

The Dawn

Volume LI, Number 1
(USPS 149-380), January 1983

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

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

British Isles: 26 Rands Meadow, Holwell-Hitchin, Herts SG5 3SH

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

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

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

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

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

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

Table of Contents

HIGHLIGHTS OF DAWN

- The Desire of All Nations
Shall Come 2

INTERNATIONAL

BIBLE STUDY LESSONS

- Teaching about Forgiveness 14
Teaching about Compassion 16
Teaching about Priorities 18
Teaching about Lostness 20
Teaching about Stewardship 22

CHRISTIAN LIFE AND DOCTRINE

- The Book of Books—Part 3
God's Assurance of Survival 24
"I Shall Not Want"—
Psalm Twenty-three 39
Weekly Prayer Meeting Texts 38

"FRANK AND ERNEST"

- Radio Schedule 34

THE BIBLE ANSWERS

- Television Schedule 36

ENCOURAGING LETTERS

53

MEMORIAL DATE FOR 1983

55

TEST YOUR KNOWLEDGE

56

YOUR QUESTIONS

57

TALKING THINGS OVER

- Statistical "Good Hopes" Report 60

SPEAKERS' APPOINTMENTS

- Great Britain 58
United States 63

CONVENTIONS

64

OBITUARIES

63

Highlights of Dawn

The Desire of All Nations Shall Come

“I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.”—Haggai 2:7

THE most universal desire of all people is peace and, of course, the freedom and happiness that is associated with peace. Harmony between nations depends upon the willingness of governments to negotiate, and even compromise, some of their own interests in order to maintain peace. The idea of a union of sovereign states is one means that has been promoted in the past in an attempt to preserve the peace. It was propounded during the Middle Ages by such men as Pierre Dubois and Emeric Cruc'e. There was the Grand Design of King Henry IV of France, and the Quadruple Alliance of the great powers of Europe associated with the Holy Alliance initiated by Czar Alexander I of Russia. All of these efforts failed to accomplish their main objective, which was to guarantee peace.

The Hague Conferences of 1899 and 1907 were initiated by Czar Nicholas II for the purpose of facilitating the investigation and arbitration of international disputes, to promote disarmament, and to codify international law. The League of Nations was established by the peace treaties ending World War I and was in existence from 1920 to 1946. The primary objective was the prevention of future wars by putting teeth in the Hague system. The League of Nations, like its predecessors, failed miserably in its main objective which was to secure peace for the world.

The United Nations came into being on October 24, 1945. Its purpose is beautifully expressed in the preamble of the charter: “to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind, and to reaffirm faith in fundamental human rights of men and women and of nations large and small, and to establish conditions under which justice and respect for obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom, and for these ends: to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security, and to ensure, by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest, and to employ international machinery for the promotion of the economic and social advancement of all peoples.” (**The Encyclopedia Americana**, Vol. 27, page 301) These are noble sentiments and reflect the heart’s desire of many people for peace, happiness and justice in the world. What has happened that these lofty objectives have never been realized?

Historically we find that any joint effort among nations to control the activity of any one or more members of the group is unsuccessful because of an underlying fundamental characteristic of both men and nations—self interest. In harmony with this, many observers believe that the reason for the monumental failure of the United Nations is its transformation over the years into a body dominated by an alliance of dictatorships and totalitarian regimes that have very little respect for the purposes and principles of the charter, and for the rules of international law, whenever these interfere with their own selfish purposes. This is true also of the democratic members of the body, but to a lesser extent, especially when expressed as a unified alliance. **The New York Times** of August 25, 1982 carried an article by Bernard D. Nossiter entitled “U.N., Image of Futility,”

which states, "Since June 5, on the eve of the Israeli invasion of Lebanon, the council has formally and repeatedly recognized the threat to peace, but it has been thwarted every time it tried to do something about it. . . . As many other countries have done, Israel ignored the council's demands, . . . there was no offstage echo on the ground in Lebanon, Israel, or the other Middle East countries involved in practical diplomacy." **The Wall Street Journal** of June 7, 1982 in an editorial entitled "U.N. Hypocrisy on Disarmament" states, "The United Nations Special Session on Disarmament, which opens in New York today, is shaping up as a hypocrisy monumental even by U.N. standards. The U.N. has been conducting an official investigation of violations of the most prominent disarmament treaty negotiated under its auspices, the Biological Weapons Convention of 1972. Despite considerable effort to look the other way, the investigators did accumulate an impressive amount of testimony. Now their latest report is being suppressed [because of the power of the accused nation] while delegates give lofty speeches about disarmament."

In a subsequent editorial in **The New York Times**, the editor commented on a statement by the Secretary General to the effect that the nations are not united. The Secretary stated that the weak may complain, but those who feel strong, large or small, routinely ignore or defy the U.N.'s machinery for reconciliation. "We are perilously near to a new international anarchy." In commenting on this statement, the editorial continued, "The U.N.'s main problem is not disunity, a chronic human condition. The problem is that the assembly of nations called 'sovereign' are subject to no higher authority, and can never be more than the sum of its members. Nations can behave inside the U.N. only as they behave outside—they insist on the right to redress grievance by force. . . . The Secretary General is to be commended for pricking the pretenses in his glass house. But he should always begin with the recognition that he

presides over the shrine of nationalism, the very root of the condition he deplotes.”—**N.Y. Times**, 9/11/82

As Christians we cannot help but admire the sincere efforts of some men who so desire peace for the world and governments that will govern with justice, that they are willing to try to do something about it. But history has certainly demonstrated that man’s efforts to accomplish this desirable end will fail as long as man himself is motivated by selfishness and greed. It has been said that old-fashioned patriotism is surely an obstacle to world government and peace. This is obviously true because national patriotism is a reflection of mass values, interests, and objectives. Anything that interferes or threatens this state of things will be opposed, even with war if necessary. This condition will not be altered until man himself is changed.

God has promised to provide a solution to man’s dilemma as shown in the prophecy that includes our theme text. It reads in its entirety as follows: “For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come [the delight of all nations shall come in—Rotherham]: and I will fill this house with glory, saith the Lord of hosts. . . . The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.” (Hag. 2:6-9) This text is quoted by the Apostle Paul in Hebrews 12:26-28, where he relates the shaking to the time of trouble just preceding the establishment of the better house—and the peace that results—the kingdom. “Whose voice then shook the earth [at Mount Sinai] but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have

grace, whereby we may serve God acceptably with reverence and godly fear.” The desire of all nations which shall come is, we believe, related to the manifestation of Christ and his church through the kingdom that will bring peace and blessings to the world.—Rom. 8:19-22

Another beautiful prophecy that tells of the kingdom states: “The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob and he will teach us of his ways, and we will walk in his paths . . . and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.”—Mic. 4:1-4

Some of the language of this prophecy is highly pictorial, but the essence of it’s meaning is clear. God is going to set up a kingdom to be established above all the other kingdoms of the earth. The work of this kingdom will be to teach the world God’s laws, and in conjunction with this, they will learn to practice the principles of these laws in their lives. One of the great benefits to the world will be that they will no longer learn war and will enjoy peace and safety. But more than this, those who are obedient will earn everlasting life. Another prophecy that establishes the conditions under which the kingdom will operate is in Jeremiah 31:31-34, and is quoted by the Apostle Paul in Hebrews 8:8-12. Verse ten of this prophecy reads, “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.”

In order for this prophecy, as well as every other prophecy concerning the kingdom, to have any meaning at all, there must be a resurrection of the dead, for there are millions of people both good and bad who have lived and died without having had an opportunity to know the only name under heaven whereby men may be saved. (Acts 4:12) The doctrine of the resurrection of the dead is the central theme of the Bible, being a prominent teaching in both the Old and New Testaments. (Please see Matthew 22:31,32; Daniel 12:2; Hosea 13:14; Ezekiel 37:12; I Corinthians 15:12-58.) Jesus tells us that the "hour is coming, in the which, all that are in their tombs will hear his voice, and come forth, those who have done good, to the resurrection of life, and those who have done evil to the resurrection of judgment." (John 5:28,29, RSV) The word 'judgment' (Greek—*krisis*) as used here, carries the thought of a process—that is, a trial, and then a decision. For example, the Prophet Isaiah states, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9) In the Hebrew, the thought of the word 'judgments' is 'to govern'. The Apostle Peter, speaking of this time, said, "He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul [being] which will not hear that prophet, shall be destroyed from among the people."—Acts 3:20-23

Restitution means 'to restore', and that which will be restored is the original condition of perfection, life, and dominion that was enjoyed by Adam in the Garden of Eden. This process of restoring man to perfection is the work of the kingdom. The apostle tells us that when the proper time comes, the Lord will establish his kingdom here on the earth and the people will be required to hear that prophet. That is,

they will be instructed and expected to respond. How do the Scriptures indicate this work will be accomplished? We believe they imply that the kingdom government will be the reality of the pattern that was originally used when God began to deal with the nation of Israel. This form of government is called a theocracy, which means that God is the head of such a government, and the administration of its affairs is accomplished through earthly representatives. For example, we read, "When the Lord raised them up judges, then the Lord was with the judge, and delivered them [the people] out of the hand of their enemies all the days of the judge." (Judg. 2:18) Then speaking of the kingdom, the Lord, through the Prophet Isaiah said, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin, and I will restore thy judges as at the first, and thy counselors as at the beginning. Afterward thou shalt be called, the city of righteousness, the faithful city." (Isa. 1:25,26; Ps. 45:16) The thought seems to be that these faithful servants of old will be resurrected as perfect men, as their minds and hearts have already been proven faithful (Heb. 11:39,40), and they will be the earthly representation of the kingdom.

Why is it necessary for the Lord to purge away the dross from the people? Did not Jesus die as a ransom for every man? The Scriptures seem to indicate that all people will come back in the resurrection with the same mind with which they went down into the grave. This means that all propensities for sin, pride, selfishness, and the evil tendencies of this world, will be a part of every man's character in the beginning of his experience in the kingdom. These things must be erased from the mind, as well as the desire to do them. This is what the Lord meant when he said, "I will put my laws into their mind, and write them in their hearts." (Heb. 8:10) The Jews had endeavored to do this in their own strength during the Jewish Age, but were unable to accomplish their desire, because of the weakness of the

flesh. (Rom. 8:3) The Apostle Paul said, "If that first covenant had been faultless then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." (Heb. 8:7,8) The thought is that there was nothing wrong with the covenant, but rather with the imperfections of the people who were asked to obey it.

But, in the kingdom, which will operate under the New Covenant, the circumstances will be entirely different. The new arrangement will be better in that it will provide for the training and uplifting of the world of mankind under the supervision of the Mediator—Christ and his church. They will all be made aware of God's laws and instructed in obedience to them. They will be assisted in a very wonderful way in their understanding and appreciation of the ways of the kingdom, by the fact that God has promised to pour out his Spirit upon all people. In the past, the Lord has put his Spirit within certain of his servants to give them understanding and the ability to perform the task that he had for them to do. One of these instances was Bezaleel who, because God's Spirit was upon him, was able to produce the intricate design and follow the meticulous instructions in building the Tabernacle. (Exod. 31:1-5) This same enlightenment of mind and the ability to perform will be given to the world in the kingdom, bringing to pass a gradual reformation of the hearts of the people. One of the beautiful texts concerning this aspect of the kingdom is, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezek. 36:26,27

Another great advantage in the kingdom will be the fact that Satan will be bound. Since Adam transgressed in the Garden of Eden, Satan has had a free hand in the earth. God

has restrained him only to the extent that his actions cannot conflict with the overall plan of salvation. (Ps. 76:10) All of man's actions, his thoughts and his institutions, have been generated under Satan's influence. This does not mean that there is no good in the earth, but it does mean that Satan is the god of this world and that his tools of selfishness, greed, and pride have done their work in man and all of his arrangements. But in the kingdom, Christ and his church will sit upon the throne of glory and there will be no competition from Satan. "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more."—Rev. 20:1-3

There are many beautiful illustrations in the Bible showing how the kingdom will operate. One of these is found in Isaiah chapter thirty-five. The fifth verse reads, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." We know that a portion of the kingdom blessings will be that physical ailments will be cured and that none will be handicapped in either a physical or mental way. But here, we believe, the prophet is using symbolic language to picture the fact that the veil of darkness which has been cast over all people will be removed, and for the first time they will be able to discern that God is a God of righteousness and love. Understanding this, the world of mankind will desire to walk in his paths. The words of Jesus, though used in another context, would also apply in the kingdom. "Blessed are your eyes, for they see: and your ears for they hear." (Matt. 13:16) It is the knowledge of God, of his plans and purposes, and of his requirements, that will enable mankind to be restored to perfection in the kingdom.

The prophet continues his pictorial description of the kingdom in Isaiah 35:8,9. "And an highway shall be there,

and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there.''

