

# The Dawn

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### The Deep Things of God

***"Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen a God beside thee, which doeth so for him that waiteth for him."***

***—Isaiah 64: 4, Marginal Translation***

A FEW HOURS before Jesus was crucified he said to his Heavenly Father, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) This makes a proper understanding of God and of Jesus very essential to those who are hoping to gain life eternal through the provision of the Father in the gift of his beloved Son. Since we cannot actually see God, our knowledge of him depends upon the revelation he has made of himself through his Word. Thus a diligent study of his Word is fundamentally important to all who want to know the true God and to be in harmony with him.

The statement sometimes made by those who discount the importance of knowledge, that "there is enough in the fifth chapter of Matthew to save any man," is not in harmony with the many declarations of the Bible which encourage the Christian to 'study' and to 'search' the Word in order that he might acquire that knowledge of God which is essential in order to be pleasing to him. There is too great a tendency to emphasize merely the blessings which are awaiting sinners at the foot of the cross, without encouraging the consecrated to go on from there to acquire a deeper knowledge of God which results from a more comprehensive understanding of his plan of salvation.

However, it is also important to avoid the extreme viewpoint of those who place knowledge on a pedestal, as though it were important enough to be worshiped. If we think of knowledge in its true light, as the channel through which God

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reveals himself and inspires our devotion to him, it is not possible to give it too important a position in our hearts and lives. But if we do not so view knowledge, the search for it could lead to an assumption of spiritual superiority on the part of those who make knowledge a matter of the head rather than of the heart.

Texts of the Bible which speak of the "deep things of God," "strong meat," and the "mysteries" of God, have at times been misinterpreted, even though those who have done so have probably been sincere in their viewpoints.— I Cor. 2:10; Heb. 5:14; Col. 2:2; 1:27,28

Some claim that devotional truths are the "deep things of God," the "strong meat" of the Word. God *IS* love, and the wonderful provision he has made through Christ inspires us to love him and to devote our lives to his service. Faith in God and his promises is essential in order to live such a life of devotion, and the Scriptures encourage us to add to our faith other qualities of character. These truths of the Bible are fundamental, but not necessarily 'deep', because they are quite generally understood and appreciated even by those who have little or no understanding of the true doctrines of the divine plan.

One who is clever in the use of language might employ many beautiful words in discussing the subject of divine love, yet his meaning would be no deeper than that wonderfully simple statement, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) Nor could a million eloquent words convey any deeper sense of our appreciation of God's love than that expressed by the apostle when he wrote, "We love him, because he first loved us."— I John 4:19

## **Types and Shadows**

Writing about the Tabernacle in the wilderness and the services associated with it, Paul speaks of them as a "shadow of good things to come." (Heb. 8:5; 10:1) In these 'shadows', certain clearly outlined truths of the divine plan

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are prefigured. When these are understood they help us to appreciate the beauty and simplicity of the truth a little more than we did before. It is possible, however, to become so absorbed in trying to ascertain the meaning of all the intricacies of the Tabernacle and its services that one could lose sight of the intended purpose of the 'shadows'. Some, indeed, have mistakenly concluded that only those who are able to explain the meaning of every board, hook, skin, and color in the Tabernacle really understand the 'deep things of God'.

Some minds seem especially to appreciate the chronology and other time features of the divine plan. Then there are those who specialize in the prophecies of the Bible, particularly the Book of Revelation. They revel in their efforts to understand and explain the significance of every detail of these prophecies. However, there could be an inclination on the part of these to feel that any who do not fully agree with their findings, or do not share their enthusiasm for prophecy, lack appreciation of the 'strong meat' of the Word.

## **The Simplicity of the Gospel**

There is absolutely no suggestion in the Bible that only mental giants can comprehend the essential truths of God's plan of salvation; nor does the Bible encourage us to think that special spiritual qualities are possessed by some which are beyond the reach of the rank and file of the LORD's people. The truth of the divine plan, as well as the standards of righteousness and spirituality associated with it, are the same for all the consecrated. The 'deep things of God' are understandable by *all* who have been called by the LORD to run for the prize of the high calling of God in Christ Jesus.

We should not discount the importance of any truth which is contained in the Word of God. The great truth of divine love, and of the privilege of our development into the character-likeness of God and of Christ, are certainly essential. The types and pictures of the Old Testament, when used to increase the brilliance of the divine plan doctrines, are exceedingly valuable to our growth in knowledge. The prophe-

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cies also have been put in the Bible for our edification as New Creatures in Christ Jesus, as have also the chronology and other time features of the plan of salvation. Let us use all these for the strengthening of our faith, and for our growth in grace and knowledge. Let none of us become discouraged by the erroneous supposition that there are certain 'deep' things of the Word which are quite beyond our comprehension, and that God intends these profound truths to be understood only by a spiritual aristocracy among his people.

If in our fellowship with the brethren we discover that the supposedly wonderful viewpoints of truth we present are not generally grasped and appreciated, it might be better to conclude that possibly we have developed some vain imaginations, rather than to congratulate ourselves that the LORD has favored us with a 'deep' or inscrutable understanding of some portion of his Word which is quite beyond the ability of our brethren to grasp. The great truths mentioned in the Bible as being the most profound are, as a rule, the simplest facts of the divine plan. And this is what we should expect, since God is the Author of the wonderful plan of salvation through which he has revealed his love and has caused us to rejoice in the riches of his grace.

### **"Which Passeth Knowledge"**

There are a number of texts in the Bible which convey the thought of the profound knowledge, or understanding, needed to comprehend the divine plan, and the love of God and of Christ revealed therein. In a beautiful benediction invoked upon the brethren at Ephesus, Paul prayed "that he [God] would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."—Eph. 3:16-19

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There is no passage in the Bible that gives a more definite suggestion of profound understanding than this one. But is Paul writing about some special truth which is so 'deep' that he knew only a few would be able to grasp it? Apparently not, for he speaks of being able to comprehend it with **all** saints. In other words, that great truth which passeth knowledge was, nevertheless, in his opinion, within the mental reach of **all** the LORD's people. And again we say, this is just what we should expect.

The Greek word translated "passeth" in this text means, 'beyond the usual'. In other words, the point of truth which Paul is writing about is not incomprehensible, but simply beyond usual knowledge, or that which is not generally understood. Just what is this unusual knowledge Paul had in mind, and which, in such a wonderful way, enables us to appreciate the length and breadth and height and depth of the love of Christ? The answer to this comes to light as we read the earlier portion of Ephesians, Chapter 2.

Beginning with Ephesians 3:3, let us notice the manner in which Paul emphasizes the great depth of understanding with which the LORD had favored him, that "by revelation he made known unto me the mystery." He indicates that he had previously explained this in order that the brethren at Ephesus might "**understand** my knowledge in the mystery of Christ." (vs. 4) He then explains that this profound understanding of a certain part of the divine plan as centered in Christ had not previously been made known, but "**is now revealed** unto his holy apostles and prophets by the Spirit," who could then impart it to others.—vs. 5

Just what is this vital truth, so profound, so deep, that a special revelation from the LORD was necessary to enable Paul and the other apostles to understand it? The next verse answers: "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel." (vs. 6) Surely this is a wonderfully simple truth of the divine plan, yet it was treated by Paul as though it were a great mystery, as indeed it was in the days of the Early Church.

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Throughout all the centuries during which God was dealing with his typical people, Israel, his prophets continued to make promises concerning the coming Messiah, Christ. The entire nation of Israel was considered to be the messianic nation, to be associated with Christ in fulfilling the wonderful promises of worldwide blessings. "You only have I known of all the families of the earth," the LORD told Israel through the Prophet Amos.—Amos 3: 2

With this background of understanding, it must have been very difficult, especially for Jewish converts in the Early Church, to grasp the idea that Gentiles could be 'fellowheirs' with them, and members of the same 'body' of Christ. To those who became aware of this great mystery, it served as a marvelous revelation of divine love. It showed that the love of God was broad enough and deep enough to take in even Gentile 'dogs'—those nations who had for centuries been out of favor with God—and make them heirs of the messianic promises.

There is much in the writings of the New Testament to indicate that this particular truth was considered by the Early Church as one of the very deep things of God, difficult to understand, and Paul was particularly desirous that the brethren in Ephesus comprehend it clearly and realize that it had been given as a special revelation of the Spirit, showing the extensiveness of the love of Christ. Here indeed was knowledge which went beyond the usual understanding of both Jews and Gentiles, and yet today it is very simple to those in whose hearts there is no racial prejudice. Certainly there is no consecrated child of God now who is not able to grasp such a simple fact of the divine plan, yet it is stated in the Scriptures as a truth which helps to reveal the "unsearchable riches of Christ."—Eph. 3: 8

### **Depth of Riches**

Closely associated with this doctrine which was such 'strong meat' to the Early Church, was the further truth that even those natural descendants of Abraham who had rejected the Messiah, and consequently were broken off

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from the 'olive tree' of promise, were ultimately to be reinstated into divine favor and to have an opportunity to gain life. Paul discusses this point in Romans 11, and after saying that "God hath concluded them all in unbelief, that he might have mercy upon all," he adds, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"—Rom. 11: 32,33

In the Greek text, the word translated "depth" in Paul's expression of ecstasy, "O the *depth* of the riches both of the wisdom and knowledge of God!" is the same one he used in I Corinthians 2:10 where he spoke of the 'deep' things of God. His reference to God's 'judgments' as being 'unsearchable', is a quotation from Psalm 36:6. That entire passage reads, "Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast. How excellent is thy lovingkindness, O God! Therefore the children of men put their trust under the shadow of thy wings."—Ps. 36:5-7

How wonderfully this language assures us of God's lovingkindness, of the riches of his grace, the abundance of his mercy, and the righteousness of his judgments! These glorious characteristics of our God are quite 'unsearchable' in so far as our ability to enter fully into their meaning is concerned. However, Paul cites a wonderful example of God's mercy and righteous judgments, telling us that these loving qualities of our Heavenly Father will be manifested in the ultimate salvation of those who rejected Christ at his First Advent, and that he will exercise his mercy toward all of them.

