Knights of Columbus,

7910 Harford Rd. Contact: Bob Wagner for information: 2753 Pelham Ave. Baltimore, MD 21213

Phone: (410) 483-1394

MILWAUKEE, WI, September 28,29—Lake Lodge, 1235 E. Howard Ave. Contact: Debi Moore, 2176 S. 71 St. West Allis, WI 53219
Phone: (414) 327-5679

HUNTSVILLE, AL, October 4-6—Holiday Inn, Research Park, 5903 University Drive, Huntsville 35806, or phone for reservations at (800) 845-7275, *asking for 'HBS' block*. Contact Sandy Cothren, 1912 Stevens Dr., Huntsville 35801
Phone: (205) 852-8505 or 551-0696

FREDRICKSBURG NORTH, VA, October 12,13—Holiday Inn. *Cutoff date for group rate is Sept. 27*. Contact: Helen Earl, 2613 Hughes Rd., Adelphi, MD 20783

Phone: (301) 434-8480

PITTSBURGH AREA, October 19,20—Sewickley Grange Hall, Route 136, West Newton, PA. Contact: C. Martig, 94 S. Harrison Ave., Bellevue, PA 15202

Phone: (412) 872-6418 or (412) 734-9269

ORLANDO, FL, October 26,27—Garden Club of Sanford, 200 Fairmont Dr. and Hwy. 17-92. Contact: Helen Jeuck, 587 Queens Mirror Cir., Caselberry, FL 32707
Phone: (407) 699-8303