The highway seems to represent all of the provisions the Lord will provide to make the writing of his laws in the hearts of the people the most desirable and logical way to follow. In fact it will really be the only way that will be open. Those who may be of a rebellious nature and choose not to walk upon this way will be destroyed from among the people. (Acts 3:23) But the vast majority who will gladly traverse this way will find the pathway smooth, with no stones of stumbling in the way. Very often Satan is described as a roaring lion (I Pet. 5:8), going about seeking whom he may destroy. But the prophet states that there will be no lions on that highway. The prophet continues, stating that the unclean shall not pass over the highway, but it shall be for them. The thought seems to be that no one in the kingdom, with the probable exception of the faithful ancient prophets, will be resurrected in perfection of character—that all will have the stain of Adamic transgression, and it will be necessary for each human being to attain to righteousness and justification in the appointed manner. The blood of Christ, when applied on behalf of mankind, guarantees that all will be resurrected from the dead and cleansed from past sins (Heb. 8:12), but their attaining to life and perfection depends upon their obedience to God's laws and their acceptance of them in their hearts. The gracious provision of a better mediator, Christ and his church, during the kingdom guarantees that every man will have a full and equitable opportunity for life under favorable circumstances.

When the work of the kingdom is finished, the nations of earth will be united under one head, God. And unlike the previous efforts of man to unite in order to provide peace, which efforts were thwarted because of pride and

selfishness, the kingdom will have erased from the minds of the people all such traces of Adamic condemnation. God's law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself," will have been written into the hearts of the people. Selfishness and self interests will not be known and therefore will never be expressed as nationalism. The beautiful scripture in Revelation 21:3-5 describes the wonderful condition the world so longs for now, and which will soon be a reality, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new." □

1982 CONVENTION TAPES

The General Convention tapes for 1982 are now available. Send your request to the Dawn Recorded Lecture Service, 199 Railroad Ave., East Rutherford, NJ 07073. Recorded tapes will be sent to you **two** at a time. Upon return of these to us, we will send you **two** more, etc. **This is a free service of the Dawn.** The talks are furnished on seven-inch reels, and cassettes.

If you desire to **purchase** tapes, please advise us which type you want (reel or cassette) and they will be made up especially for you. Recordings of testimony meetings and eight-track tapes are not available.

Purchase prices are as follows:

Reel-to-Reel		Cassettes	
7 Inch (1800 feet)	\$4.00 each	90 minute	\$3.00 each
7 Inch (1200 feet)	\$3.50 each	60 minute	\$2.00 each
5 inch (900 feet)	\$2.75 each	Complete Convention	\$51.00
5 inch (600 feet)	\$2.50 each		
Complete Convention	\$51.00		

HEAVENLY TREASURES

A miser is one who lays up treasure for himself upon the earth. And as he repeatedly counts over the gold he values so highly, he grows in his love for things that moth and rust corrupt and thieves break through and steal.

But the children of God should count and recount the Lord's favors and blessings, that their appreciation of these heavenly treasures may increase, as well as their attitude of praise and thanksgiving to God.

LISTEN TO THESE
INTERESTING TOPICS
TO BE DISCUSSED BY

'FRANK and ERNEST'

RADIO KIEV—870
1:45 p.m. on SUNDAYS

- Jan. 2-Worlds and Ages
- Jan. 9-Divine Intervention in
the Affairs of Man
- Jan. 16-Unlocking the Gates
of Hell
- Jan. 23-Seed of Blessing
- Jan. 30-Israel Fulfilling
Prophecy

Tune to these informative discussions, and send for the free booklet offered after each broadcast. Write to:

'FRANK and ERNEST'
Box 60, Dept. N, General Post Office
New York, N. Y. 10116

FOR YOUR NEWSPAPER:

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

JANUARY SPECIAL:

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

International Bible Study Lessons

LESSON FOR JANUARY 2

Teaching about Forgiveness

KEY VERSE: "I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."—Luke 7:47

SELECTED SCRIPTURE: Luke 7:36-50

A PHARISEE, having heard the discourse of Jesus recorded in the previous verses, invited him to a meal. The purpose of the invitation was to inquire further of Jesus as to his teachings. While Jesus was at the table, a woman of the community and known to be a sinner, came into the room. She had evidently heard the Master's teachings and, as a result, she was repentant of her past sins and desired to show her remorse and ask forgiveness. She fell at the feet of Jesus and wept, wiping the tears from his feet with her hair. Then she anointed the feet of Jesus with an ointment.

The Pharisee observed all of this with some disgust, because he reasoned, if Jesus were a real prophet he would have recognized the woman for what she was, a sinner, and would have had nothing to do with her. But Jesus read the Pharisee's

thoughts and said, "Simon, I have somewhat to say unto thee. . . . There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered, and said, I suppose that he, to whom he forgave most." This of course was the answer Jesus expected, and he proceeded to develop his lesson to show that real repentance of heart is acceptable to God, regardless of past sins. There seems to be an additional thought also that real repentance will manifest itself in humility and a resolve to do better.

The Pharisee, like most of his sect, was self-righteous and apparently did not feel the need to ask forgiveness from anyone.

When Jesus came into his home, Simon did not minister to him the things of common courtesy of the day. He apparently felt that since Jesus did not hold to the doctrine of the Pharisees he did not deserve these common amenities. But the woman who was the sinner washed the feet of Jesus with her tears and wiped them with her hair. The Pharisee gave him no kiss, but the woman kissed the feet of Jesus; the Pharisee did not anoint Jesus, but the woman anointed his feet. And through all of these acts of kindness the woman showed humility and contrition of heart.

Jesus called the attention of the Pharisee to his disdainful conduct and said, "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven." (vss. 47,48) Those at the table who heard the conversation, began to question among themselves, "Who is this that forgiveth sins also." They reckoned that it was only God who could forgive sins. But they failed to recognize that Jesus was God's emissary and that the power that had been given to him by the Heavenly Father was for the very purpose of identifying him as the long-promised Messiah.

In Matthew 9:2-6 is recorded an incident that resulted from Jesus' healing a man sick with palsy. In this instance Jesus related the healing of the man with the forgiveness of sins. And in answer to the charge of blasphemy, Jesus said, "For whether it is easier, to say, Thy sins be forgiven thee: or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thy house." The power to heal was an evidence of God's power and authority and how it was exercised should have been of little concern to the Pharisees.

A subsequent experience of Jesus, as recorded in Matthew 9:10-13, is germane to our lesson: "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." □

Teaching about Compassion

KEY VERSE: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke 10:27

SELECTED SCRIPTURE: Luke 10:25-37

WHILE Jesus was engaged in teaching the people, a lawyer (an expert in the Mosaic Law) endeavored to trap him by asking him what he should do to inherit eternal life. Jesus in turn asked the lawyer what the Law said, and when he answered by quoting our key verse, Jesus commended him for answering correctly. But the lawyer was still intent upon trying to embarrass Jesus and so he asked the question, "Who is my neighbor?" (vs. 29) From the lawyer's point of view this was a loaded question, for the scribes confined this term to their own nation, sect, friends, and connections, and felt no obligation to love others at all. Jesus did not answer the question directly, but rather related an example so obvious that the lawyer could answer the question for himself.

The situation as related by Jesus was as follows: "A certain man went down from Jerusalem to Jericho, and fell among

thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him." (vss. 30-33) Jesus continued the narrative, stating that the Samaritan bound up the man's wounds, took him to an inn and there nursed him during the night. The next day he made provision for his expenses until the man was able to depart.

The lawyer could not have missed the point that it was the Samaritan who showed compassion. It is generally assumed that the unfortunate man was a Jew. But disregarding the strong

national and religious prejudices as well as the contempt and hatred with which the Jews in general treated the Samaritans, and overlooking the hindrance, trouble, danger, and expense involved, this Samaritan showed mercy and compassion on a fellow human being. The narrative complete, Jesus asked the lawyer, "Which now of these three thinkest thou was neighbor unto him that fell among the thieves?" (vs. 36) The lawyer answered that it was he who showed mercy. Jesus said, "Go and do thou likewise."

When we consider this whole episode in the context of the lawyer's first question of what he should do to inherit eternal life, it is evident why he was not able to attain to life through the Law Covenant. He, and also the nation of Israel, were endeavoring to comply with the terms of the Law by adhering to the letter. They had completely overlooked the spirit of the Law. The implication to be drawn from the remark by Jesus, "Go and do likewise," is that by keeping both the spirit and the letter of the Law, he could earn eternal life.

But we know that it is impossible for imperfect man to keep God's perfect law, for the Apostle Paul tells us, "Therefore by the deeds of the Law

there shall no flesh be justified in his sight: for by the Law is the knowledge of sin." (Rom. 3:20) But we also know that the footstep followers of the Master, having been justified by his blood, are able to keep the righteousness of the Law. "For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin [for a sin offering], condemned sin in the flesh. That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:3,4

Enlarging further on the essence of the Law in expressing its spirit, the apostle states in Romans 13:7-10: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the Law. For this, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law. □

Teaching about Priorities

KEY VERSE: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."—Luke 12:40

SELECTED SCRIPTURE: Luke 12:13-21, 35-40

WHILE Jesus was teaching the people, a man came to him and said, "Master speak to my brother, that he divide the inheritance with me." (Luke 12:13) Our Lord apparently detected a wrong spirit and conduct which deserved reproof, and he said, "Man, who made me a judge or divider over you? . . . Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12:14, 15) From the standpoint of the man, however, the request was probably not without reason, given the carnal perception of Messiah held by the Jews. The man evidently reasoned that if Jesus was the Messiah, judgment and justice was to be the basis of his reign (Isa. 9:7), and if this was so why not get the benefit of his just judgment now? Although Jesus did not say so, he implied that his kingdom was not of this age, and

now was not the time to render this kind of judgment.

But another kind of judgment was being made among the Jews who were of the right attitude of heart and mind, and this judgment involved life. The life that Jesus was offering was a spirit life that could be obtained only by following in his footsteps and participating in his suffering and self-denial. One of the concepts important in this arrangement is a proper appraisal or evaluation of the offer, as compared to the things of this world. The man was apparently consumed with the desire for the material things of the world and had given little thought to what this was doing to his character. Thus the warning by Jesus concerning covetousness.—Matt. 19:16-22; 16:24-27

The parable spoken by our Lord on the same occasion and to the same group of people is in harmony with our lesson. In this

parable there was a rich man whose land brought forth plentifully. There was so much, in fact, that his present barns and storehouses would not hold his wealth. He determined in his heart to tear down the old barns and construct new ones and fill them with his wealth. The account continues, "And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12:16-21

The Lord continued his lesson to his disciples in verses 21-40, from which we quote in part: "The life is more than meat, and the body is more than raiment. . . . And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not

old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

The second part of the lesson has to do with preparedness. The text reads, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." The thought seems to be that there is an urgent need to pay strict attention to the Lord's arrangements and requirements if the desire is to be pleasing to him and be privileged to partake of his blessings. The text continues, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." The text expresses a principle that is applicable especially at this end of the age. The promise is that those who are awake, and have a heart desire to be with the Lord and know of his arrangements will be fed by him through the ministry of the Holy Spirit and have the opportunity to live and reign with him in the kingdom.—Luke 12:35-37 □

Teaching about Lostness

KEY VERSE: "My son was dead, and is alive again; he was lost, and is found."—Luke 15:24

SELECTED SCRIPTURE: Luke 15:11-24

OUR lesson considers the parable of the prodigal son. The substance of the account is as follows: A certain man had two sons. The younger of them requested of his father that he be given his portion of the inheritance. Then he gathered his goods and left for a far country. While there, he wasted his substance on riotous living. When he had spent all, he found himself in the midst of a mighty famine, and he began to be in want. In desperation he accepted employment as a herdsman of swine, and to prevent starvation he ate of the husks with them. In time he came to himself and realized that the servants in his father's house had more than he, and he resolved to return to his father and ask forgiveness, and to be accepted not as a son but as a servant. When the father saw him in the distance he had compassion on the son and ran to meet him and kissed him. The father reinstated him as a son in his household and instructed the

servant to kill the fatted calf for a feast.

But when the elder brother heard of these things, he was angry, his complaint being that he had been obedient and faithful in his service with no recognition. But his father said, "Son thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."—Luke 15:11-32

The Pharisees were evidently represented by the elder son and the younger son pictured the irreligious and worldly of the Jewish nation. We believe that this parable is one of three teaching the same general lesson of God's love and sympathy toward the poor, fallen and degraded, and lost. These three parables were spoken to the Pharisees and doctors of the Law, who were indignant with Jesus because he did not spurn

the lower classes, the publicans and sinners.

One of the associated parables is that of a shepherd with a hundred sheep, one of which went astray. The shepherd left the ninety and nine to recover the straying sheep. When he had recovered it, he rejoiced greatly, more than over the ninety and nine which did not go astray.