This, too, is a wonderfully simple truth to those now who understand and accept the divine plan of the ages, but to many in the Early Church it must have been 'strong meat'; truth, that is, hard to assimilate. Even today there are many professing Christians who cannot take it, refusing to believe that God's love is abundant enough to extend the opportunity of salvation to those who die in unbelief.



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## "Hard to Be Uttered"

One of the frequently quoted texts used to give the thought that some of the precious truths of the Bible are simple—the 'ABC's' of the plan—while certain other truths are deeper and more spiritual, is Hebrews 5: 13,14. In this text Paul speaks of "milk" and of "strong meat," and tells the Hebrew brethren that they were not prepared for 'strong meat'; that they even had need that the 'milk' doctrines be taught to them again.

What deep truth does Paul refer to here as 'strong meat'? This is indicated in verses 10 and 11, where he speaks of the Melchisedec priesthood—that Jesus, as both king and priest, was typified by Melchisedec. "Of whom we have many things to say," Paul writes, "and hard to be uttered, seeing ye are dull of hearing." He then explains to the Hebrew brethren that they were not ready for what he wanted to say to them about the Melchisedec type, and that they even needed to have the first principles of the oracles of God and the "doctrine of Christ" taught to them again.

The fact that Melchisedec was both a *priest* and a *king*, and was a type of this combined office as it is filled in the antitype by Christ, is to us a wonderfully simple truth. There is nothing complex or mysterious about it. To the minds of the Jewish Christians in the Early Church, however, it presented a difficulty—not because the idea was complex or hard to grasp, but because they had been so thoroughly imbued with the thought that everything pertaining to a priesthood began and ended with Aaron. In their religious education, Melchisedec had never been mentioned or considered. It was *this* that made it 'strong meat', or, as the Greek text states, "tough" meat for them to "digest."

In the beginning of Hebrews 6, Paul, by contrast, mentions what he describes as the "principles of the doctrine of Christ." (vs. 1) According to the Greek text, it is really the 'primary', or 'fundamental' doctrines of Christ that Paul refers to. These, he explains, are repentance, faith, baptisms, laying on of hands, the resurrection, and eternal judgment. (vs. 2) All of these, while basically important in the

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Christian life, presented no difficulty of acceptance by the Jewish mind, because they were not outside of, or beyond, his usual trend of thinking. Actually, the doctrine of baptism is no simpler, or more easily understood than the Melchisedec type of Christ, as both king and priest; but to the minds of those to whom Paul was writing, it was much easier to assimilate, even as milk is to the child.

### **A "Hard Saying"**

Speaking in the synagogue at Capernaum, Jesus declared that the only ones who could have eternal life were those who "ate his flesh and drank his blood." He explained that "this is that bread which came down from heaven." The account adds, "Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?" (John 6:53-60) In the same lesson Jesus said, "My flesh is meat indeed, and my blood is drink indeed." (vs. 55) Now that we understand the divine plan of redemption as it is centered in Christ Jesus, these expressions by the Master are easily understood. It was simply his way of saying that his humanity was to be sacrificed for the sin of the world, and that it is necessary for believers to accept this great fact and humbly yield themselves in obedience to the divine will as revealed through him, in order to have life.

But for those who heard it for the first time, and with no background knowledge of the divine plan to help them understand what the Master meant, the idea of eating his flesh and drinking his blood was 'hard'. Jews were forbidden to drink blood, and certainly the suggestion that they would need to drink human blood in order to live was just too much for them, and many of them became offended and walked no more with Jesus.

### **Mysteries of the Kingdom**

The disciples asked Jesus why he always spoke to the public in parables and dark sayings. In reply he said to them, "Because it is given unto **you** to know the mysteries of the kingdom of heaven." (Matt. 13:11) A mystery is only such as

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long as it is not understood, and Jesus' promise was that his followers would have the mysteries of the kingdom made clear to them. We believe that Jesus has fulfilled his promise on behalf of *all* his people as the due time has arrived for each of those mysteries to be revealed. He promised that when he returned at the end of the age he would gird himself and would serve his household with "meat in due season." (Luke 12:37; Matt. 24:45) Many and rich are the truths which have been thus placed upon the Lord's table in fulfillment of this promise. They are mysteries only to those to whom it has not been given to understand.

At the beginning of the Gospel Age it was the due time to make known the "riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." (Col. 1:27) First it was a mystery to Jewish believers that Jesus alone was not the complete Christ, but rather the 'Head' over a 'body' of many members. But, as Paul stated it in his letter to the Ephesian brethren, a manifestation of divine love, surpassing human knowledge, was seen in the acceptance of Gentiles to be fellow-heirs with Jewish believers in this 'hope of glory'.

### **"Eye Hath Not Seen"**

Paul wrote to the Corinthians, saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God ***hath revealed them*** unto us by his Spirit: for the Spirit searcheth all things, ***yea, the deep things of God.***" (I Cor. 2: 9,10) In this well-known passage, Paul quoted from the text which heads this article (Isa. 64:4), explaining that the 'deep thoughts' of God pertaining to his plan for the blessing of man, which had been hidden from the foundation of the world, ***were now revealed*** to the followers of Jesus by the Holy Spirit.

While ***previously*** it had been true that "eye hath not seen, nor ear heard" the wonderful truths concerning the divine plan of redemption and salvation through Christ—a plan embracing the use of both Jews and Gentiles as associates

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with him in the work of deliverance—now it was different. Jesus indicated this when he said, prospectively, to his disciples, “Blessed are your eyes, for they see: and your ears, for they hear.” (Matt. 13:16) David wrote, “O LORD, how great are thy works! And thy thoughts are very deep.” (Ps. 92:5) How we rejoice today that these ‘deep’ thoughts of God have been revealed to his people, and that we can now understand the ‘works’ of his plan, and by his grace participate therein.

### “Sincere Milk”

To those who had purified their souls by obeying the truth “unto unfeigned love of the brethren,” the Apostle Peter wrote, “Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the LORD is gracious.” (I Pet. 1:22; 2:13) The Apostle Paul wrote, “Brethren, be not children in understanding: howbeit in malice **be ye children**.” (I Cor. 14:20) Seemingly it is this thought that Peter is expressing when, following his admonition to “lay aside all malice,” he adds, “As **newborn babes**, desire the sincere milk of the Word.”

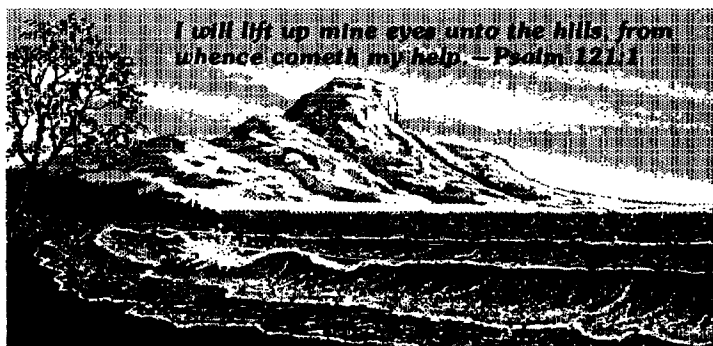
There is much in the First Epistle of Peter to indicate that those to whom he wrote it were not mere “**babes** in Christ,” within the meaning usually attached to this expression. Perhaps he had Jesus’ illustration in mind, when, of little children he said, “Of such is the kingdom of heaven.” (Matt. 19:14) Every disciple of Christ should endeavor to be childlike in simplicity and sincerity. And all such will surely desire to feed upon the rich spiritual food of the Bible, which, in keeping with the ‘newborn babe’ illustration, Peter describes as the ‘sincere milk of the Word’.

In the Greek text, the word which is translated “sincere,” is one which means ‘unmixed’, or ‘unadulterated’. Childlike humility of heart will manifest itself in a desire to feed only upon the unadulterated truth, and to avoid the vain imaginations of human reasonings. It seems to us that in this particu-

lar text Peter may well be referring to **all** the precious doctrines of the divine plan as 'milk', not with the thought of minimizing the depth of the knowledge of God which they reveal, but to show that those who in childlike simplicity feed upon the truth, are able properly to assimilate it, and thereby to grow strong in the LORD and in the power of his might.

How glad we are that all the LORD's people to whom he has given 'hearing ears' and 'seeing eyes', have the ability to grasp the glorious truths of the Word, and that through these truths our Heavenly Father is revealing himself to his people. There are, to be sure, varying degrees of understanding and appreciation of the truth among his people, but this indicates largely a natural growth from the standpoint of time. There is none of us who will ever, this side the veil, acquire a full degree of knowledge; but we can all, through study, "show ourselves approved unto God, workmen who need not be ashamed, rightly dividing the Word of truth."—II Tim. 2:15

And what a privilege it is to share the joys of this wonderful knowledge with others of like precious faith! We can all help one another in our study of the Word. Regardless of how long we have been 'in the truth', there are points that we can learn even from beginners, if we maintain a childlike simplicity and humility before the LORD and among our brethren. Above all, let us always look to the LORD for his help and guidance, that we may continue to grow in grace and in an ever-increasing knowledge of Him. ☐



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## INTERNATIONAL BIBLE STUDY LESSONS

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### LESSON FOR JUNE 7

## God's Justice Will Prevail

**KEY VERSE:** *"The Day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head."* — **Obadiah 1:15**

**SELECTED SCRIPTURE:** **Obadiah 1:4,10,11,15,17,21**

**T**HE SCRIPTURES ASSURE us that our Heavenly Father is absolutely perfect in every quality of his being. His character is made up of justice, wisdom, love, and power. He preserves each of his qualities intact without allowing them to interfere with each other. With the Almighty, justice is declared to be the very foundation of his throne and of his government: "Justice and judgment are the habitation of thy throne."—Ps. 89:14

When our first parents, Adam and Eve, disobeyed God's law in the Garden of Eden it was necessary for the Creator to exercise his justice. The penalty for that disobedience was expressed by God in this way, "Of the tree of the knowledge of good and evil, thou shalt not eat of it for in the day that thou

eatest thereof thou shalt surely die." (Gen. 2:17) The **Margin** in the **King James Bible** is a clearer translation: "Dying thou shalt die."

So it was that the dying process first began to function with regard to mankind, because of father Adam's disobedience which necessitated God's justice to be employed. Children born to Adam and Eve after they had sinned, inherited sin, with its concomitant suffering, and finally death. The psalmist acknowledged, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Ps. 51:5

As the human race multiplied it became increasingly wicked, calling for correction and the administration of justice. Even after God's Law had been carefully recorded for the Hebrews, the Scriptures give us a great number


of examples of wickedness, and violence that occurred between nations. One such evidence is found in the Book of Obadiah—the shortest prophetic book of the Hebrew Scriptures. It contains a proclamation of Jehovah's judgment against Edom. The Edomites, bitter enemies of the Jews, were descendants of Esau. They encouraged the perpetuation of the enmity of Esau toward Jacob. On one occasion, they refused passage to Moses through their country when Israel needed their help.

At that time in history the nation of Israel was God's 'chosen people'. The action and attitude of the Edomites toward Israel displeased God. As a result Obadiah expressed a dire warning to them which is recorded in Obadiah 1:15. God's justice prevailed once again when the Edomites were destroyed by the Babylonians. This shows that while the wheel of justice often grinds slowly, in God's due time his will is accomplished.

It was the Heavenly Father's desire, from the very beginning of the tra-

gedy in the Garden of Eden, to provide a way by which he could be just, and yet through his wisdom and love, forgive and receive the sinner back into his favor. The glad tidings concerning this is that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." —II Cor. 5:19

We are assured by the Scriptures that Jesus willingly cooperated with God's plan for our "ransom . . . from the . . . grave." (Hos. 13:14) Thus we rejoice to see that the justice of God did not render his love powerless. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."—I John 4:9

When Christ's kingdom is established upon earth, all evil nations and wicked systems of the world will be completely destroyed. God will then "turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent."—Zeph. 3:9 

## Running Away from God

**KEY VERSE:** *"Jonah rose up to flee unto Tarshish from the presence of the LORD."*—Jonah 1:3

**SELECTED SCRIPTURE:** *Jonah 1:19,15-17*

THE BOOK OF Jonah has been often assailed by critics of the Bible. They have ridiculed the story of Jonah being swallowed by a fish, and consider it merely a fable. On the other hand, the prophecy of Jonah as a doctrinal lesson seems to have been a mystery even to God's people. However, it has obvious practical lessons which have been appreciated by many. Some such lessons are: God's love to the repentant Ninevites; his patience and gentleness in reproving the murmuring prophet, Jonah; and it also shows how God sometimes uses even very imperfect and unwilling instruments to carry out his designs.

"The word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." (Jonah 1:1,2) Jonah was not pleased with the

prospect of a mission in which he was to offer pardon to such evil-doers if they were willing to repent. The Israelites dreaded the Assyrian people, whose capital city was Nineveh. The Assyrian army was the most cruel of that day and wherever they went, ruin, suffering, and death followed.

Jonah was distressed at receiving the Divine commission to preach repentance to the Ninevites. There was only one thing to be done, Jonah thought—he must run away as far as possible. To accomplish this goal, his first step was to go to Joppa where he found a ship sailing for Tarshish. He paid his fare, and immediately went deep down into the hold of the boat, thinking that he could hide there, and eventually escape "from the presence of the LORD."

Soon after the ship set sail "the LORD sent out a great wind into the sea, and there



was a mighty tempest in the sea, so that the ship was like to be broken." (Jonah 1:4) Despite all the clamor and confusion of the dreadful storm, and the activity of the sailors to batten down the ship, Jonah lay fast asleep. A sailor shook him awake and urged him to call upon his God that they perish not. "They said every man to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is come upon us. So they cast lots, and the lot fell upon Jonah." (vs. 7) Since the die fell upon Jonah, he was forced to admit that he was running away from a service which his God wanted him to perform. The men of the boat became exceedingly fearful because they knew that Jonah had "fled from the presence of the LORD."—vs. 10

Jonah offered to be cast into the sea but the men tried to row as hard as they could to reach land. Being unsuccessful, they finally agreed to cast Jonah into the sea. When this was done suddenly the storm ceased.

"Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in

the belly of the fish three days and three nights." (Jonah 1:17) Jesus regarded this account as a historical fact as well as a prophetic reference to his own life. He "said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: for as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."—Matt. 12:39,40

From the belly of the large fish, Jonah called upon his God. "I cried by reason of mine affliction unto the LORD, and he heard me." (Jonah 2:2) How merciful is our God! "The LORD spake unto the fish, and it vomited out Jonah upon the dry land."—vs. 10

Jonah's repentance brought about a change in his life. Because of the mercy of Jehovah, Jonah's new and better attitude opened up an opportunity for the Prophet Jonah to be obedient to God and to serve him faithfully. □

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## LESSON FOR JUNE 21

### Disturbed by God's Grace

**KEY TEXT:** *"Should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"—Jonah 4:11*

**SELECTED SCRIPTURE:** *Jonah 3:1-5,10; Jonah 4:1-4,10,11*

**WE READ:** "THE word of the LORD came unto Jonah the second time, saying, Arise go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." (Jonah 3:1,2) Here we see that God gave Jonah a second opportunity to go to Nineveh. This time Jonah showed that he had learned well the lesson God had given him. The Scriptures do not tell us how Jonah traveled to Nineveh, but because it was inland and northeast from Israel, it is likely that he joined some caravans traveling there. Such a journey would have taken many weeks, but finally Jonah came to that huge city.

"Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall

be overthrown." (Jonah 3:4) The announcement to the residents of the city, as recorded above, is rather meager. It is likely that as a prophet of God, Jonah would have had a great deal more to say to his listeners concerning a call to repentance, as well as some exhortations for them to turn from their evil ways. As Jonah's message was spread abroad, the people of Nineveh began to believe in Jehovah God. They proclaimed a fast and put on sackcloth. The king removed himself from his throne and followed the Hebrew custom of sitting on ashes.

"God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." (Jonah

3:10) Here we see that Jonah had threatened; the Ninevites had heeded; and God had displayed his grace and love.

Jonah's response to this was inappropriate and unreasonable! He became very angry! He had expected a great destruction to come upon the wicked city, but because the Ninevites were penitent, God did not overthrow the city. And because of this Jonah was thoroughly disappointed! He turned against the LORD and complained. But the LORD did not debate or argue with his Prophet. He replied in the form of a simple question, leaving Jonah with his own thoughts to ponder: "Doeest thou well to be angry?"—Jonah 4:4

Jonah then left the city and erected a booth for himself. There, to the east of Nineveh, Jonah watched to see what would befall the city. (Jonah 4:5) When a gourd plant miraculously grew to provide shade for Jonah, the prophet was very pleased, but this rejoicing did not last long. During the night a worm injured the plant, causing it to dry up.

Deprived of its shade, Jonah was subjected to a parching east wind and the hot sun beating down upon his head. His response to that situation was that once again he wanted to die.—Jonah 4:6-8

By means of this gourd, Jonah was taught a lesson in mercy. He felt so sorry for the poor gourd, wondering why it had to die. Yet he had neither planted it nor cared for it. On the other hand, the Creator of life, our Heavenly Father, had much more reason to feel sorry for Nineveh. The value of people's lives was far greater than that of one gourd plant. Therefore "God said to Jonah, Doeest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the LORD, Thou hast pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night: . . . and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand, and their left hand; and also much cattle."—Jonah 4:9-11



## Good News for God's People

**KEY VERSE:** *"The LORD is good, a stronghold in the day of trouble; and he knoweth them that trust in him."*—Nahum 1:7

**SELECTED SCRIPTURE:** Nahum 1:2,3,6-13,15

THE BOOK OF Nahum is a literary gem that properly follows the Book of Jonah. It was written to encourage the nation of Judah. In addition to its forecasts relating to the present time, the Book of Nahum also contains a prophecy of doom against the ancient city of Nineveh. Previously God had sent Jonah to warn the Ninevites of their sins and when they repented the city was saved. But now their iniquity had come to the full, so the city was destroyed.

Jehovah is a God of righteousness, of justice, of love, who will not tolerate the continuance of unrighteousness forever in any part of his universe. Nevertheless, he is slow to anger, and when he does take action against sin it is according to a fixed plan. Thus he has permitted sin to reign for more than six thousand years almost wholly un-

checked, not because he has been powerless to prevent it, but in order that the human race might learn the dire results of disobedience.

During this long reign of sin and death, occasionally the LORD has taken action against sin and unrighteousness—one of these times was the destruction of Nineveh. At this remote distance in time, and being unaware of all the circumstances of the event, we do not know just why Nineveh was one of the exceptional interventions of the LORD, while other cities seemingly just as wicked were permitted to continue unpunished. But we may be sure that he who is too wise to err, and too loving to be unkind, knew that it was best for the Ninevites, and best for others for whom it would serve as an object lesson.