The other associated parable was that of the lost piece of silver. The piece of silver had great value to the woman and shows the diligence with which the woman would search and sweep to find it and how she would rejoice at the finding.

The parable of the prodigal son seems to be more pointed toward the Pharisees and doctors of the Law and the errant Jews than are the associated parables, which seem to have a more general application. The elder brother well represents the Pharisees and doctors of the Law who outwardly were in harmony with God. The Apostle Paul, as Saul of Tarsus, was one of these. He declared that with all good conscience he had served the God of his fathers as a Pharisee. They had their good portion and were respected, and had as well the promise of the Abrahamic Covenant.

The younger son would seem to represent those Jews who

were aware of the promises and of the blessings from being in harmony with God, and yet wandered off into ways of sin as publicans and sinners, and careless ones. These realized in a measure their own unworthiness and on occasion smote their breasts saying, "God be merciful to me a sinner." (Luke 18:13) These were all repudiated by the Pharisees and doctors of the Law, claiming that they had no part in the promises. The Pharisees refused to associate with them in any way. Our Lord on the other hand recognized God's love even for these, and did all that he could to retrieve them, telling them of the Father's love and the wonderful opportunity that was being extended to them to become part of the promised seed of Abraham. Because of their contrition of heart, many of them responded.

The Pharisees, pictured by the elder son, noted this favor to the publicans and sinners and were angry. They rejected the message of the father spoken by the son and would not go in to the same feast. We know that in the reality, because of their hardness of heart, they themselves were cast off from the promises as a nation, "until the fullness of the Gentiles be come in."—Matt. 23:37-39; Rom. 11:25-27 □

Teaching about Stewardship

KEY VERSE: "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—Luke 16:13

SELECTED SCRIPTURE: Luke 16:1-14

THE position of the steward was an important and responsible office in Bible times. A steward did not own property but had full privileges and authority to do whatsoever he wished with his owner's goods. It was essential, therefore, that he be honest and dependable. One who occupied the office of steward could not be held accountable for misdeeds before a court of law—the nature of the office being such that he merely represented the owner in connection with the property or goods.

In the parable under discussion, the steward had been accused of violating his master's trust, and his subsequent actions would seem to substantiate the accusation. When the master demanded an accounting of his stewardship, the steward knew that his unfaithfulness would come to light and, of course, jeopardize his position.

Being a man of meager talents, the steward was concerned as to how he could make a living after

his dismissal. He conceived the plan of dealing generously with his master's debtors in the hope that the debtors would become friendly and indebted to him, so that, after his dismissal, the debtors would accept him into their homes.

In verse nine, Jesus is recorded as having stated, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

This is a poor translation because the thought is out of harmony with the righteous principles expounded by our Lord Jesus. We cannot accept the thought that our Lord, by the use of a parable, would instruct the disciples to make friends with the mammon of unrighteousness for any reason. In fact, the lesson in the remaining portion of the chapter is an explanation and an enlargement on the principle that it is impossible to serve two masters

as can be noted in the key verse quoted above.

We, of course, as Bible students, realize that the punctuation in the Bible is not inspired. The following is a quotation from *The Companion Bible*, app. V-3v: "None of our modern marks of punctuation are found until the ninth century, and then only in Latin versions and some punctuation of all modern editions of the Greek text, and all versions made from it, rests entirely on human authority and has no weight whatever in determining or even influencing the interpretation of a single passage. This refers also to the employment of capital letters, and all the modern literary refinements of the present day."

In view of these facts, it follows that the context is what should govern the interpretation of a text. And as a guide, we realize that the interpretation, to be accurate, must be in harmony with the truth and with the character of the Heavenly Father and his Son Jesus as set forth in the Scriptures.

With these thoughts in mind, we believe that the ninth verse should read as follows: "Would I [Jesus] say unto you, make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive

you into age lasting habitations?" (HNB) The answer to this question, of course, is No! Jesus would not say this to them. But, taking the opportunity in his reply to the Pharisees (vs. 15), he stated, "Ye are they which justify yourselves before men: but Yahweh knoweth your hearts: for that which is highly esteemed before men is abomination in the sight of Yahweh." (HNB) The obvious lesson is that the surreptitious worldly approach used by the steward was that which would be applauded by the scribes and Pharisees, who sought the approval of men.

And so, in harmony with our key verse, which was taken from the parable, the Christian must demonstrate his responsibility and basic honesty especially when dealing with things of the world, for to do otherwise is to be a servant of mammon, and not of God. There is no circumstance under which Christian principles may be abandoned. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"—Luke 16:10-12 □

Christian Life and Doctrine

THE BOOK OF BOOKS—PART 3

God's Assurance of Survival

TODAY a dreadful fear haunts the minds and hearts of millions, a fear that the human race will be destroyed by nuclear bombs. Scientists declare that the nations of earth now have it within their power to do this, and militarists indicate that they would not hesitate to use their devastating missiles of death should the need arise. Since the world's statesmen and diplomats seem unable to find a solution for the problems which lead to war, the outlook from the human standpoint is not bright. But God has a plan, and in this section of our review of "The Book of Books" we will find many of his promises and prophecies assuring us that the human race will not be destroyed from the earth, as so many are now fearing.

THE BOOK OF JOB

Why evil is permitted . . . Human restoration illustrated

Now we come to the Book of Job. This book, in allegorical form, epitomizes the divine plan of redemption and restoration. Job was a godly patriarch who stood high in the esteem of his fellowmen, and was greatly blessed by the Lord. As the story concerning him unfolds, we find Satan accusing Job before God, insisting that this rich man's piety and his loyalty to God were based wholly upon self-interest, that if his blessings were taken away he would curse God.

Satan was permitted an opportunity to try to prove his accusation by bringing calamity upon Job, whose flocks and herds were destroyed and his children killed. He was stricken with a loathsome disease, and then his wife, thinking that

God had withdrawn his favor from her husband, turned against him. But in spite of all these misfortunes, Job maintained his integrity before God. He proved that it is possible to serve God without receiving material reward, and in spite of great loss and severe pain.

With Satan's accusations proved false, three friends of Job visited him—Eliphaz, Bildad, and Zophar. Finally a fourth appeared—Elihu. These first three are sometimes referred to as Job's comforters, although they said little to console him, but instead endeavored to prove to him that his suffering was evidence that he had committed some gross sin for which he was being punished.

Job argued with his comforters that this was not true. The eloquence of Job and of those who reasoned with him has no parallel in literature for beauty, style, and the skillful use of words. While the discussion is based upon the personal experiences of Job, in reality it points up the larger question as to why any of God's intelligent creatures are permitted to suffer; or why evil of any sort is permitted.

Job refused to admit that he was guilty of any special sin. Nevertheless, neither he nor his friends succeeded in reaching a definite conclusion as to why so much evil had befallen him. Then God spoke to Job out of a storm and set the facts before him. This part of the book—chapters thirty-eight to forty-one—is superb in its style. In language of incomparable grandeur God silenced Job, making him realize that while he was able to refute the charges of his comforters, he actually was a sinner, and stood in need of divine grace.

The lesson learned, Job was restored to health, and again became a rich man. God also gave him another family, and in the end he was far better off in every way than he was before Satan asked for the privilege of testing him.

As we have suggested, many see in this wonderfully interesting narrative a beautiful illustration of the permission of

evil as it relates to the experiences of the entire human race. All mankind has suffered because of sin, but in God's providence, and as a result of the loving provision he has made through the Redeemer, Christ Jesus, they are to be restored to health and life. This means that ultimately the human race, by reason of actual experience with sin, will be in a much more favorable position than our first parents were before they transgressed God's law.

After Job realized more clearly the meaning of his trials he said to God, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5) This will be true of the entire human race. Millions have heard about God, but when the lessons are learned from the experience with evil they will see him; that is, they will truly know and appreciate their loving Creator. This, the Bible reveals, will be at the close of the thousand-year reign of Christ and his church.

At one stage in Job's experience, although still trusting God, he began to wonder if life under such trying circumstances was really worth living, so he prayed, "O that thou wouldest hide me in the grave . . . until thy wrath be past." (Job 14:13) The Hebrew word here translated 'grave' is **sheol**. As we have already noted, Jacob was the first Bible character to use this word to describe the death condition. It is the only Hebrew word in the Old Testament which is translated 'hell'. This proves that the Bible hell is simply the state of death, not a place of torment, for Job was asking for release from suffering, not to have it increased.

God has provided a resurrection from the Bible hell. Job stated his faith in the resurrection, saying, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."—Job 14:14, 15

To read the Book of Job is to be inspired to place greater trust in God and to serve him more faithfully. At the same time, as we have seen, this wonderful book does much to

reveal the loving plan of God for human salvation and survival, emphasizing, as Job does, the great hope of the resurrection. And certainly Job's own restoration to health and riches is a beautiful illustration of God's plan for the whole world.

THE BOOK OF PSALMS

Thanksgiving . . . Earth removed . . .

Recovery from hell . . . Redemption provided

The Book of Psalms is sometimes called the songbook of the Bible. Many of the psalms are expressions of devotion, thanksgiving, and praise to God. The opening psalm in the book reads, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." (Ps. 1:1,2) This theme is reiterated in various ways throughout the book, and associated with songs of praise for the marvelous manner in which God blesses those whose delight is in his law. The whole book rings with thanksgiving and glory to God, closing with the grand hallelujah crescendo:

"Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord."—Ps. 150

However, this book of praise to God also contains some of the most outstanding prophecies of the Old Testament. As we continue our review of the books of the Bible, we find that God's great plan of restoration is associated with the idea of a kingdom, with Christ, the Messiah, as the King in that

kingdom. The Book of Psalms reminds us of this in a number of its prophecies. The second psalm contains a prophecy concerning the time when Jesus begins to exercise his authority and power in his kingdom. He is shown dashing the nations to pieces like a potter's vessel. Parts of this psalm are being fulfilled in the world-shaking events of our times.

The forty-sixth psalm is another prophecy of our times, combined with the promise of God to care for his people during this period of world chaos and distress. "God is our refuge and strength," writes the prophet, "a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." (Ps. 46:1, 2) The word earth is used here to symbolize a social order, or what is now called civilization. With this symbolic earth removed, the Lord will say to the people living on the literal earth, "Be still and know that I am God: I will be exalted among the heathen [or nations], I will be exalted in the earth." (vs. 10) The symbolic earth will be destroyed, being succeeded by Christ's kingdom, but man will survive.

The seventy-second psalm is another prophecy of Christ's kingdom, and the rich blessings of peace and security which it will assure to all nations. Concerning Jesus, David wrote, "All kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."—vss. 11, 12

The eighth psalm refers to the original creation of man in the image of God, and of his being constituted king of earth. It prophesies a visit to earth by a messenger from heaven. The New Testament refers to this, identifies Jesus as the visitor, and explains that the purpose of his visit is to restore man's original dominion over the earth.

Before mankind could be restored to life through the agencies of Christ's kingdom, he needed to be redeemed. The sixteenth psalm is a prophecy of the suffering, death, and resurrection of Jesus, the Redeemer. The prophet

personifies Jesus and, expressing his hope in a resurrection, writes: "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:10) Here again the Hebrew word **sheol** is used. It is the only hell of the Old Testament. It is the state of death, and it was necessary for Jesus to pour out his soul unto death, that he might redeem the fallen human race from death. (Isa. 53:12) How wonderfully this fundamental teaching of the Bible is thus emphasized!

The ninety-sixth psalm is one of thanksgiving to God for the establishment of righteousness and judgment in the earth through the medium of Christ's kingdom. In this psalm we have one of the many assurances given us in the Bible that the future judgment day of the world is not to be a doomsday, but one of rejoicing and deliverance.

Many of the psalms are of an inspirational nature, expressing thanksgiving for the assurance of God's loving care of his people. Outstanding among these is the twenty-third psalm, in which the Creator is likened to a shepherd caring for his sheep: "The Lord is my shepherd; I shall not want." Another is the ninety-first psalm, which is a song of assurance that God will care for his people regardless of the cunning and strength of enemies who may plot to injure them: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

THE BOOK OF PROVERBS

Most of this book was written by King Solomon, the son of David. No special theme runs through the book, unless it is the wisdom of obeying God's law. Solomon had been given great wisdom from the Lord, and much of it is displayed in this book. Perhaps the best conception of its contents and style can be had by quoting some of its sayings and admonitions:

"Better is little with the fear [reverence] of the Lord than great treasure and trouble therewith."—Prov. 15:16

“Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.”—Prov. 3:3

“Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.”—Prov. 3:5,6

“A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.”—Prov. 22:1

“If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.”—Prov. 25:21

THE BOOK OF ECCLESIASTES **Death, the penalty . . . Resurrection, the hope . . .** **Hell defined . . . Man survives**

This book was evidently also written by King Solomon. During the time of his reign over Israel, Solomon became very rich, and he surrounded himself with much glory and pomp. God had blessed him with great wisdom, yet he was most unwise in his personal life. He wrote much in this book to indicate that in his latter years he realized the folly of his ways, so he sought to admonish others not to follow his foolish example. The book is a reminder that despite riches, pleasure, honor, and glory, life is vain without God.—Eccles. 5:7

However, in addition to this wise counsel to follow closely the way of the Lord, the Book of Ecclesiastes furnishes valuable information concerning the nature of man and the condition of death. As we have seen, God declared to father Adam that he would be punished with death if he partook of the forbidden fruit. But Satan said, “Ye shall not surely die.” (Gen. 3:4) This was the origin of the theory that there is no death. It was obvious from the beginning of human experience that man’s body died, so Satan deceptively induced man to believe that he possessed a soul or spirit,

which escaped when the body died, and that this spirit is immortal and does not die.