"We think it is reasonable to conclude that since the LORD had one of his holy

prophets record his intentions toward the Ninevites, he may have it as an illustration of his purpose ultimately to destroy all sin, and even death itself, which has resulted from sin."—**Book of Books**, pps. 100,101, *Dawn Publications*

The Scriptures teach that in God's due time all the evil nations in the world will also experience what finally happened to Nineveh. Newspapers, magazines, television and radio programs keep us aware of what is taking place in the world today. Many nations are confronted with unprecedented problems politically, financially, and every other way, including violence and criminal activities. In beautiful, poetic language the Prophet Nahum describes Jehovah God's part in the distress of nations: "The LORD will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."—Nahum 1:3

Certainly the clouds, which prophetically represent troubles, hang thickly over human affairs. To the worldly mind, these clouds

are sources of uncertainty, apprehension, and dread. But to the watchful child of God these clouds are signs of the soon establishment of Messiah's reign. Children watching at evening for their father's return from the fields, know that he is returning—even though he is a great distance off—because they can see the cloud of dust raised by his horse along the dusty road. Even so the LORD's people have a keen interest in world happenings, and they are signs to them that Christ's kingdom is close at hand.

There is indeed "Good News for God's People." The good news for the world is that our Heavenly Father has a wonderful plan of salvation which includes all people. Those who follow in the footsteps of Jesus "shall reign with him a thousand years." (Rev. 20:6) They will have the privilege of helping to bring the world of mankind back into harmony with God. During that blessed time "the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it."—Isa. 40:5 

### Must Christians Be Persecuted?

***"All that will live godly in Christ Jesus  
shall suffer persecution."***

***—II Timothy 3:12***

THE TRUTH OF the Gospel of Christ, the great divine plan for human salvation, has never been popular in the world. Jesus, the central figure in this glorious kingdom message, the one who brought "life and immortality to light through the Gospel," was himself crucified because he proclaimed unpopular truth and exposed popular error. Some of his apostles and others in the Early Church, suffered violent deaths, and for the most part all the early Christians were bitterly opposed by unbelieving Jews of that time, as well as by Gentiles.

Throughout the age there have been many martyrs to the truth, some having been burned at the stake, others thrown to the lions. Imprisonment has been the lot of many. The experiences of all these have been quite in harmony with the terms of the narrow way which Jesus outlined for his disciples when he said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24

Jesus also said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33) As appraised by human wisdom, it would seem that the world had overcome Jesus. Certainly he was cruelly put to death by self-seeking human elements of the religious world of his day. But in this experience Jesus was the real overcomer. Because he knew it was his Father's will that he should die as the Redeemer of the fallen and dying race, he meekly surrendered to his enemies, and continued to love them even though they put him to death.

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Throughout the age many of the faithful followers of the Master were persecuted. Also during this present harvest period at the end of this Gospel Age, those who have espoused the cause of truth and who have faithfully let their light shine, have often found themselves the targets of those who, under the influence of the "god of this world," hate the light, and therefore oppose the lightbearers.—II Cor. 4:4

To a considerable extent, however, the position of religionists in the world has changed during the last fifty or sixty years. While the fundamentalist groups of nominal churchianity are still quite outspoken in their opposition to present truth, the modernistic viewpoint is one of indifference to all doctrinal viewpoints. The theory of religious liberty and tolerance is stressed so much these days by the major groups of churchianity that it has led to a large degree of freedom from persecution for those who are actively engaged in proclaiming the Gospel of the kingdom.

Through contacts with the brethren by mail, and otherwise, we have found that some are wondering just where the LORD's people today stand with respect to the matter of being persecuted. If those who live godly in Christ Jesus must inevitably suffer persecution, are we not lacking this witness of the Spirit if we are not being persecuted? We find that on the part of some there is almost a desire to make our message a little more radical, or of a 'smiting' nature, in order to draw persecution upon ourselves.

This surely is a matter for serious consideration. It would be tragic indeed should the LORD's people today be refraining from letting their light shine in the manner enjoined upon them in the Scriptures, and because of this, discover later that this was the reason for escaping the bitter persecution which in former days came upon other followers of the Master. It is important, therefore, that we examine our position carefully, for the purpose of ascertaining whether or not the present lull in bitter opposition against the truth on a wide scale is necessarily out of keeping with what we should expect, or is an evidence of a lack of faithfulness on the part of the LORD's people in letting their light shine.

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## Looking at the Past

While it is true that Jesus, the Captain of our salvation, was bitterly persecuted and finally put to death upon the cross by those who hated the light of the Gospel which he proclaimed, there were times during his ministry when he experienced comparative quiet and peace. He was not always being attacked, and on many occasions the opposition leveled against him was merely in the nature of word battles. The LORD's people today who are faithfully bearing witness to the truth frequently encounter this sort of opposition.

It was not until the Father's due time came that the bitterness of Jesus' enemies was permitted to manifest itself in the death sentence which was inflicted upon him. The providence of the LORD operated in a similar manner toward the apostles and others in the Early Church. Ananias was instructed to inform Saul what great things he would suffer for the name of the Lord Jesus, and he did suffer many things. Indeed Paul finally suffered martyrdom in a Roman prison.

Nevertheless, Paul enjoyed seasons of freedom from severe persecution. Note, for example, the time he spent in Antioch, when he and Barnabas labored together in this part of the LORD's vineyard. There is no record of special persecution during those years. Under the leadership of Paul and Barnabas the church at Antioch prospered spiritually and increased in number. Moreover, the LORD raised up a number of able servants in Antioch, and it was decided by the congregation to send Paul and Barnabas on a missionary tour, since their services by this time could be spared in the home ecclesia.

On that first missionary tour they frequently found themselves in the center of a storm of opposition. One of these occasions was at Antioch in Pisidia—a different city from the Antioch where the disciples were first called Christians, and where the church grew so rapidly under the leadership of Paul and Barnabas. But even these manifestations of hatred toward the truth did not seriously interfere with the proclamation of the message.



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The record informs us in connection with Paul's ministry in Corinth that the Lord especially protected him from 'hurt'. In a vision Jesus said to Paul, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." (Acts 18: 9,10) The desire to persecute Paul was in the hearts of many in Corinth. In fact, they hailed the apostle before the deputy in charge for punishment, but the case was dismissed.

"I have much people in this city," the Lord told Paul. In other words, there was a work to be accomplished in Corinth which would have been greatly hindered had the prejudices of the people been permitted to operate in outward and violent attacks against the LORD's servants. This brings before us a very important consideration in connection with God's dealings with his people, for it reveals that while at times he permits persecution in violent form to come upon them, at other times he provides freedom from such experiences because he has a certain work to be accomplished which can best be done while his people 'sail on quiet seas'.

Brethren in the Early Church recognized this. Paul wrote to Timothy, saying, "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (I Tim. 2:1,2) Paul recognized that it was the LORD's will for his people at this time to be free from severe persecution. The apostle would not have recommended a prayer to this end had it been contrary to the LORD's will.

Nor has it been true that all the LORD's people who have been called upon to endure persecution because of their faithfulness, have experienced the same decree of suffering. In Hebrews 10:33 the apostle speaks of those who were made "a gazingstock," and also those who "became the companions of them that were so used." This was on the principle that when one member of the body suffers, they all suffer.

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Even today, when the members of the body of Christ in many parts of the world are enjoying a period of comparative freedom from persecution, there are still brethren in some other parts of the world who are severely suffering because of the truth. This is particularly true of those in a few portions of Europe and South America. We do not have much opportunity, except through prayer, to manifest our sympathy toward these dear ones, yet if our sympathy is genuine we will share a measure of pain with them.

However, on the whole, at the present time the LORD's people are remarkably free from physical persecution. But there is no need to conclude that this is due to lack of faithfulness in proclaiming the truth. Neither is it necessary to wonder whether or not the LORD's people have been sufficiently outspoken, or condemnatory, in their manner of witnessing. The real reason is, it seems to us, that the LORD has a work to be accomplished through a widespread witness of the truth which could not be done if he permitted the forces of opposition against the truth to have their way.

Just as the LORD held back the opposition in Corinth because he had 'much people' in that city to be reached by the brethren, and just as Paul recognized the need of the LORD's people at times to have peace, and recommended prayers to this end, so now the church would seem to be in one of those periods. The lack of bitter persecution today is not due to unfaithfulness, but to the LORD's making possible the outworking of his purposes through the united efforts of his people to herald wide the glorious Gospel of the kingdom.

Let us, then, utilize our present favorable opportunities to study the truth, and faithfully apply its principles in our daily lives. And let us also zealously use every privilege we have of proclaiming 'good tidings of good'. If we do this, we will find that even now, in this quiet and favorable time, the truth is not popular.

Yes, even in this time the LORD's people have to endure the cold indifference of an unbelieving world. Even now they are looked upon by many as deceivers and as anti-Christian. To endure this mild opposition will help to prepare us for

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greater opposition later, if, or when, it comes. Certainly, if we are not faithful now when the cost of discipleship in terms of persecution may not be as high as it has been during other periods of the age, we would not be faithful if called upon to endure the fiery flames of persecution.

Paul also was persecuted. He was stoned, imprisoned, and finally beheaded, but he was not harmed as a New Creature. His life, and all its interests, were hidden with Christ in God. Knowing this, shortly before his execution he wrote, "Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous Judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:8

We do not, like Paul, have to fight with beasts at Ephesus, but we do war against our bitter enemies: the world, the flesh, and the Devil. But no matter how severe the battle rages, our 'risen with Christ' life is hidden and protected so that no harm can come to us. Our outward man may perish; the things of earth to which the outward man is so prone to cling may one after another slip away. But what does this matter since we are setting our affections on things above?

If we are indeed 'risen with Christ' we will be aspiring to the heavenly things, that home, and those joys which are 'eternal in the heavens'. May our faith increase, enabling us to lay hold of these heavenly treasures with a firmer grip as the days go by. May our appreciation of things above increase as faith's vision becomes more keen.