Evidently this false theory was prevalent in Solomon's day, for he asked the question, "Who knoweth [who can prove] the spirit of man that goeth upward, and the spirit of the beast that [it] goeth downward to the earth?" (Eccles. 3:21) Solomon had already answered this question in the two preceding verses, which read: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: . . . so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."—Eccles. 3:19,20

Ecclesiastes 12:7, in a description of death and what it means, reads, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." The word spirit in this text translates a Hebrew word which simply means the breath of life. Every part of man, both his body and his breath, at death returns to its original condition, which leaves one who has died exactly as before he was born, except that he is remembered by God and will be restored to life in the resurrection.

In Ecclesiastes 9:10, we are furnished a further description of death, and at the same time a concise definition of the Hebrew word **sheol**, which, as we have noted, is the only Hebrew word in the Old Testament which is translated hell. In this text, however, this Hebrew word is translated grave. We quote: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [**sheol**], whither thou goest."

Ecclesiastes 1:4 is another revealing statement of truth. Here we read that "the earth abideth forever." This is in full keeping with the plan of God, as revealed throughout his entire Word, to restore the human race to live on the earth forever. It refutes the traditional theory which has come down to us from the Dark Ages that the earth will be

(Continued on page 38)

DAWN Publications

TEN-CENT BOOKLETS

ARCHEOLOGY

PROVES THE BIBLE

Designed to increase faith

CHRIST'S

THOUSAND-YEAR KINGDOM

Christ's reign will bless mankind

COMING BACK

FROM HELL SOON

A new approach to an old subject

Large print

CREATION

Examines the Genesis record

GOD AND REASON

How God will bring peace

GOD HAS A PLAN

A brief outline, illustrated

GOD'S PLAN

Illustrated by charts

GOD'S PLAN FOR MAN

A series of twenty-three lessons

GOD'S REMEDY

FOR A WORLD GONE MAD

A clear and concise presentation of the doctrine of the kingdom

Large print

THE GRACE OF JEHOVAH

God's appeal is through love

HOPE BEYOND THE GRAVE

The Bible's teaching on the soul, spirit, heaven, hell, and paradise

ISRAEL IN HISTORY

AND PROPHECY

Significance of the present rebuilding of Palestine

THE KINGDOM OF GOD

Evidence that it is near

OUR LORD'S RETURN

Reveals the manner and purpose

PARADISE WITHOUT POLLUTION

God's solution to man's problems

A ROYAL NATION

Deals with British-Israel doctrines

SCIENCE AND CREATION

Harmony of science and the Bible

THE TRUTH ABOUT HELL

What the Bible really says

WHEN A MAN DIES

Solves the riddle of death

WHY GOD PERMITS EVIL

A satisfying message of comfort

BOUND VOLUMES OF THE DAWN

are available in cloth cover for 1975 and 1976. 1980 and 1981 are available in vinyl cover. Price \$2.50 each. 1977, 1978, and 1979 supply is depleted.

HOPE

A message of comfort for those who have lost loved ones in death, giving assurance that in the resurrection they will meet their beloved dead. Excellent for mailing.

ARE YOU MOVING? It will save the Dawn a considerable amount of expense in postage if you will notify us three weeks in advance of your move.

... informative and devotional

FIVE-CENT BOOKLETS

ARMAGEDDON, THEN WORLD PEACE

Discusses prophecies of our day

THE BLOOD OF ATONEMENT

Basis of reconciliation with God

BORN OF THE SPIRIT

When and how?

THE CHURCH

The true church—how to join

THE DAY OF JUDGMENT

Presents hope for the unsaved dead

DIVINE HEALING

When sickness and death will end
Large print

FATHER, SON, AND HOLY SPIRIT

Understandable and scriptural

THE FUTURE OF ISRAEL AND THE WORLD

A bright hope for Jew and Gentile

HOPE FOR A

FEAR-FILLED WORLD

Mankind will not be destroyed

HOW GOD ANSWERS PRAYER

Comforting and reassuring

JESUS, THE WORLD'S SAVIOR

Portrait of qualifications

LIFE AFTER DEATH

A bright future for all mankind

THE LIGHT OF THE WORLD

Identifies the true witnesses of
Jehovah and of Jesus

PEACE THROUGH

CHRIST'S KINGDOM

The world's only hope

REINCARNATION

VERSUS RESURRECTION

Shows that life after death is
through the resurrection

SPIRITUALISM—ITS CLAIMS

Can the dead communicate?

WHAT CAN A MAN BELIEVE?

The Bible answers

YOUR ADVERSARY THE DEVIL

Who is he? Who created him?

FREE TRACTS

Booklets or Books Named

Has Christianity Failed?.....	God and Reason
The World of Tomorrow.....	God and Reason
Hope for a Fear-filled World.....	Hope for a Fear-filled World
Hope of Universal Peace.....	Armageddon, Then World Peace
Why God Permits Evil.....	Why God Permits Evil
God Has a Plan.....	God Has a Plan
The Homecoming of Our Dead.....	Hope Beyond the Grave or The Divine Plan of the Ages
Human Destiny.....	God and Reason or The Truth About Hell
God's World of Tomorrow.....	God and Reason
Do You Know?.....	God and Reason or When a Man Dies or God's Plan
The Truth About Hell.....	The Truth About Hell
Where Are the Dead?.....	Hope Beyond the Grave
Prophecies Fulfilled.....	God and Reason
Death Itself Will Die.....	God and Reason
Israel Fulfilling Prophecy.....	Israel in History and Prophecy
Key to the Bible: The Divine Plan of the Ages.....	The Divine Plan of the Ages

DAWN PUBLICATIONS, EAST RUTHERFORD, NEW JERSEY 07073

“FRANK and ERNEST”

SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Mobile WUNI 6:45 a.m.
Sheffield WSHF 1290 1:30 p.m.

ALASKA

Ketchikan KTKN 7:30 a.m.

ARIZONA

Phoenix (Sat.) KXEG 11:30 a.m.
Nogales KFBR 1340 9:15 a.m.

ARKANSAS

N. Little Rock KSOH 1050 8:15 a.m.

CALIFORNIA

Bakersfield KUZS 970 8:00 a.m.
El Centro KICO 1490 10:30 a.m.
Glendale KIEV 870 1:45 p.m.
Redding KSXO 600 7:45 a.m.
Sacramento KJAY 1430 10:00 a.m.
Tehachapi KTPI 10:15 a.m.

COLORADO

Englewood KQXI 1550 3:15 p.m.

CONNECTICUT

Groton WSUB 8:15 a.m.

FLORIDA

Jacksonville WBIX 1010 1:15 p.m.
Orlando WGTO 540 7:30 a.m.
Tampa WFLA 970 8:30 p.m.

GEORGIA

Albany WALG 1590 7:30 p.m.

HAWAII

Honolulu KNDI 5:15 p.m.

IDAHO

Nampa KFXD 580 7:30 a.m.
Sandpoint KSPT 1400 10:15 a.m.

ILLINOIS

Elmhurst WKDC 1530 8:15 a.m.
La Salle WLPO 1220 9:45 a.m.
Rockford WXTA 1330 6:15 a.m.
W. Frankford WFRX 1300 9:15 a.m.

INDIANA

Gary (Sat.) WWCA
Hammond WJOB 1230 8:30 a.m.
La Porte WCOE

KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.
Newport WNOP 8:00 a.m.
Winchester WWKY 1380 10:30 a.m.

MAINE

Portland WDCI-AM 9:45 a.m.
Portland WDCS-FM 9:45 a.m.

MICHIGAN

Detroit CKLW 800 7:45 a.m.
Grand Rapids WMAX 1480 8:45 a.m.

MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

MISSOURI

St. Louis KSTL 690 7:30 a.m.

MONTANA

Kalispell KGEZ 600 9:30 p.m.

NEW JERSEY

Salem WJIC 9:45 a.m.

NEW YORK

Buffalo-Niagara Falls
WHLN 1270 12:00 noon

OHIO

Zanesville WHIZ 1240 6:40 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

TENNESSEE

Memphis WMQM 1480 1:45 p.m.

TEXAS

Fort Worth KJIM 870 6:45 a.m.
Pearsall KVVW 1280 8:00 a.m.

VIRGINIA

Richmond WGGM 7:45 a.m.

WASHINGTON

Clarkston KCLK 10:00 a.m.

Radio Broadcast Schedule

Seattle KSPL 1150 7:45 a.m.
 Spokane KICN-FM 99 3:00 a.m.
 Spokane KUDY 1280 9:45 a.m.
 Tacoma KMO 1360 9:45 a.m.
 Yakima KUTI 980 6:45 a.m.

WISCONSIN

Milwaukee WZUU 7:00 a.m.

WYOMING

Cheyenne KSHY 1370 9:00 a.m.
 Sheridan KWYO 1410 12:00 noon

PUERTO RICO

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

CANADA

Edmonton, Alta. CJOI 12:45 p.m.
 Lethbridge, Alta. CJOI 7:15 a.m.
 Vancouver, B.C. CJJC 800 9:45 a.m.
 Winnipeg, Man. CKJS 9:00 a.m.
 Fredericton, N.B. CFNB 10:15 p.m.
 Corner Brook, Nfld.

CFCB 570 12:15 p.m.

Deer Lake, Nfld.

CFDL-FM 12:15 p.m.

Port au Choix, Nfld.

CFNW 12:15 p.m.

Port aux Basques, Nfld.

CFGN 910 12:15 p.m.

St. Andrews, Nfld.

CFCV-FM 12:15 p.m.

St. Anthony, Nfld.

CFNN-FM 12:15 p.m.

Stephenville, Nfld. CFSX 12:15 p.m.

Hamilton, Ont. CKOC 7:00 a.m.

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

St. Thomas, Ont. CHLO 10:45 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask.

CKBI 900 7:30 a.m.

Regina, Sask. CKRM 7:45 a.m.

Yorkton, Sask. CJGX 940 10:00 a.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman
 11:15 a.m.

CEYLON

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

ITALY

Europa Radio Milano
 FM 83.300 11:30 a.m.

Euro Tele Radio Calabria
 102 MHz (Fri.) 5:30 p.m.

Radio Corleone Centrale
 FM 88-500 FM 92 11:00 a.m.

NEW ZEALAND

Dunedin 4XD 11:45 a.m.

Whakatane IXX 6:45 a.m.

NIGERIA

Ondo State (Wed.) OSBC 2245

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 9:15 p.m.

SOUTH AFRICA

Joubert Park SWAZI Music Radio
 (Wed.) 11:30 a.m.

SPAIN

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

TONGA

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

VIRGIN ISLANDS

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

SPANISH RADIO BROADCASTS

ARIZONA

Nogales KFBR 1340 9:00 a.m.

FLORIDA

Coral Gables WRHC 8:45 a.m.

TEXAS

San Antonio KUKA 1250 8:45 a.m.

URUGUAY

Montevideo Radio El Espectador
 810 k.c. (Sat.) 1:30 p.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

CALIFORNIA

Chico KMPN Channel 10
Sunday 8:30 p.m.
Los Angeles KHOF
KTTV Channel 11

FLORIDA

Miami WKID
GEORGIA
Albany WTSG Channel 31
Sunday 9:30 a.m.
Atlanta WATL

ILLINOIS

Champaign-
Decatur
Springfield WBHW

IOWA

Cedar Rapids KTS Channel 13

MISSISSIPPI

Jackson WAPT

MISSOURI

Springfield KOLR

NEW MEXICO

Roswell KSWs

NORTH CAROLINA

Charlotte WHKY

OHIO

Dayton WHIO
Zanesville WHIZ Sunday

TEXAS

Lubbock KCBD

WEST VIRGINIA

Logan Channel 12 Monday

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

There have been additional changes in the stations and times of our satellite transmission broadcasts. The broadcasts are on **SUNDAYS UNLESS OTHERWISE NOTED:**

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
ALABAMA (7:30 a.m.)		COLORADO (6:30 a.m.)		Tampa-St. Petersburg	Channels 19, 24, 31, 33
Anniston	Channel 2	Denver	Channels 20, 26, 28	West Palm Beach	Channel 11
Birmingham	Mountain Brook	Grande Junction	Storer	GEORGIA (8:30 a.m.)	
Huntsville-Decatur		CONNECTICUT (8:30 a.m.)		Albany	Channel 13
Florence	Channel 9	Hartford		Atlanta	Channels 6, 17, 21, 22, 25, 27, 28, 30, 36
Mobile		New Haven	Channel 33		Cable TV Co.
Pensacola	Channels 19, 29	Rollins			Fayette Telecom
Montgomery	Channels 6, 22	Southern Connecticut		Augusta	Cablevision
ARIZONA (6:30 a.m.)		Storer		Columbus	Channel 18
El Centro		Valley		Tallahassee	Channel 12
Yuma	U. A. Columbia	DELAWARE (8:30 a.m.)		IDAHO (6:30 a.m.)	
Phoenix	Channels 2, 17, 30, 31	Philadelphia	Channels 2, 22	Boise	Channel 18
Tucson	Channels 2, 17, 20	FLORIDA (8:30 a.m.)		Idaho Falls	Channel 10
	Sajuro Cable	Ft. Lauderdale	Channel 25	Spokane	Channel 5
ARKANSAS (7:30 a.m.)		Broward		ILLINOIS (7:30 a.m.)	
Fort Smith	Channel 10	Dade		Chicago	Channels 14, 19, 21, 33
Joplin		Hollywood		Davenport	Channels 7, 19
Pittsburg	Channel 19	Ft. Myers-			Teleprompter
Jonesboro-		Naples	Channel 9	Evansville	Channel 12
Little Rock	Channel 15	Jacksonville	Channels 20, 22	Peoria	Channel 19
CALIFORNIA (5:30 a.m.)		Orlando-Day-		St. Louis	Channel 23
Fresno	Channel 13	tons Beach	Sanlando		Southwestern
Los Angeles	Channels 18, 19, 44	ATC			Metro East
San Diego	Theta Cable	Miami	Channels 5, 7, 18, 25	INDIANA (8:30 a.m.)	
San Francisco	Channel 22	Panama City	Channel 2	Chicago	Channel 10
San Luis Obispo	Channel 18	Sarasota	Channel 12		
	Channel 26				

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
Cincinnati	Fairbanks Cable of Indiana	Fort Wood		Dayton	Channel 4
Indianapolis	Channel 19	St. Louis	Channels 13A, 16, 23, 33	Lima	Cable Communications
	American Sentinel Commun.	MONTANA (6:30 a.m.)		Youngstown	Channels 9, 10
IOWA (7:30 a.m.)		Missoula- Butte	Channel 3	OKLAHOMA (7:30 a.m.)	
Cedar Rapids-	Waterloo	NEBRASKA (7:30 a.m.)		Oklahoma City	Channels 6, 22
Waterloo	Channels 4, 5, 35	Lincoln- Hastings- Kearney	Channel 36	Tulsa	Channels 6, 10, 16, 18, 21
Des Moines	Channels 4, 20	Omaha	Channel 29	Wichita Falls-	Green County
Lincoln-	Channel 23	NEVADA (6:30 a.m.)		Lawton	Channel 11
Hastings		Las Vegas	Channel 20	OREGON (5:30 a.m.)	
Kearney		Salt Lake City	Channel 12	Boise	Channel 12
Sioux City		NEW HAMPSHIRE (8:30 a.m.)		Eugene	Channels 2, 5
KANSAS 7:30 a.m.		Boston	Warner-Nashua	Portland	Teleprompter Channels 13, 26, 30, 44, 83
Joplin-	Channel 3	Hanover	Channel 10	PENNSYLVANIA (8:30 a.m.)	
Pittsburg	Channel 5A	NEW JERSEY (8:30 a.m.)		Erie	Channels 8, 18
Kansas City	Channel 5	New York	Telco	Erie	Telecom.
Wichita-		Philadelphia	Teleprompter Vision	Johnston-	Channels 5, 8
Hutchinson		Philadelphia	Channel 20	Altoona	Channels 7, 14, 15, 20, 23
KENTUCKY (8:30 a.m.)		Storer	Comcast	Philadelphia	Brandywine Cablevision So. Eastern Ultra Com
Bowling	Channel 20	U.A.-Columbia		Pittsburgh-	Channels 5, 10
Green		NEW MEXICO (6:30 a.m.)		Wilkes Barre-	Channel 5, 10
Charleston-	Channels 4, 5	Albuquerque	Channels 9, 11, 12, 20	Scranton	Blue Ridge
Huntington	Channels 2	El Paso	Channel 3	SOUTH CAROLINA (8:30 a.m.)	
Evansville	Channels 3, 31	Sun		Charleston	Storer
Lexington	Channels 21, 29P, 30	White Sands		Columbia	Channels 4, 19F
Louisville	Channel 10	Roswell	Cablecom-Roswell	Wilmington	Channel 12
Nashville		Storer	Teleprompter- Lovington	SOUTH DAKOTA 6:30 a.m.)	
LOUISIANA (7:30 a.m.)		NEW YORK (8:30 a.m.)		Sioux City	Channel 30
Baton Rouge	Channel 8	Albany-		Sioux Falls	Yankton
Lafayette	Channel 7	Schenectady-		TENNESSEE (7:30 a.m.)	
Monroe	Channel 2	Troy	Channels 8, 13, 17, 29	Chattanooga	Channel 18
New Orleans	Teleprompter	Buffalo	Channels 3, 11	Knoxville	Channels 14, 21
Shreveport-	Channel 2	New York	Channels 10, 17, 29	Tulsa	TCI
Texasarkana	Channel 2	Rochester	Channels 32, 33	Nashville	Channel 26
MAINE (8:30 a.m.)		Syracuse	Auburn	TEXAS (7:30 a.m.)	
Portland-Po-		NORTH CAROLINA (8:30 a.m.)		Abilene-	
land Springs	Cable TV-Kennebunk	Charlotte	Channel 22	Sweetwater	Channels 6, 10, 14, 17
MARYLAND (8:30 a.m.)		Greenville-		Amarillo	Channel 15
Baltimore	Channel 15	New Bern-	Channel 25	Austin	Channel 17
Washington	Channel B3	Washington	Channel 25	Corpus Christi	Channels 7, 36
Boston-		Greenville-		Dallas	Channel 21A
Worcester	Channels 16, 25, 36, 42	Spartanburg-		Dallas-	
Springfield	Channel 25	Asheville	Channel 12	Fort Worth	Channels 8, 19, 24, B30, 34, 35
MICHIGAN (8:30 a.m.)		Norfolk-		El Paso	Channel 13
Detroit	Channels 2, 25B, 31, 38	Fortsmouth-		Houston	Channels 8, 12, 17, 21, 24, 25
Flint-		Newport News-	Channel 22	Laredo	Teleprompter-Galv.
Saginaw	Channel 18	Hampton	Channel 22	Lubbock	Channel 11
Grand Rapids-	Gerity	Raleigh-		McAllen-	Channel 10
Kalamazoo-		Durham	Channels 9, 22, 24, 32	Brownsville	Channel 9
Battle Creek	Channels 6, 10	Alert		Odessa-	Channels 3, 13
South Bend-	Coldwater	NORTH DAKOTA (6:30 a.m.)		San Angelo	Channel 10
Elkart	Channel 30	Fargo	Channel 12	San Antonio	Channels 3, 28, 34
Traverse City-	Great Lakes	OHIO (8:30 a.m.)		Waco-	Cable TV of Bexar
Cadillac		Akron-		Temple	Channel 19
MINNESOTA (7:30 a.m.)		Cleveland-	Channels 10, 18, Q21	Wausau-	Community
Minneapolis-	Channel 7	Cincinnati	Channels 23, 33	Rhineland	Channels 6, 12, 23
St. Paul		Cleveland-	Channel 18	WYOMING (7:30 a.m.)	
MISSISSIPPI (7:30 a.m.)		Canton	Channel 8	Casper-	
Jackson	Channel 7	Cincinnati	Channels 5, 12, 19	Riverton	Channel 4
Meridian	Channel 9	Columbus	Warner Amex McDonald Group		
MISSOURI (7:30 a.m.)					
Columbia-Jef-	Channel 11				
erson City	Channel 8				
Kansas City	Diacon Satellite				
	Landmark				
Springfield	Channel 4				

(Continued from page 31)

destroyed by fire at the second coming of Christ. Thus, again, we are assured of human survival.

Solomon concludes the book with the admonition, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccles. 12:13, 14

THE SONG OF SOLOMON

This book is also sometimes called Canticles. The entire book may be styled a drama. It seems likely that the Lord directed it to be a general picture of the love of Christ for his church, who, according to the Scriptures, ultimately becomes associated with him in his heavenly home and glory as his bride. In keeping with this, how beautifully stated is the adoration of the church, when she says concerning Christ that he is "the chiefest among then thousand," the one "altogether lovely."—Song of Sol. 5:10, 16 □

Weekly Prayer Meeting Texts

JANUARY 6—So teach us to number our days, that we may apply our hearts unto wisdom.—Psalm 90:12 (Z '01-333 Hymn 7)

JANUARY 13—My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.—I John 2:1 (Z '01-233 Hymn 215)

JANUARY 20—If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not?—Hebrews 12:7 (Z '95-107 Hymn 328)

JANUARY 27—Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4:23 (Z '99-140 Hymn 198)

Christian Life and Doctrine

“I Shall Not Want”— Psalm Twenty-three

THE Apostle Paul wrote: “My God shall supply all your need according to his riches in glory by Christ Jesus.” (Phil. 4:19) Thus does the New Testament verify David’s testimony, “I shall not want,” that is, be in want, or be lacking that which is needful. In David’s expression of confidence he used the word Jehovah, and Paul also asserts that it is God, our Heavenly Father, who supplies our needs, and that he does so “by Christ Jesus.” Jehovah is indeed the Great Shepherd, and Jesus is the Good Shepherd. Thus is borne out the principle stated by Paul that all things are of the Father, and by, or through, the Son.—I Cor. 8:6

How good our Heavenly Father has been to give us so many assurances of his love and watchcare! The many straightforward statements of this fact as we find them in the divine promises are comforting and satisfying. But in order that we might understand his promises better and appreciate their significance more fully, he has presented them against various backgrounds of illustration, one of the most beautiful and meaningful being the shepherd caring for his sheep.

“The Lord is my shepherd.” How wonderfully this helps us to grasp the reality of the Heavenly Father’s love. David, the man after God’s own heart, drew this wonderful lesson of divine interest and care from his own background of experience as a shepherd. True, the psalmist wrote under the inspiration of the Holy Spirit; nevertheless, the Lord, in his loving providence, permitted his beloved David to reflect his own personal experiences in penning this comforting assurance of Jehovah’s care for his people.

“I shall not want.” In the Jewish Age, God promised to supply the material needs of his people, to bless them in basket and in store; and he made good these promises in proportion to their faithfulness. However, this, like so many other promises of the Old Testament, was written primarily for the benefit of the Lord’s sheep of the Gospel Age; hence its fulfillment is to be looked for along spiritual lines. To us, his disciples, Jesus said, “Seek ye first the kingdom of God and his righteousness,” and concerning material necessities he added that his Heavenly Father knew we have need of these. (Matt. 6:33) Thus Jesus places the material needs of the Christian in a position of secondary importance.

While the Lord knows that his consecrated people of this age do need food and clothing, he has not promised to supply these in the abundance that we might at times suppose to be necessary. The great Apostle Paul, in a reference to material things, testified that he had learned how to abound, and how to suffer want. (Phil. 4:12) At times the Lord in his wisdom may discern that our greatest need as new creatures is to experience meager supplies of what may be considered necessary for our physical well-being, that the inner, spiritual man can best grow rich in grace and knowledge as the outward man, to some extent, feels the pinch of need.

In any event, every consecrated follower of the Master can rejoice in the assurance of the psalmist, and with him declare in his heart, “I shall not want,” for we know that no good thing will the Lord withhold from those who walk uprightly. (Ps. 84:11) But in order to have this assurance, it is essential to exercise full faith in the Lord’s wisdom as to just what is best for us as new creatures. From his standpoint one of the good things might be a scanty supply of material food or clothing, or a home in which to live that is below the general average, in comfort and elegance, of those enjoyed by others of the Lord’s people. Whatever our circumstances in life, if our faith is strong we will be able to take comfort in the fact that:

He knows and loves and cares—
Nothing this truth can dim.
He gives the very best to those
Who leave the choice with Him.