May it be that our light affliction which is "but for a moment" will continue to work for us "a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." (II Cor. 4:17,18) Truly, the prospect before us is glorious! May we give "all diligence" to make our "calling and election sure" that, in the LORD's due time, this prospect may mature into the actual and eternal glory of the everlasting kingdom of our Lord and Savior Jesus Christ!—II Pet. 1:4-11



**U**NDER PRESENT CONDITIONS it is not supposable that outward circumstances will always be favorable to rejoicing, from the natural standpoint. He, therefore, who would rejoice always in the LORD must have faith in the LORD—trust, hope, love. Without these he could not so appropriate to himself the gracious promises of the Word as to be able to rejoice in tribulation and suffering, and under trials and difficulties, and when falsely accused and misrepresented, and when slandered and evilly treated for the truth's sake. The only ones who can always rejoice are those who are living very near to the LORD, and who can feel always their oneness with him, and that his protection and care are over them, and that his promise is sure, that all things shall work together for their highest welfare as New Creatures. ☐

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### Our Hearts

***"Keep thy heart with all diligence;  
for out of it are the issues of life."***

***—Proverbs 4:23***

THE WORD 'HEART' appears in the Bible about eight hundred times. While in a few instances the reference is to the literal heart, in most cases it is used figuratively to denote our innermost thoughts, sentiments, and motives, whether good or evil. The first time the word heart is used is in Genesis 6:5, which reads, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

In Revelation 18:7 the word heart appears for the last time. This text reads, in part: "She saith in her heart, I sit a queen and am no widow, and shall see no sorrow." Here the reference is to the harlot woman, "Babylon." In this prophecy Babylon is depicted as being destroyed, but even while being destroyed she continues to boast in her heart.

In describing the various heart conditions which are possible, the Bible uses such expressions as integrity of the heart; a faint heart; a heart that faileth; a heart that is hardened; a willing heart; a stirred up heart; wisdom and hatred of heart; a discouraged heart; an obstinate heart; all thine heart; speaking in the heart; a heart that is not deceived; a heart that is grieved, and a heart that is lifted up.

There can also be blindness of heart, astonishment of heart, and hearts that are melted. There are glad hearts, merry hearts, rejoicing hearts, trembling hearts, understanding hearts, perfect hearts, soft hearts, singing hearts, and sorrow of heart.

The Bible also speaks of clean hearts, fixed hearts, and hearts that are strengthened. There are enlarged hearts, lonely hearts, burning hearts and believing hearts. There are

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broken and contrite hearts. There is also singleness of heart. These are some of the heart conditions mentioned in the Bible as it describes the characteristics of the people whose lives it records, and admonishes us to keep our own heart with all diligence.

The Bible uses the heart as a symbol of what we really are—our motives, desires, and emotions, in contrast with what we may appear to be. The Apostle Peter, for example, contrasts the outward apparel one might wear with the adornment of the “hidden man of the heart,” the adornment of this hidden man being “a meek and quiet spirit, which is in the sight of God, of great price.”—I Pet. 3:4

The expression, “hidden man of the heart,” aptly describes what the symbolic heart really is. We know one another only from the standpoint of what we see and hear. Our inner thoughts, emotions, and motives are hidden from each other. It is these that we are admonished to keep. As members of a fallen and dying race, it is not possible to keep our words and deeds as fully in line with the will of God as we desire to do, but we can and must keep our hearts to the best of our ability if we are to enjoy the favor and blessing of the LORD.

When Samuel selected one of the sons of Jesse to be anointed as king of Israel, he chose the one who seemed to possess the best physical qualifications. Then he was informed that the LORD does not look upon the outward appearance, but upon the heart. Samuel learned that David was, for that very reason, the LORD's choice.

The Scriptures reveal that while David was imperfect, his heart was right. The LORD said concerning David that he was “a man after mine own heart, which shall fulfill all my will.” (Acts 13:22) Despite David's fleshly imperfections, his real, innermost desire and determination was to serve Jehovah faithfully, to do ‘all his will’.

Proverbs 23:6,7 reads, “Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee.” Here is a clear

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illustration of what the Scriptures mean by the heart. The person with an evil eye or selfish designs feigns friendship by inviting another to eat and drink with him. But the real intention of the man is not to be a friend, but to exploit, or otherwise to injure. It is this real intention that is symbolically described as thinking in the heart.

The lesson here is obvious, and vital. It is possible that sometimes what we say to others, and what we do that can be seen of men may not reflect our inner thoughts, desires, or motives. It is these inner thoughts of the heart which determine what we really are, and these are concealed from all but the LORD; sometimes we even fool ourselves.

But a consistent walk of life over a period of years is more often than not a good guide to the thoughts of the heart, but even in this, occasionally, we could misjudge another. Of course, when the outward professions of others are good, we should never doubt their sincerity. Even when imperfections are apparent, it is best to assume that the heart is pure. This is the course prescribed by our Master, and the one which will contribute the most to our own peace of heart.

Jesus said to the religious leaders of his day, "O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh." (Matt. 12:34) Those in this class were indeed hypocrites. They preached the Word of God—"good things"—in the Temple, but yet in their hearts they conspired together to kill Jesus. They had witnessed a good work (vs. 24), but their hearts were filled with hatred against Jesus.

Making a further application of the principle, Jesus said, "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (vs. 35) How forcefully this emphasizes the importance of keeping our hearts, making sure that what we treasure in them is that which is good, pure, and wholesome! If we allow our hearts to become filled with bitterness, hatred, jealousy, and other unholy desires, these qualities will, sooner or later, manifest themselves in what we say and do.

(Continued on Page 37)

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### NEW JERSEY

Salem WNNN-FM 101.7 9:45 a.m.  
Salem WJIC 1510 9:45 a.m.

### NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

### NEW YORK

Buffalo WHLD 1270 12:00 noon  
New York WOR 710 9:15 p.m.

### OHIO

Cincinnati WNOP 740 9:00 a.m.

### OREGON

Portland KKEY 1150 7:00 a.m.

### PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.  
Jenkintown(Wed) WIBF-FM 103.9 12:30 p.m.  
Pittsburgh WCXJ 1550 3:00 p.m.  
Pottstown WPAZ 1370 12:45 p.m.

### SOUTH CAROLINA

Charlestown WOKE 1340 7:06 p.m.  
Beaufort (Sat.) WVGB 1490 1:00 p.m.

### TENNESSEE

Nashville WLAC 1510 7:45 p.m.

### VIRGINIA

Richmond WGGM 820 7:45 a.m.

### WASHINGTON

Spokane KUDY 1280 9:45 a.m.  
Tacoma KAMT 1360 7:30 a.m.

### WISCONSIN

Milwaukee WNOV 85.6 7:00 a.m.

PLEASE TAKE NOTE of adjustments which are continually being made in the "Frank and Ernest" program schedule. New stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

# .... WORLDWIDE RADIO BROADCASTS

## Canada

### ALBERTA

Banff	CFHC 1340	11:45 a.m.
Brooks	CIBQ 1340	9:00 a.m.
Canmore	CFNC 1450	11:45 a.m.
Stettler	CKFQ 1400 a.m.	7:45 a.m.

### BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
Duncan	CKAY 1500	7:30 p.m.
Grand Forks	CKGF 1340	9:00 a.m.
Nanaimo	CHUB 1570	9:30 p.m.
Qualicum-Parksville	CHPQ 1370	9:30 p.m.

### MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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### ONTARIO

Leamington	CHYR 710	5:00 p.m.
St. Thomas	CHLO 1570	10:45 a.m.

### SASKATCHEWAN

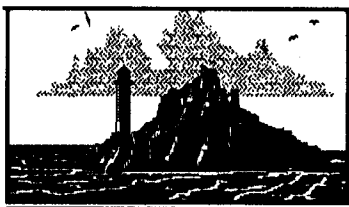
Rosetown	CJYM 1330	9:45 a.m.
Weyburn	CFSL 1190	8:45 a.m.
Estevan	CJSL 1280	8:45 a.m.

## Argentina (Spanish)

Buenos Aires (Sat)	FM Malvinas 91.5 MHz	10:00 a.m.
		10:00 p.m.

## Brazil (Portuguese)

Curitiba	Radio Capital 1270 KHz	8:45 a.m.
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Ye are the light of the world!

## British West Indies

Grand Cayman	Radio Cayman	9:00 a.m.
Trinidad	Radio Trinidad 610	10:30 p.m.

## Chile (Spanish)

Concepcion	Unica FM 105.5	10:15 a.m.
Santiago (Sat)	Radio Panamericana CB 142	10:00 a.m.