“He maketh me to lie down in green pastures.” While we might properly think of the green pastures as suggesting an abundant supply of luscious food—spiritual food, that is—the thought seems more particularly to be rest. The psalmist did not write that the Lord made him to eat in the green pastures, but to lie down, to rest. True, to lie down in green pastures also suggests the thought of being satisfied, of no longer being hungry. And is it not true that it is the satisfying portion of present truth today which, by increasing our confidence in the Lord, based upon an understanding of his plan, is enabling so many of the Lord’s people to enjoy that blessed rest of faith which belongs to those who are faithfully following the voice of the Good Shepherd?

To thus lie down, or rest as new creatures, does not imply inactivity, but rather a blessed contentment based upon the assurance that in following the Good Shepherd we have nothing to fear. It is a symbol of that glorious rest of faith into which it is the privilege of all the consecrated to enter and in which they may abide if they continue to put their trust in the Good Shepherd and follow his leadings.

Surely it is a wonderful manifestation of God’s goodness to be blessed by a knowledge of present truth in these dark days of world distress and chaos. One of the great blessings of the truth, especially in this time of trouble, is the confidence it gives us, the great peace of heart and mind. Yes, we can say with the psalmist that because the Lord is our “refuge and strength . . . we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea.”—Ps. 46:1,2

“I Shall Not Want” Refreshment

“He leadeth me beside the still waters.” Here is clearly

the thought of refreshment, and for new creatures in Christ Jesus it is the refreshment of the pure waters of the truth. These refreshing waters of truth are only for those who "hunger and thirst after righteousness," and concerning these Jesus said, "They shall be filled."—Matt. 5:6

In another psalm David wrote: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God?" (Ps. 42:1, 2) And again, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." (Ps. 63:1) In these two beautifully phrased longings of the soul, David indicates his thirst for God, and in the Shepherd Psalm he exults in the fact that the Chief Shepherd does lead him beside the still waters of truth whereby he is refreshed by a knowledge of God. All the glorious attributes of God's character are revealed to us through present truth. And how satisfying are these still waters of refreshing knowledge!

There is special significance in the assurance that the symbolic waters of knowledge are represented as being still—not a fast-running stream that dashes headlong over the rocks in uncertain spurts and whirls, as does the ordinary mountain stream. In contrast, the Good Shepherd leads his sheep to the still waters where they can drink, and where their thirsting souls are refreshed and satisfied. Yes, the pure truth is still, it is settled. It was the truth yesterday, it is the truth today, and it will be the truth tomorrow and forever.

But the waters of present truth are not stagnant. The illustration gives the proper thought, for the water is still merely in contrast with the rushing torrent which tumbles down over the mountainside. These still waters are deep, and they are continually renewed and kept fresh. So is the Word of God. It is new every morning, and fresh every night. Just so, there is a progress in the truth—a wholesome, refreshing progress—but it is the same pool from which we drink; and

the waters from that pool ever remain the pure doctrines of the divine plan. If we follow the Good Shepherd to the waters which he provides, we will not find ourselves drinking the muddy waters of tradition.

“I Shall Not Want” Restoration

“He restoreth my soul.” ‘He saves my life’, is the literal meaning of this expression. The soul is the living being. In the case of the Christian, it is the new, spiritual life, the ‘new creature.’ (II Cor. 5:17) Before we became new creatures we were under condemnation to death on account of original sin. But a provision was made for that condemnation to be lifted for those who heard and accepted the invitation to become followers of the Good Shepherd. This restoration of life, upon the basis of faith in the atoning blood of Christ, was necessary before we could become sheep in the Gospel Age ‘little flock.’—Luke 12:32

However, we can properly think of the restoration of soul which David mentions as applying to the blessings we enjoy of daily experiencing grace to help when we fail to meet the divine requirements of the narrow way in which we walk. Apart from the loving provision made for us through the Good Shepherd, these shortcomings would lead ultimately to the loss of life itself.

Shepherds in ancient times were constantly on the alert to rescue their sheep from prowling enemies and from pitfalls and other dangers with which they were surrounded. Except for his vigilance in restoring the sheep which were threatened by one danger or another, the flock would soon have become seriously depleted. How thankful we should be that our Good Shepherd is equally on the alert to rescue us from danger!

Chief among our enemies is the Devil himself, who goes about as a “roaring lion . . . seeking whom he may devour.” (I Pet. 5:8) He operates in conjunction with our fallen flesh,

and with the world. We are not wise enough to avoid the traps and snares, the pitfalls and allurements, by which our great adversary endeavors to destroy us as new creatures. He may plant a root of bitterness in our hearts, or a discouraging thought. Or he may engender in us a selfish ambition, or allure us with a feeling of false pride. A spirit of listlessness may creep over us, leading to weariness in well-doing. (Gal. 6:9) We may be allured by the world and become overcharged with the cares of this life.

To the extent that we follow the leadings of the Good Shepherd, we will not be overcome by these dangers. But how reassuring the promise that when it is necessary, when we have strayed temporarily from the pathway in which the Good Shepherd is leading us, he will restore us to safety! "Restore unto me the joy of thy salvation," wrote David in another psalm. (Ps. 51:12) If perchance some earthborn cloud has hidden us from the view of our shepherd, we should be quick to cry out to him for the restoration of his favor.

To be assured that soul restoration is available for erring ones among the Lord's sheep, enhances our appreciation of God's love and mercy, but does not justify us in becoming lax in our own efforts to follow the Good Shepherd faithfully. The more we know of his love, the greater will be our incentive to please him. But despite our best efforts, we will daily come short of the perfect standard he has set. We are in daily need of soul restoration, and thus continually are we reminded of our Good Shepherd's care.

"I Shall Not Want" Guidance

"He leadeth me in the paths of righteousness for his name's sake." In that rugged country where the shepherd boy, David, tended his father's sheep, it was doubtless essential, in leading the flock from one feeding ground to another, to follow paths which had been previously used or determined upon. These might wind their way through

mountain passes, or ravines, or over the barren wilderness of the desert. It was the shepherd's business to be acquainted with these paths, to know the safe from the unsafe ones. And it was essential to the well-being of the sheep that they follow the leading of the shepherd, whether to new pastures or to a place of safety for the night.

How beautifully this illustrates our dependence upon the Lord, our Good Shepherd; for surely, as new creatures we are surrounded by a wilderness beset with pitfalls and dangers of many sorts. There is a pathway of sure progress out of this wilderness, but we cannot walk in it except as we follow the leadership of the Good Shepherd. But it is not an easy matter to follow him, for the paths of righteousness which he chooses for us are seldom wide and smooth; instead, they are narrow and rugged, and uphill. It is possible to walk in these only if we keep our eyes fixed on the Good Shepherd, and depend upon him for strength in our every time of need.

The psalmist's use of the term 'paths', in the plural, suggests divine leadings in all the individual ways of our lives. The entire life course of a Christian is spoken of by Jesus as a 'way', and is described as being narrow. We walk in this narrow way from the time we give ourselves to the Lord until we finish our earthly course in death. All of the Lord's people—his sheep of this Gospel fold—are walking in the same narrow way; but within its boundaries, the Lord leads his individual sheep through one experience after another, overruling each one for his eternal good.

While the Good Shepherd may be permitting some of his sheep to traverse the stony paths of affliction, others may be finding the way comparatively smooth. But whether the way is smooth or rough, it is a path of righteousness; and if we continue to follow the leadings of our shepherd, eventually we will enter into glory, honor, and immortality. David prayed, "Hold up my goings in thy paths, that my footsteps slip not." (Ps. 15:5) Ah yes, we need the Lord's strength to hold us up, otherwise we may become weary, and, not

watching our step carefully, slip, and possibly stumble and fall. But how sweet the promise that the Lord will indeed lead us, that we shall not want for guidance, if we but hearken to the voice of the Good Shepherd!

“I Shall Not Want” Peace

“Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.” Peace, as a quality of heart and mind, is the opposite of fear, and it is the Christian’s privilege to enjoy not only peace with God, but the peace of God, and this is a peace which “passeth all understanding.” (Phil. 4:6, 7) The peace of God is not based on the fact that he sees, or knows of no trouble, no disturbing influences, to disrupt his serenity, but upon his consciousness that he has the ability to meet every emergency, and that no evil can extend beyond the limit which his wisdom decrees. With God there is no doubt concerning the outcome of any circumstance, no matter how threatening it may appear to be.

So it should be with us, and so it will be, in proportion to our faith in the promises of God. “I will fear no evil: for thou art with me,” wrote David. If God is with us, then we can be sure that no evil can befall us. This does not mean that we will not be surrounded with evil. Indeed, we walk through the valley of the shadow of death, which means that almost constantly we are threatened with harm. But the Lord is more powerful than all our enemies; so if we keep close to him, close to our Good Shepherd, we will fear no evil, but will enjoy peace of mind and heart, a peace which the world can neither give nor take away.

We might think of the conditions of sorrow and death in the world as the valley of the shadow of death. From the human standpoint, it appears as though the Christian experiences the same sorrows and dangers in this valley as do others; but from the Lord’s standpoint, this is not so. True, we may be dying as do others, but we are dying with Christ, sacrificially

being planted together in the likeness of his death. While thus laying down our lives with the Master, divine protection is manifested over us, particularly as new creatures. As new creatures, nothing can harm us if we follow “that which is good.”—I Pet. 3:13

This promise was true of Jesus, our exemplar, for he was a follower of that which is good. Jesus, in fact, laid down his life doing good. However, he was persecuted. He was tried and falsely accused. He was spat upon and beaten. A crown of thorns was thrust upon his head. He was cruelly nailed to a cross, jeered at, and mocked. Upon that cross he died—killed by his enemies. Yet Jesus was not harmed as a new creature. The worst that his enemies did was to afford him the opportunity of having his cross exchanged for a crown. We, too, are walking through the valley of the shadow of death; but because we know that the Lord is with us, we can enjoy the same peace that Jesus did, the peace which he promised to his faithful disciples—that great peace which belongs to those who love his law.—Ps. 119:165

“I Shall Not Want” Comfort

“Thy rod and thy staff they comfort me.” Here David expresses a more intimate relationship with the divine shepherd than is apparent in the opening verses of this beautiful song of praise to the Lord. Instead of telling merely **about** the goodness of the Lord, he speaks **to** the shepherd. Thus the psalm changes from a testimony to a prayer. Seemingly, as David thought of the shepherd’s loving care, there came a sense of nearness to him which prompted a pouring out of his heart directly to him in a prayer of thanksgiving and praise—“Thou art with me; thy rod and thy staff they comfort me.”

Happy are we if, like David, we can see in our Good Shepherd’s rod and staff evidences of the Lord’s special presence, a nearness which prompts us to go to him in prayer and thanksgiving for the wonderful manner in which he is supplying all our needs. The symbolism of the rod and staff

seems to have reference particularly to the chastening of the Lord; and these chastenings, the apostle tells us, are a special evidence of his love. (Heb. 12:6,7) We are not to think of them as punishments which the Good Shepherd administers because he is angry with us, but rather as disciplinary measures designed to direct us in the right way.

It certainly would not be very pleasant for a sheep to feel the crook of the shepherd's rod hooked around its neck, for it was unyielding and severe. To the onlooker, such treatment of the sheep would probably seem harsh. But when David put himself in the position of a sheep, knowing the viewpoint of the shepherd, he realized that what seemed an unyielding attitude on the part of his God was in reality an evidence of his love. So it is with us. God loves us, and will not permit us to stray far from the path of righteousness if we keep our hearts pure before him. There is no greater evidence of his love than to be chastened by him for our correction; and in this great truth we take comfort as we continue on in the narrow way.

“I Shall Not Want” Spiritual Food

“Thou preparest a table before me in the presence of mine enemies.” While the green pastures in which we are made to lie down imply an abundance of sustenance, the supply of our spiritual food seems particularly emphasized by the table which the Good Shepherd prepares for his sheep in the midst of their enemies. By this promise we are assured that we shall not want for that meat in due season which the Lord has specially provided for his people at this end of the age.

In that wild country where David attended his father's flocks, the sheep were probably never entirely safe from attack, but often in and around the choicest feeding grounds deadly enemies of the sheep lurked in greater numbers than elsewhere. If the sheep were to benefit from these especially green pastures, extra precaution and watchfulness had to be maintained by the shepherd. What a true illustration this is

of the manner in which God has cared for all his sheep of the Gospel Age, and especially those of us who are living at this end of the age! Rich and nourishing has been the spiritual food which our Good Shepherd has provided for us; and even though we are surrounded by enemies, his protecting care has enabled us to continue feeding in peace and quietness.

The table provided by our Good Shepherd consists of all the precious truths of God's Word: his promises, his instructions, and the opportunity thus afforded of understanding his plans and purposes. Yes, we live "by every word that proceedeth out of the mouth of God." (Matt. 4:4) In a very special way, and in fulfillment of his own promise, the Good Shepherd has, at this end of the age, prepared a table for his sheep, and they have been feasting at this table throughout the entire harvest period.—Luke 12:37

The Lord's sheep have enemies within as well as enemies without. One of our most formidable enemies is our own fallen flesh. Our flesh is often in rebellion against the truth because the truth, the meat in due season, induces those who feed upon it to offer themselves in sacrifice to God, and the flesh shrinks from sacrifice. Satan knows this, and works through our flesh in his efforts to draw us away from the Lord's table. He endeavors to cast doubts in our minds as to the wholesomeness of the truth upon which we are feeding, knowing that a doubting Christian is not a sacrificing Christian. But, thank God, if we continue to look to the Good Shepherd, and obediently follow where he leads, he will keep all enemies from harming us as new creatures, while daily we feed at the table provided by him, and thereby grow strong in the Lord and in the power of his might.

"I Shall Not Want" Joy

"Thou anointest my head with oil." Pouring oil on the head seems a far cry from shepherding sheep, but this was the common custom of oriental shepherds, particularly at the close of the day, or when the sheep were weary from travel. To the sheep it was a refreshing and welcome service. In this

custom we find another beautiful illustration of our Good Shepherd's care and the blessings he bestows upon us. The Apostle Paul says of Jesus that he was "anointed with the oil of gladness above his fellows." (Heb. 1:9) Oil is used in the Scriptures to symbolize the Holy Spirit. It came first upon our Head, Christ Jesus, and we receive it from him. It is one of the blessings we receive from the Heavenly Father through our Good Shepherd.—Acts 2:33

The Holy Spirit is referred to as the oil of gladness because it is the medium of so much joy in the Christian life. Through the Word of truth we are enlightened by the Holy Spirit, and thus we participate in the joys of the truth. By the Holy Spirit we are anointed, and this signifies authority to serve as ambassadors of Christ; and what joy there is in witnessing for Jesus and for the Word of God! By the Holy Spirit we are begotten to a new hope of life, and how we rejoice in that hope! When we are weary, and perhaps a little discouraged, how refreshing it is to recall one or more of the joys which the Holy Spirit has brought into our lives, the unspeakable blessings which are ours as members of the body of Christ, because our head has been anointed with the oil of gladness. Surely, we shall not want for joy!

"I Shall Not Want" Anything

"My cup runneth over." While the Scriptures use the cup in various symbolic senses—although all related—the special thought here seems to be the provisions of divine grace in whatsoever ways the Good Shepherd may manifest his love and care. The provisions of the cup may vary according to individual needs. This thought seems to be borne out in the psalm. Those who are acquainted with the customs of Eastern shepherds tell us that they did use what they called a cup in connection with their care of the sheep. Ordinarily this was at the close of the day. When, as frequently would be the case, the shepherd found a sheep that had become overwearyed and needed special attention, it would be given a refreshing drink from the shepherd's cup.

What a precious thought is thus illustrated! We know of the general and abundant provisions the Lord has made for all his sheep. In these provisions we do indeed rejoice. But in the cup symbolism there is a touch of intimacy, of personal and individual care, suggesting a tenderness and warmth of love which is almost beyond our ability to grasp. And how wonderful the assurance that he knows all our individual needs and is providing for them—not meagerly, not stintingly, but abundantly—“My cup runneth over.”

The cup of experience which overflows for each individual sheep of the Lord’s pasture may be one of either joy or sorrow, or it may be an intermingling of both. He knoweth the way that we take, and he knows the needs of that way, and has promised to supply them according to the abundance of his grace. We have the assurance that “no good thing will he withhold from them that walk uprightly.”—Ps. 84:11

“I Shall Not Want” Constant Love and Care

“Surely goodness and mercy shall follow me all the days of my life.” We need not fear that any of the loving and abundant provisions outlined by the psalmist are merely of a temporary nature, for here we are told that they will continue to follow us. The Hebrew text indicates that the goodness and mercy pursue us. This suggests that divine care is energetically manifested toward the Lord’s sheep, that the Good Shepherd anticipates our needs, and is ready to provide for them before we ask. When we think of how aggressive are the various forces of evil in their opposition to the Lord’s sheep, how they are pursued by evil, it is indeed comforting to realize that we are also being pursued by the goodness and mercy of the Lord. Surely we can with confidence entrust ourselves to the care of the Good Shepherd all the days of our lives!

Both the goodness and mercy of the Lord manifest his love toward us. While these two principles are closely related, their operation is along different lines. In the use of the two

expressions, David evidently had in mind the many ways in which the Great Shepherd was caring for him, as illustrated by the green pastures, the still waters, the restoration of his soul, his being led in paths of righteousness, God's presence in the valley of the shadow of death, the table, the rod and the staff, and the anointing of his head. All of these bespoke the goodness and mercy of the Lord, and all of them said to David that he would not suffer want, that he would experience no need; and he had confidence that this would be true all the days of his life. For our own comfort and joy we need but to remember that this comprehensive portrayal of divine care was written especially for us upon whom the ends of the ages have come. (I Cor. 10:11, Emphatic Diaglott) We can say with David, and with equal confidence, "I shall not want."

"I Shall Not Want" a Future Home

"And I will dwell in the house of the Lord forever." When possible, oriental shepherds lead their flocks into a fold where they may dwell safely for the night. To us this lesson is that as we experience the various vicissitudes of life, the ups and downs of Christian experience, we can ever look forward to the end of the way, encouraged by the hope of an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Jesus said to his disciples, "In my Father's house are many mansions: . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself." (John 14:2, 3) There is a special sweetness in this promise. It is as though Jesus were saying that while there were already many mansions in the vast expanse of his Father's house, none of them was good enough for his sheep, so a special place was to be prepared for them. It is impossible for us to grasp with any degree of clarity what conditions will be like in that place which Jesus has prepared, but we can have some idea as to what it will mean to be with Jesus, to dwell where he dwells, to share his home—to dwell with him in his Father's house forever.

What a glorious ending this will be to all the experiences of the narrow way! His goodness and mercy have pursued us all the way, but the crowning manifestation of his love will be when he exalts us to be with him and with the Father. Nor pen nor tongue can describe the joys of that blest day! All our labors and trials will then be over—no more sorrow, no more sighing, no more tears. But there will be work to do—that glorious kingdom work of blessing all the families of the earth, when, together with him who is now our Good Shepherd, we will have the glorious privilege of shepherding those other sheep—the restitution sheep of the next age, leading them to their fold, the kingdom prepared for them from the foundation of the world.—Matt. 25:34 □

Encouraging Letters

Message Comforted Her

Dear Sirs: I read your little booklet "Hope," about death, and I thought it was beautifully written. I wonder if I could have two more to use when they are needed. I also would like a copy of the booklet "God and Reason." Thank you. Yours truly.
—NJ

Young Listener Interested

Dear Sirs: Greetings in the mighty name of the Lord, our soon-coming King! I have been listening to your broadcast on Radio Cayman every morning, which I find very interesting. I am now asking you to send me

two of your Christian booklets entitled "Our Lord's Return," one for my aunt and one for me. I am eleven years old, and I go to church on Saturdays. You can send my aunt's to the same address. I am looking forward to receiving my booklet. Thanking you, I am yours faithfully.—BWI

Wakes Him Up

Dear Sirs: I usually wake up when your program starts. It is a lot better listening to you than to my alarm clock. A few weeks ago I heard you offer the booklet, "God and Reason." If possible, I wish to have a copy of it. I thank you!—MN

“A Great Privilege and Joy”

Dear Brethren: Loving greetings to all the dear brethren at The Dawn! Your further parcel of cassettes has arrived safely, and is very gratefully received by me, as the work of the Dawn Recorded Lecture Service continues to grow. We had a letter recently from a Christadelphian, who was still troubled about the personality of the Devil. I had the privilege of writing to her. She was pleased with the explanation given, and has now ordered The Divine Plan of the Ages, and other booklets which she wishes to pass on to a friend. She adds in her letter, “I am sincere in wanting to learn the truth. I thought the Christadelphians were the nearest to the earlier Christian doctrines, but their explanation of the Devil has puzzled me often. I pray that I may find the truth. It is such a comfort when I have only my disabled husband with me. It would be such a comfort to me if we could write to each other.” I am now sending tapes regularly to this inquirer, and with her evident appreciation. Another recent inquirer wants copies of all the subjects we have. We are purchasing another tape recorder so that we can make these. So many write of their personal problems and difficulties, and I count it a great

privilege and joy to help, even in a small way. There is a good deal of correspondence in connection with the tape service, but I think of the scripture, “The Lord will give strength to his people,” and can testify to its truth. May our gracious Heavenly Father “supply all **your** needs according to his riches in glory by Christ Jesus.” A word of special thanks to the dear brethren who have made copies of these tapes. Yours in the Master’s service.—England

An Old Friend

Dear Sirs: I have received much happiness from reading The Dawn for so many years. I would like you to send me a “Hope” booklet, as mine is falling apart. Enclosed is a small gift to help in your continued success. God-speed! And thank you.—FL

“Quite Interested”

Dear Friends: I listened to you this a.m. and became quite interested in your talk, and would like to have the booklet, “The Light of the World,” and any others you have. Thank you. We are retired folks, and have been Christians for forty years or more, and we are very interested in the work of the Lord. Yours in Him.—WA

Sharing by Newspaper Ads

Dear Brethren: In response to your suggestion as printed in *The Dawn*, I am placing an ad in three military newspapers in the San Antonio area which will entitle interested parties to receive *The Dawn* as a gift. I would also like to have subscriptions sent to two friends listed below. Sincerely.—TX

“Glorious Gospel”

Dear Sirs: Christian greetings in the wonderful name of Jesus Christ. He has become our joy in living, our hope of eternal life. Truly, it is good to have people like you telling this glorious Gospel. By sheer coincidence I heard your program for the first time on Radio Cayman. It was inspiring to hear you teach the Gospel truth. Although I was getting ready to go to church, I had to stay and listen. May God's rich blessing continue

with your ministry. I would like to have one of your booklets, “God and Reason,” and also some material for Bible study at my church. We have a very good study group, but no material to work with. We look forward to your next study program on radio. God bless you! Yours in Christ.—West Indies

Sharing through Funeral Homes

Dear Brethren: Greetings in Jesus' dear name! I am writing to ask if you would send me 1000 “Hope” booklets. The witness work in the funeral homes is going well. We have about twenty homes taking the booklets and many more yet to contact. We are trusting in the Lord's overruling for the advancement of the truth. Our prayers are with you all in your efforts to please the Lord and bring glory and honor to his name. Yours by grace.—OR □

1983 MEMORIAL SUPPER DATE

The proper date for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, March 27.

PICTURE SUPPLEMENT

The picture *Dawn*, 1982 Albion Convention, is ready—this year with names! Send for your copy. No charge.

Test Your Knowledge

How Many of These Bible Questions Can You Answer?

1. Which of the Old Testament prophets raised to life the dead?

2. Under what circumstances is it recorded that Jesus said, "Father, forgive them; for they know not what they do"? Is repentance necessary to obtain forgiveness?

3. Explain what is meant in Luke 7:28: "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." Is John the Baptist in the kingdom of God?

4. Why could not John the Baptist share in the "high calling" to joint heirship in the kingdom?

5. Will John the Baptist, or any of the prophets who lived before Christ, receive everlasting life? If so, when, and where?

6. II Samuel 7:12, 13, reads as follows: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and

I will stablish the throne of his kingdom forever." What kingdom is referred to, and to whom does this prophecy apply?

7. Complete this text: "Blessed are they which do hunger and thirst after righteousness: . . ."

8. What is meant by the expression, "For they shall be filled"? —Matt. 5:6

9. Which is correct, (a) Christians have no need to study the Old Testament because all that they need for salvation is found in the New Testament, or (b) Christians should study the Old Testament for in it they find much necessary instruction and many lessons for their admonition?

10. What book in the Bible records the following prophecy? "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, . . . for I will forgive their iniquity, and I will remember their sin no more."

(Answers on page 59)

Your Questions

The "Letter" and the "Spirit"

II Corinthians 3:6 reads, "Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." Will you please explain this text, particularly what is meant by the letter killing and the spirit giving life.

THE lesson presented by Paul in this chapter begins in verse three, which reads, "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." Here Paul contrasts the work of the Holy Spirit in the hearts of Christians with the writing of the Ten Commandments on tables of stone.

Those ancient tables of stone were the mediums used by the Lord to present the basic Law of the old Law Covenant to Israel. That Law promised life to the Israelites, but Paul wrote, "The commandment which was ordained to life, I found to be unto death." (Rom. 7:10) There was nothing wrong with God's law, as epitomized in the Ten Commandments. It was simply

that fallen man could not live up to the high standard of righteousness which it set. Those who undertook to do so were brought under condemnation.

The letter that killeth, therefore, was that "ministration of death" which was "written and engraven in stones." (II Cor. 3:7) The spirit that giveth life, on the contrary, is the ministration of the New Testament, or New Covenant, the law of which is written, not on tables of stone, but written by the Spirit, on fleshy tables of the heart.