## China

Hong Kong Radio Villa Verde (Fri.)	6:00 p.m.
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## Israel & Middle East

Voice of Hope (Wed.)	945 AM	10:30 p.m.
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## Kenya & Uganda

Radio East Africa	4:00 p.m.
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## Mexico (Spanish)

Culiacán Ranchera	XEQC	8:30 a.m.
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## New Zealand

Whakatane	IXX	7:00 a.m.
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## Nigeria

Radio Africa (Thurs.)	7:45 p.m.
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## Panama (Spanish)

Panama City (Fri.)	HOQ 1250	6:15 p.m.
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## Philippines

Manila (Sat.)	DZAM 1026 KHz	7:15 p.m.
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## South Africa

Joubert Park (Thurs.)	SWAZI Music	9:00 p.m.
	Radio 1400 & shortwave 49 & 60	

## Sri Lanka

Columbo (Sat.)	Radio Sri Lanka	7:15 p.m.
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## Tonga

Nuku' Alofa (Mon.)	10:15 a.m.
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## Uruguay (Spanish)

Montevideo Radio El Espectador 810	9:15 a.m.
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# THE BIBLE ANSWERS – TV Programs

<b>ALABAMA</b>	<b>Channel</b>	<b>MAINE</b>	<b>Channel</b>	<b>OKLAHOMA</b>	<b>Channel</b>
Montgomery	56	Portland	57	Broken Bow	28
<b>CALIFORNIA</b>		<b>MARYLAND</b>		Muskogee	19
Arroyo Grande	66	Leonardtown	52	Oklahoma City	7
Lancaster	38	<b>MICHIGAN</b>		Tulsa	33
<b>CONNECTICUT</b>		Detroit	16 & 26	<b>PENNSYLVANIA</b>	
Litchfield	5	Muskegon	40	Berwick	47
<b>FLORIDA</b>		<b>MINNESOTA</b>		Harrisburg	40
Daytona	42	Minneapolis	13	Hazleton	35
Ft. Myers	7	<b>MISSISSIPPI</b>		Johnstown	9
Jupiter	9	Bolivar	8	Pittsburgh	63
Naples	9	Philadelphia	20	<b>SOUTH DAKOTA</b>	
Orlando	21	Starkville	5	Mitchell	16
St. Augustine	22	Tallahatchie	11	<b>TENNESSEE</b>	
St. Petersburg	35	<b>MISSOURI</b>		Harrogate	18
Tallahassee	9	Cameron	35	Heiskell	12
Tampa	57	Columbia	2	Murfreesboro	27
<b>GEORGIA</b>		St. Louis	7	<b>TEXAS</b>	
Athens	34	<b>NEBRASKA</b>		Austin	13
Cordele	55	Lincoln	67	Corpus Christi	50 & 7
Dublin	36	<b>NEVADA</b>		Mt. Pleasant	54
Savannah	55	Las Vegas	39	San Antonio	67
<b>ILLINOIS</b>		<b>NEW JERSEY</b>		Sulphur Springs	18
DeKalb	7	Hammonton	8	<b>UTAH</b>	
Plano	30	<b>NEW YORK</b>		St. George	55
Rockford	45	Glens Falls	8	<b>VIRGINIA</b>	
Urbana	1	Jamestown	8	Gloucester	51
<b>INDIANA</b>		Oneonta	15	Norfolk	68
Evansville	52	Rochester	40	<b>WASHINGTON</b>	
Indianapolis	11	Syracuse	14	Wenatchee	27
<b>IOWA</b>		<b>NORTH CAROLINA</b>		Yakima	60
*Cedar Rapids	13	Burlington	16	<b>WEST VIRGINIA</b>	
Marshalltown	39	Charlotte	15	Huntington	55
<b>KANSAS</b>		Henderson	34	*Logan (Mon)	12
Junction City	6	Lenoir	53	<b>WISCONSIN</b>	
Waterville	26	Raleigh	63	Waukesha	43
<b>KENTUCKY</b>		Wilmington	10	<b>PUERTO RICO</b>	
Morehead	10 & 7	<b>OHIO</b>		Mayaguez	42
Mt. Sterling	6 and 2	Akron	29		
<b>LOUISIANA</b>		Ashland	59		
Jennings	13	Cincinnati	25		
New Orleans	61	Delaware	56		
		Youngstown	20		

"The Bible Answers" television programs are aired each Sunday afternoon from 12:00 to 12:30 p.m., Eastern Standard Time, on the stations listed above. The times, days, and channels of those listings marked with an asterisk (\*) can be found in your local newspaper.

But what a wonderful privilege we have of filling our hearts with good treasures. We accomplish this by meditating upon good things; by studying the Word; by fellowshiping with the brethren; by noting the good qualities of others, especially the brethren, and seeking to emulate them. The good treasure of our hearts consists of peace, joy, tenderness, courage, humility, faith, hope, and love. If these treasures fill our hearts in abundance, then we will speak forth those things which are 'unctuous and blessed to all'.

In Colossians 3:22, the Apostle Paul admonishes servants to be obedient to their masters, not "with eye-service, as men-pleasers; but in singleness of heart, fearing God." The Greek word here translated singleness includes the thought of sincerity. The servants in the Early Church were not merely to be outwardly obedient to their masters, but genuinely and sincerely so, realizing that their service was "unto the LORD."

This emphasizes that the only kind of devotion and service which the LORD will accept is that which is whole-hearted, undivided, and sincere. Our loyalty to the LORD must be from the heart, not merely an outward profession. Outward professions, or lip service, might impress those with whom we are associated, but the LORD looketh on the heart, and only singleness of heart will meet with his approval.

### **Fixed Hearts**

Psalms 57:7 reads, "My heart is fixed, O God, my heart is fixed: I will sing and give praise." The *Marginal* reading is, "My heart is prepared." In verse 6, David wrote, "They have prepared a net for my steps; my soul is bowed down." In Psalm 112:5 we read, "A good man showeth favor, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved forever: . . . he shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD."—vss. 5-7

How important it is that our hearts be fixed, or prepared, or determined, to meet the trying emergencies which come upon us in a manner well-pleasing to the LORD, and also to withstand the almost continuous efforts of the world, the

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flesh, and the Devil to discourage and defeat us as New Creatures in Christ Jesus. If, at the beginning of our consecrated life, we had properly taken into consideration the fact that we would be confronted with many difficulties, our hearts would be prepared to meet these as they come, always having the assurance that the LORD would be our ever-present helper.

Nor should we expect that our enemies will always be spectacular in their attacks. In some respects it might require less fixity of purpose to stand up against a wall and be shot than it does to endure the little vexing trials of a seemingly humdrum and monotonous life. Physical infirmities which are common to all might discourage us if our hearts are not properly prepared to meet whatever experiences may come to us. In keeping our hearts with all diligence let us make sure to keep them fixed.

### **Believing Hearts**

It is essential also to have believing hearts. In Romans 10:10 we read, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Heart belief is more, much more, than a mental assent to the fact that God and Jesus exist. It is a belief that is so deep-rooted and complete that the whole soul is engrossed by it, leaving no alternative but to devote oneself fully to God and to the doing of his will. Such a belief, through Christ, results in righteousness, or justification.

The abundance of the heart that thus believes, of necessity consists of those precious verities concerning God and his loving plan of salvation which are centered in Christ, and out of this abundance the mouth speaketh. If the love of God, which is reflected in his plan of salvation and in all the exceeding great and precious promises of his Word, is filling our hearts, out of that abundance there will inevitably be an overflow which will be refreshing to others, and redound to the glory of God.

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## **Hearts of Unbelief**

It is also possible to have an unbelieving heart. The majority of the ancient Israelites had unbelieving hearts. There were a few in each generation who, like Abraham, had genuine heart belief in God and in his promises. These individually, through faith and obedience, qualified to be among the 'princes' in the earth during the reign of Christ. But the vast majority had unbelieving hearts. Holding these up as an example to us, Paul exhorts, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Heb. 3:12-15

Here, again, the distinction between nominal believers and heart believers is pointed out—those who outwardly profess, and those who inwardly believe and perform. Only the heart believers will be able to hold the beginning of their confidence steadfast unto the end. Only these are actually and permanently made partakers of Christ.

In a similar vein Paul further wrote, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed

### **1991 GENERAL CONVENTION AUDIO TAPES**

AUDIO tapes of the 1991 General Convention at Holland, MI are still available. If you wish to order the entire set the price is \$32.00; or you can order individual tapes at \$2.00 each. Send for a free listing of available subjects.

THE VESPERS tapes are especially nice to have, and include the choral groups which we enjoy listening to so much.

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with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." (Heb. 10:22,23) Here a true heart is associated with full assurance of faith, a true heart being one that is 'sprinkled from an evil conscience'.

To have our hearts sprinkled from an evil conscience simply means that we have permitted the Word of God, which acts as a cleanser, to help us get rid of those unholy thoughts and desires which are contrary to the will of God, and contrary to what we want to be. John wrote, "Beloved, if our heart condemn us not, then have we confidence toward God." (I John 3:21) If we have confidence toward God, then we have full assurance of faith.

If we do not have confidence toward God because we have not purified our hearts, then we will know that all the divine assurances of grace and strength to help in every time of need will not be fulfilled on our behalf. Knowing our own weaknesses, and how much we depend upon the LORD for help, we cannot have full assurance of faith if we have not complied with the conditions upon which divine help will be vouchsafed to us.

II Chronicles 16:9 reads, "The eyes of the LORD run to and fro throughout the whole earth, to show himself strong on the behalf of them whose heart is perfect toward him." How truly important it is that we keep our hearts pure, perfect! This can be done only by a sincere effort to bring every thought into captivity to the will of God as it is expressed through Christ Jesus and through the Word of truth. Paul wrote, "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."—Heb. 4:12

With the LORD's help we are able to read our own hearts, especially in the light of God's Word which can be focused upon them—the Word which is sharp and powerful. John gives us an example of this. He wrote, "Let us not love in word, neither in tongue; but in deed and in truth. And



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hereby we know that we are of the truth, and shall assure our hearts before him.”—I John 3:18,19

What, we may ask, is the difference between loving in word and loving in deed? John answers, “Whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” (vs. 17) This is not complex or difficult to understand. It is simply the difference between saying nice things about our brethren and actually sacrificing time and strength and means to serve them in whatever way opportunity might offer.

While the Scriptures place the greatest emphasis on the spiritual needs of the brethren, it is also clear from the Word that the LORD expects us to be aware of their physical needs, and be willing to share that which, in his providence, has come into our hands. The principle thus revealed is simply that of being willing to sacrifice, not a little, but actually to lay down our lives for the brethren.

If we find that we are willing to do this, and that we take pleasure in doing it, then our hearts will be assured insofar as this particular aspect of the LORD’s will is concerned. Yes, we can, with confidence, ask the LORD, before whom all things are naked and open, to look into our hearts with his discerning eyes, knowing that he will see the purity of intention which is there, and will show himself strong on our behalf—that he will give us strength which will enable us to run in the narrow way and not be weary, to walk in the footsteps of our Master and not faint.

## **Deceived Hearts**

James wrote, “If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain.” (James 1:26) He also wrote, “The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell [Greek: ‘*Gehenna*’].”—James 3:6.

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Jesus explained that it is not that which goes into the mouth that defiles a man, but that which comes out. (Matt. 15:11) He expressed surprise that Peter failed to grasp the significance of this statement, and then he amplified it, saying, "Do not ye understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man."—Matt. 15:17-20.

No wonder James wrote that the tongue is a "world of iniquity," which sets on fire the course of man's fallen nature, and which, in turn, is set on fire of Gehenna, or death. (James 3:6) How this emphasizes the importance of keeping our hearts with all diligence. We read that "a sound heart is the life of the flesh." (Prov. 14:30) Just as the physical heart pumps the blood, with its life-giving oxygen, to every part of the body to keep it healthy and alive, so will be the 'issues' of the figurative heart which is sound and pure.

By the same token, if the physical heart is diseased, the blood is poisoned, and sooner or later this leads to the death of the body. The bloodstream of the figurative heart is our words. If our hearts are defiled, our words will be defiled. Since, as Jesus explained, it is by our words that we are justified, and by our words that we are condemned, if the words which flow from the abundance of our hearts are unclean, envious, and bitter, they will lead eventually to death.

Primarily, this overflow of a deceived and defiled heart leads to the death of the one who has failed to purify his heart, and to keep it perfect before the LORD. Moreover, those words often cause much injury to others. But if the heart is pure, so that the words which flow therefrom are wholesome and upbuilding, this pure bloodstream will lead to glory and honor and immortality for the owner of that heart, while his words will have been a rich blessing to those with whom he came in contact.

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## The LORD's Help

It is only by the LORD's help that we are able to purify our hearts. Because we are fallen creatures, our hearts are sinful—"deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9) Because of this, how appropriate is David's prayer: "Create in me a clean heart, O God; and renew a right spirit within me." The **Marginal Translation** reads, "a constant spirit."—Ps. 51:10.

In praying to the LORD to create in us a clean heart, it is essential to cooperate with him in answering our prayer. It is largely in giving heed to the instructions of his Word that our hearts are purified. It is essential not only to study the Word, but humbly to yield in full obedience to its precepts in order for our hearts to be made right, and kept right, before the LORD.

David expressed it beautifully when he wrote:

"The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear [reverence] of the LORD is clean, enduring forever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

"Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O LORD, my strength, and my Redeemer."—Ps. 19:7-14

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## YOUNG ADULTS' BIBLE STUDY LESSONS

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### THE GOLDEN THREAD SERIES, Part 27



### The Prophet Elisha

**T**O TELL ALL the amazing adventures that happened to Elisha the prophet would require an entire book! He comes actively upon the scene just as Elijah, his master, had made his very dramatic exit from life. But Elisha first began to serve as Elijah's servant about six years earlier than this, in an unusual way. It was while he was plowing his father's field that Elijah, the prophet, passed by. Elijah

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took his mantle, or robe and threw it over Elisha, calling to him, "Follow me!"

By casting his mantle upon Elisha, Elijah was indicating that some time in the future he would be his successor as a great prophet in Israel! Elisha was quick to understand the meaning of Elijah's action. He knew he was being called into the service of the LORD. And immediately after informing his parents that he was going with Elijah, he left and followed him faithfully right up to the moment that Elijah died.

That was an extraordinary day—the day of Elijah's death! There were fifty prophets of God gathered together, and they came to Elisha, and said to him, "Knowest thou that the LORD will take away thy master from thy head today?" And he answered, "Yea, I know it; hold ye your peace." Read II Kings 2:1-6.

These fifty prophets stood on a high hill afar off, and they watched as Elijah miraculously divided the Jordan River by smiting it with his mantle. They watched Elijah and Elisha cross over on dry ground. The conversation that took place between Elijah and Elisha they could not hear, but it went like this: Elijah said to Elisha, "Ask what I shall do for thee, before I be taken away from thee." And Elisha said, "I pray thee, let a double portion of thy spirit be upon me!"

Elijah told him that was an enormous request to make, and even he was not certain it would be granted by God. "Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." The account reads: "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire [what a glorious and amazing sight!], and parted them both asunder; and Elijah went up by a whirlwind [toward] heaven." And Elisha saw it, and he cried, "my father, my father, the chariot of Israel, and the horseman thereof!"

The record continues, "He took the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan. . . . When he had smitten the waters, they parted hither and thither: and Elisha went over." The fifty prophets

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were still watching all this. They came down and bowed themselves to the ground before him. They knew he was destined to be a great prophet in Israel.—II Kings 2:9-15

Nearly every incident in Elisha's life that the Bible records has a miracle in connection with it! He had asked for a double portion of the Spirit of the LORD which Elijah had enjoyed, and in the fact that he could accomplish these miracles we can see that he did indeed receive it! No doubt there was additional meaning in these words. Besides his many miracles, Elisha was given the ability to prophecy future events and to prophecy against many wicked kings.

Some of the multitude of miracles of Elisha recorded in II Kings are: purifying the waters of Jordan (II Kings 2:21); increasing the widow's oil (II Kings 4:1,2); raising the dead (II Kings 4:38-44); curing the leper, Naaman (II Kings 5:11,14); blinding the Syrian soldiers.—II Kings 6:8-23

Of all the remarkable miracles Elisha performed, one of the most remarkable listed above was to bring a dead child back to life! This little boy's mother and father had been very kind and considerate to Elisha the prophet. In going from place to place to do the work of the LORD, Elisha often passed a particular house. As he went by, the woman who lived there called him to stop and rest, and have something to eat. Soon it became his habit to visit them whenever he was passing by.

One day she said to her husband, "Behold now, I perceive that this is an holy man of God which passeth by us continually." She noticed how weary he seemed to be. "Let us make a little chamber," she continued, "and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in there [for rest]." Her husband agreed, and so the next time Elisha passed by, he was delighted to stay with this generous family. We are not told their names—they are only called Shunammites, because they lived in the small town named Shunem.

To repay them for their kindness, Elisha asked what they would like God to do for them. He sent his servant to find

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out what could be done to make them happy. His servant reported to Elisha that the woman had no child, and perhaps she would like a son! She had a very hard time believing that this would be possible, since she had waited so long for a child. But Elisha's servant assured her it would be true indeed!

And in time she did have a little boy! When he had grown old enough to work in the harvest fields with his father, he went along with all the other workers every day. Once, while he was in the fields, he came running to his father, crying, "My head, my head!" Immediately his father had a young man carry him home to his mother. Although she did what she could for him, and held him on her lap all the morning, he did not recover. He grew worse and worse until he died. She was heartbroken. It seemed so strange that God would give her a son, and then allow him to die.

She knew exactly what she should do. Quickly, she ran to the fields and asked her husband for a young man and one of their donkeys so she could go and find Elisha. Her husband was curious about her reason for wanting to see Elisha in such a hurry. "It will be well," is all she would say. She did not want him to know their son had died. He trusted that she must have a good reason for her request, and so he gave her the donkey and the servant.

She ordered the young man to go as fast as he could to Mount Carmel. They were going at a very quick gallop as they arrived at the mountain where Elisha was staying. He saw them coming up the mountainside helter-skelter, and he knew something was very wrong. He called to his servant, "Run now, I pray thee, to meet her, and say unto her, Is it well with thee? Is it well with thy husband? Is it well with the child?" but she would not answer the servant, but insisted on speaking to Elisha, himself. When she finished telling Elisha that her little boy had died, he promptly sent his servant to her home. But still she was not satisfied.

"As the LORD liveth, and as thy soul liveth, I will not leave thee," she said. Finally she convinced him to go home with her. On their way there they met Gehazi, Elisha's servant,

returning from her home, and he confirmed the fact that her son was truly dead. So on they hurried, still faster. "And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door, . . . and prayed unto the LORD." Soon warmth began to come back into the boy's body! Elisha walked back and forth, and to and fro, and as he did so, he prayed. Before long, he heard the boy sneezing! He sneezed seven times, and opened his eyes! Elisha called his mother in and presented her son to her alive and well! She fell at Elisha's feet, and gave thanks to God!—II Kings 4:8-37

Certainly the Shunammite woman had good reason to be thankful to Jehovah! First he gave her the joy of having a little son, and then when he died, he restored him to life again! This remarkable story is only an example of God's great love for his human creation. It is a small sample of what he will do in his kingdom when the promise of a resurrection for all who have died comes true! (John 5:28) The joy that filled the heart of the Shunammite woman will be felt in the hearts of every person who will have their loved ones restored to life and health, and then they, too, will fall down in worship and praise to the LORD God! This is the beautiful golden thread which runs through every page of the Bible!



## QUESTIONS

1. How was Elisha called to be a prophet of God?
2. Whose faithful servant was he for many years?
3. How did Elijah indicate that Elisha would be his successor as chief prophet?
4. Why are most of the recorded incidents of Elisha's life miracles? What do they illustrate?
5. Was Elisha able to raise the dead Shunammite child?  
Tell the story.





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## TALKING THINGS OVER

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### Information

**Children's Bible Studies**—Bible classes for ages 5-17, and nursery supervision for those younger, will be provided.

**Airport Transportation**—Van transportation between the Kansas City, MO airport and the college will be provided without charge. Write for a transportation voucher giving your air carrier, flight number, and arrival date and time.