The New Testament, or New Covenant, referred to by Paul is the one promised by God in Jeremiah 31:31-34, which will first be made with "the house of Israel and with the house of Judah," and ultimately extended to all mankind. This will be during the thousand-year reign of Christ, when all who are brought into covenant relationship with the Lord will obtain everlasting life.

Jesus, together with his faithful followers, the epistles of Christ of the present age, will mediate that New Covenant, or be its able ministers. Thus the ministry of the Holy Spirit in the hearts of these prepares them for the future work of establishing

covenant relationship between God and men. Then, in the kingdom, all who accept Christ and yield whole-heartedly to the terms of the New Covenant will receive everlasting life.

When the Heart Stops Beating

In the course of my life I have had the unhappy experience of witnessing a number of people die. It is not a pleasant sight, and I have often wondered whether or not it is really true that there is something about a human that does not die when the heart stops beating. Does the Bible furnish a definite answer to this question?

YES, the Bible says concerning a person who dies, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Ps. 146:4) Again we read in the Bible, "That which befalleth the sons

of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that [in death] a man hath no preeminence above a beast; for all is vanity. All go to one place; all are of the dust, and all turn to dust again."—Eccles. 3:19, 20

These two texts of scripture answer your question very definitely: that when a man dies he is completely dead. The Bible does not support the tradition that man possesses an "immortal soul" which continues to live after the body dies. The hope of life beyond the grave which the Bible holds out to us is that there shall be a resurrection of the dead. We thank God for the many promises contained in his Word "that there shall be a resurrection of the dead, both of the just and unjust."—Acts 24:15; I Cor. 5:21, 22 □

BRITISH SPEAKERS' APPOINTMENTS

F. BINNS

Reigate

February 13

R. ROBINSON

Yeovil & Paignton
Barnsley

January 1-3
March 20

NOTICE

The Dawn has a permanent opening in the shop for a brother and there is also a need for a sister who is a typist. Please inquire by letter to The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073.

Answers to Test Your Knowledge Questions

(Questions on page 56)

1. Elijah, the prophet of God, raised to life the son of the widow who lived in Zarephath (I Kings 17:21-23), and Elisha raised the Shumenite's son.—II Kings 4:20-37; II Kings 8:1

2. Luke 23:34. These words are not found in the oldest Greek manuscripts. There is no mention in the Scriptures of forgiveness on God's part without the requirement of repentance.

3. John the Baptist died before Pentecost. It is since then, but not prior to Pentecost, that the "high calling" (Phil. 3:14) to joint-heirship with Christ has been open. John the Baptist will not be a "joint-heir" with Christ. (Rom. 8:17) He will be among those who will be "princes in all the earth."—Luke 13:28; Heb. 11:39, 40; Ps. 45:16

4. Because the ransom (atone-ment) sacrifice of Jesus was not completed before John's death. Jesus' death had to precede the granting of the gift of life to any.—I Cor. 15:20-22

5. Yes, here on earth when the earthly phase of God's kingdom is set up, when God's will is done

on earth as in heaven.—Heb. 11:39, 40

6. The kingdom referred to is the millennial kingdom. This prophecy shows that Christ was to be an "offspring of David." (Rev. 22:16; Luke 1:69) This is another evidence that Jesus was the Christ.

7. "For they shall be filled."
—Matt. 5:6

8. The Greek word **chortazo** might be better translated 'satisfied'. It is translated 'satisfy' in Mark 8:4. Those who hunger after God's way will be satisfied with spiritual refreshment which the Lord makes available. "He maketh me to lie down in green pastures, he leadeth me beside the still waters."—Ps. 23:2

9. (b) is correct. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15:4

10. Jeremiah 31:34. Here is another outstanding text of the Old Testament which testifies of the coming kingdom of God, when all will know him and rejoice to obey his will on earth as it is obeyed in heaven.

Talking Things Over

Statistical "Good Hopes" Report

for year ended September 30, 1982

	Receipts	Expenditures
General Fund	\$214,206.67	
Radio (domestic only)	20,818.16	\$ 84,985.68
Television	14,361.00	44,040.78
Traveling Speakers	14,585.30	21,882.62
Overseas (including radio)	19,752.51	73,343.62
Recorded Lecture Service	825.00	5,502.92
Free Literature	1,680.78	1,680.78
Free Subscriptions	389.50	389.50
Sales of Dawn Publications	30,201.79	201,521.70
Advert. (Magazines & Newspapers)	3,524.14	10,431.49
Film Service	13,242.37	28,941.09
Other (interest, securities, etc.)	52,526.42	
Totals (before bequests)	\$386,113.64	\$472,720.18
Bequests Received	117,639.97	
Totals	<u>\$503,753.61</u>	<u>\$472,720.18</u>

For the fiscal year ending September 30, 1982, the Dawn recorded an operating loss, before bequests, of \$86,606.54. Bequests received during the year were in the amount of \$117,639.97, leaving a net gain of \$31,033.43.

We are maintaining the long-standing Dawn policy of making truth literature available to all who request it at the lowest possible cost—much of it is free.

This is made possible by the Lord's people all over the world who cooperate and sacrifice together so that these activities can continue. We at the Dawn greatly appreciate the privilege

of sharing this mutual responsibility of spreading the good news of the kingdom.

DAWN ACTIVITIES

RADIO

We now have 103 radio stations broadcasting the "Frank and Ernest" radio program. This includes stations in the following countries outside the United States: Puerto Rico, Canada, British West Indies, Ceylon, Italy, New Zealand, Nigeria, Panama, Philippines, South Africa, Spain, Tonga, Virgin Islands, Uruguay.

TELEVISION

Our television efforts are still almost entirely confined to cable networks. We are currently using Satellite Program Network, which has the potential of reaching 4,675,000 households. We are also using Modern Motion Pictures to distribute films to interested groups such as schools, clubs. Another company—RHR— is also distributing our films to some cable networks and to interested groups.

DAWN FILM SERVICE

Our own film service distributed 2,189 films to schools, churches, clubs, and other interested groups, and 2,299 booklets were distributed as the result of the film showings. We are endeavoring to increase this activity by sending information concerning the films to various mailing lists.

ADVERTISING

Ads have been running in Farmers' Almanac, Greer's Almanac, and a special ad in the "Information Center" of the Family Weekly will be in the January issue.

LITERATURE

Printing continues on a normal basis. Sales of literature included 10,647 books of all kinds, 95,072 "Hope" booklets, 81,183 other booklets of all kinds, and 86,000 tracts.

We have started to again send the "Hope" booklets to mortuaries. The response is very encouraging with requests for over 60,000 "Hope" booklets.

RECORDED LECTURE SERVICE

This department transcribes and mails the tapes of the radio programs on a weekly basis to all of the stations that we use. They also provide a free recorded lecture service, and each month The Dawn magazine is recorded on tape for the blind.

AS WE enter the new year, let us remember that it belongs to the Lord. It is loaned to us as a stewardship. If we are consecrated to him, we have covenanted to employ the years of our allotted time to his glory.

The new year will contain many privileges to testify to others concerning the glories of the coming kingdom. No angel has this privilege; the opportunity to proclaim the glorious Gospel of the kingdom is ours. Thus it becomes us, as we cross the threshold into a new year, to cry, "Lord, what wilt thou have me to do?" We are not our own; we have been bought with a price. May it be our prayer that during this year the Holy Spirit may open for us a year of spiritual energy and devotion in showing forth the praise of our Lord who has called us out of darkness into light.

BROTHER HARRY PASSIOS, PILGRIM GOES HOME **Born October 18, 1897—Died November 8, 1982**

Brother Harry Passios was a well-known and much loved Dawn Pilgrim for eleven years. He and Sister Passios made frequent and prolonged trips to classes throughout the United States and Canada, bringing blessings and encouragement to the friends. We at the Dawn want to express our thanks for this time of sacrifice and service. We remember Sister Fannie and the family in our prayers during this difficult time.

Speakers' Appointments

MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

D. BRUCE		St. Petersburg, FL	13
Palo Alto, CA	January 22, 23	Louisville, AL	16
No. Hollywood, CA	26	Birmingham, AL	17
N. KASPER		Athens, AL	18
New Haven, CT	January 30	Mobile, AL	20
G. PASSIOS		Pass Christian, MS	21
Sayville, NY	January 2	Shreveport, LA	23
E. K. PENROSE		Kansas City, MO	25
Cleveland, TN	January 4	St. Louis, MO	26
Columbus, GA	6	L. POST	
St. Petersburg, FL	8, 9	Philadelphia, PA	January 16
Orlando, FL	10, 11	Pottstown, PA	16
Warm Mineral Springs, FL	12	J. TATE	
		Middletown, NY	January 16

Obituaries

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

Sister Anna A. Kreher, Port Angeles, WA—October 1. Age, 93. This is a correction.

Sister Anna Overland, Venice, FL—October 23. Age, 87.

Brother Benjamin F. Hollister, Chicago, IL—November 5. Age, 93.

Brother Harry Passios, Pittsburgh, PA—November 8. Age, 85.

Brother John Jezuit, Chicago, IL—November 26. Age, 88.

Brother Alex Kikta, Los Angeles, CA—November 26. Age, 91.

Sister Emma Marker, Seattle, WA—November 26. Age, 83.

Sister Hilda Rickert, Tacoma, WA—November 20. Age, 93.

Sister Mary Malka, Sacramento, CA—December 2. Age, 85.

Brother William Pardue, St. Louis, MO—December 5. Age, 94.

Conventions

These conventions are listed at the request of the individual classes who are sponsoring the gatherings.

CHICAGO, IL, December 31-January 1, 2—Harold L. Richards H.S., 10601 S. Central, Oak Lawn. Edw. Bushlus, 980 Lois, Addison 60101
Phone: (312) 543-5735

PHOENIX, AZ, January 1-3—Quality Inn, 2420 W. Thomas Rd. Mrs. Mildred Enteman, 542 W. Southern Ave. 85041

ST. PETERSBURG, FL, January 9—Heilman Mobil Home Park, Recreation Hall, 8300 Seminole Blvd., Seminole

CHICAGO, IL, January 23—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Mr. Ted Marten, 2033 Busse Hwy., Des Plaines 60016
Phone: (312) 824-8916

PALO ALTO, CA, January 22, 23—(New location) San Jose Masonic Lodge, 2500 Masonic Dr., San Jose. Mrs. Irene Altuvilla, 1201 Sycamore Ter., Sp. 67, Sunnyvale 94086

DETROIT, MI, January 30—Redford YWCA, 25940 Grand River. Mr. Ted Passios, 14310 Chelsea, 48213
Phone: (313) 521-6473

ROCKLAND BIBLE STUDENTS, NY, February 6—Bear Mountain State Park, Cliff House, Intersection Rts. 6 & 9W, Bear Mountain. Mrs. Gail Butler, 343 S. Pleasant Ave., Ridgewood, NJ 07450

DELAWARE VALLEY, PA, February 13—Hugh Carcella Hall, 920 Trenton Rd., Fairless Hills. Mrs. Ruth Eldridge, P.O. Box 456, Lahaska 18931

SACRAMENTO, CA, February 19, 20—(New location) Sierra Inn, 2600

Auburn Blvd. Mrs. E. F. Lankford, 6000 19th Ave. Phone: (916) 457-0569

FULLERTON, CA, March 5, 6—YWCA 321 N. Pomona Ave., Fullerton. Nancy Sherman, 24672 Kim Circle, Laguna Hills 92653. Phone: (714) 770-5197

ORLANDO, FL, March 5-7—Altamonte Springs Inn & Racquet Club, Interstate 4 and Hwy. 436, Altamonte Springs. Reservations must be made by February 15 with secretary: Stephen Jeuck, 471 Kentia Rd., Casselberry 32707. Phone: (305) 834-7592

NEW ORLEANS, LA, March 12, 13—Airport Hilton, 901 Airline Hwy., Kenner. Mrs. Samuel Heron, 4513 St. Anthony Ave., New Orleans 70122
Phone: (504) 288-1553

DETROIT, MI, March 19, 20—Pre-Memorial Convention. Armenian Cultural Bldg., Northwestern Hwy. at Southfield Freeway, Southfield. Mr. Ted Passios, 14310 Chelsea 48213
Phone: (313) 521-6473

FRESNO, CA, March 19, 20—Pre-Memorial Convention, Pacific College. Reservations and information available from Mrs. F. W. Becker, 1030 East Hedges Ave. 93728. (209) 233-2303

ALBUQUERQUE, NM, March 20—Pre-Memorial Convention. For information, write Mrs. J. L. Buss, Secretary, P.O. Box 9172, Zip 87119

NIGERIA, AFRICA, May 1-7, 1983—Institute of Church and Society, Ibadan, Oyo State. For information, contact Richard Evans, 4734 E. Yale Ave., Apt. 113, Fresno, CA 93703 USA