**Reservations**—These are the room and meal costs at the college:

Ages 0-4	5-11	Daily rates	12 and up
free	\$8.00	Breakfast (\$3) / lunch (\$5) / dinner (\$5)	\$12.50
	\$7.00	Dorm DOUBLE occupancy	\$7.00
		SINGLE occupancy	\$11.00
	\$97.00	Package: DOUBLE (7 nights, 6 days of meals)	\$114.00
		Package: SINGLE	\$144.00

An additional rebate of 50% of the cost of children between the ages of 5 and 17 will be made by the Convention Treasurer at the close of the convention for children who have attended 75% of the young people's Bible Classes.

All buildings are air-conditioned. The college dormitory rooms contain two twin-size beds. Some have a third bunk-bed. Two rooms share a sink, a toilet and a shower. Older dormitory rooms have sinks in the rooms. Ask for a list of nearby motels if that is your preference.

If you are planning to attend the convention, send in your reservation, including your Ecclesia name, as soon as possible. Detailed information, including a map of the college campus, will be sent to you. Mail your reservation to:

### General Convention Registration

1425 Lachman Lane  
Pacific Palisades, CA 90272  
Phone: [310] 454-5248

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# **Saturday, July 18**

**Chairman: Brother C. Chandler**  
*Portland, OR*

- |       |                                  |   |
|-------|----------------------------------|---|
| 9:30  | Morning Devotions                |   |
| 9:45  | Orientation by College           | Mr. Jeffrey Nolte<br><i>Director of Conferences</i> |
| 10:00 | Welcome Address                  | Brother D. Bruce<br><i>Seattle, WA</i>              |
| 10:45 | Intermission                     |   |
| 11:15 | Discourse                        | Brother E. Herrscher<br><i>Phoenix, AZ</i>          |
| 12:00 | Close of Morning Session         |   |
| 2:00  | Discourse                        | Brother George Eldridge<br><i>Orlando, FL</i>       |
| 2:45  | Intermission                     |   |
| 3:15  | Discourse                        | Brother E.K. Penrose<br><i>Columbus, OH</i>         |
| 4:00  | Intermission                     |   |
| 4:30  | Discourse                        | Brother R. Suraci<br><i>New Haven, CT</i>           |
| 5:15  | Close of Afternoon Session       |   |
| 7:00  | Discourse—<br>“The Sin Offering” | Brother G.M. Jeuck<br><i>New York, NY</i>           |
| 7:45  | Vesper Service                   |   |
| 8:15  | Songs in the Night               |   |

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# Sunday, July 19

Chairman: Brother T.J. Krupa  
*Portland, OR*

- 9:30 Morning Devotions
- 9:45 Discourse Brother E. Kuenzli  
*Orlando, FL*
- 10:30 Intermission
- 11:15 Theme Discourse—II Peter 1:10  
"Give diligence to make your calling  
and election sure." Brother L.B. Post  
*New York, NY*
- 12:00 Close of Morning Session
- 2:00 Praise & Testimony Brother S. Krystek  
*Los Angeles, CA*
- 2:45 Intermission
- 3:15 Discourse Brother L. Ruthmann  
*Germany*
- 4:00 Intermission
- 4:30 Discourse Brother R.J. Krupa  
*Portland, OR*
- 5:15 Close of Afternoon Session
- 7:30 Public Meeting—"For this Cause"  
At the Ramada Inn, St. Joseph

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# Monday, July 20

Chairman: Brother J.B. Brown  
*Los Angeles, CA*

- 9:30 Morning Devotions
- 9:45 Discourse Brother G. Tabac  
*Chicago, IL*
- 10:30 Intermission
- 11:15 Discourse Brother M. Ramirez  
*Buenos Aires, Argentina*
- 12:00 Close of Morning Session
- 2:00 Praise & Testimony Brother W. Harp  
*Cincinnati, OH*
- 2:45 Intermission
- 3:15 Discourse Brother S. Suraci  
*New Haven, CT*
- 4:00 Intermission
- 4:30 Discourse Brother Jos. Panucci  
*Groton, CT*
- 5:15 Close of Afternoon Session
- 7:00 Panel Discussion: "Climbing the  
Christian Ladder"—II Peter 1:5-7  
Moderator: Brother R. Gorecki  
Panel: Brothers M. Brann  
S.R. Jeuck  
B. Keith
- 8:00 Vesper Service
- 8:15 Songs in the Night

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## **Tuesday, July 21**

Chairman: Brother A. Allers  
*Boise, ID*

- |       |                            |  |
|-------|----------------------------|--|
| 9:30  | Morning Devotions          |  |
| 9:45  | Baptismal Discourse        | Brother E. Blicharz<br><i>Orlando, FL</i>      |
| 10:45 | Intermission               |  |
| 11:15 | Immersion Service          |  |
| 12:00 | Close of Morning Session   |  |
| 2:00  | Praise & Testimony         | Brother T. Thomassen<br><i>Albuquerque, NM</i> |
| 2:45  | Intermission               |  |
| 3:15  | Discourse                  | Brother P. Mali<br><i>New London, CT</i>       |
| 4:00  | Intermission               |  |
| 4:30  | Discourse                  | Brother C. Hagensick<br><i>Chicago, IL</i>     |
| 5:15  | Close of Afternoon Session |  |
| 7:00  | Elders' Meeting            |  |

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## **Wednesday, July 22**

Chairman: Brother W. Vrooman  
*Orlando, FL*

- |       |                             |   |
|-------|-----------------------------|---|
| 9:30  | Morning Devotions           |   |
| 9:45  | Convention Reports          | Brother W. Blicharz                           |
| 10:30 | Short Recess                |   |
| 10:45 | Convention Business Meeting |   |
| 12:00 | Close of Morning Session    |   |
| 2:00  | Praise & Testimony          | Brother N. Kasperowicz<br><i>Paterson, NJ</i> |
| 2:45  | Intermission                |   |
| 3:15  | Discourse                   | Brother A. Gonczewski<br><i>Agawam, MA</i>    |
| 4:00  | Intermission                |   |
| 4:30  | Discourse                   | Brother R. Buss<br><i>Albuquerque, NM</i>     |
| 5:15  | Close of Afternoon Session  |   |
| 7:00  | Discourse                   | Brother M.J. Balko<br><i>Orlando, FL</i>      |
| 7:45  | Vesper Service              |   |
| 8:15  | Songs in the Night          |   |

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## **Thursday, July 23**

Chairman, Brother M. Nekora  
*Los Angeles, CA*

- |       |                            |   |
|-------|----------------------------|---|
| 9:30  | Morning Devotions          |   |
| 9:45  | Discourse                  | Brother M. Balko, Sr.<br><i>West Newton, PA</i> |
| 10:30 | Intermission               |   |
| 11:15 | Discourse                  | Brother F. Nemesh<br><i>Detroit, MI</i>         |
| 12:00 | Close of Morning Session   |   |
| 2:00  | Praise & Testimony         | Brother J. Trzeciak<br><i>Grand Rapids, MI</i>  |
| 2:45  | Intermission               |   |
| 3:15  | Discourse                  | Brother H. Montague<br><i>Highland Park, NY</i> |
| 4:00  | Intermission               |   |
| 4:30  | Discourse                  | Brother E. Weeks<br><i>Jersey City, NJ</i>      |
| 5:15  | Close of Afternoon Session |   |
| 7:00  | Closing Discourse          | Brother E.F. Lankford<br><i>Sacramento, CA</i>  |
| 7:45  | Melodies of Praise         |   |
| 8:15  | Love Feast                 |   |

# Registration Form

## Bible Students General Convention

### Missouri Western State College

#### July 18 to 23, 1992

	Break.	Lunch	Dinner	↓ Older [dorm] New ↓ [check one box per night]	
Friday July 17					
Saturday					
Sunday					
Monday					
Tuesday					
Wednesday					
Thursday					
<b>-OR- Package of 7 dorm nights, 18 meals</b>					
<b>-OR- Check this box if you want a list of near-by motels⇒</b>					
<b>First and last name</b>			<b>Ecclesia</b>	<b>Age</b> (if under 18)	
<b>Who would you like to have occupy the other bedroom?</b>					
<b>What special needs do you have?</b>					

*Send this completed form to:*

**General Convention**  
**1425 Lachman Lane**  
**Pac. Palisades, CA 90272**  
**(Tel.: (310) 454-5248)**



### The Quest of Man

**A**NCIENT MAN STUDIED the heavens, the earth, the elements of the weather, the lightning, thunder, fire, and floods. Later, and especially with the early Greeks, the question became mainly "Who" made the lightning, the thunder, the famines, and the floods? In answer to these and other questions came the host of gods and goddesses. The early concept of physical phenomena was heavily laden with myth and superstition. Astrology flourished among the Babylonians, and even to this day the sale of astrological periodicals abounds in some areas of the world.

Later, as factual information accumulated, the question changed from "Who?" to "How?" "How did the sun get overhead?" "How did the planets rotate and maintain their periodicity of motion?" With the question "How?" came another: "How much?" The early application of geometry and trigonometry contributed much to answer the questions, "How far was the sun from the earth?" "How far away was the moon?" and, "What was the circumference of the earth?"

The scientists of the present era have continued the quest for the answer to "How the universe . . . ?" "How the nucleus . . . ?" and "How much can the atoms be changed to the will of man?" In following his God-given reasoning power, man has gone far beyond the limits of his God-given senses of sight, hearing, taste, smell, and touch. By his ingenious tools he can probe far into the infinitely great and infinitesimally small. By physical tools he has probed into the "How?" of beast and man, and the "How?" of the forest and the flower.

Man now beholds a world nearly filled with the varied and abundant fruit of his intellect, of his skill, and his labor. But the search continues on and at a frantic pace: More power from the atom! Bottle up the heat of the sun! Make way for man to conquer outer space! All aboard for Mars!

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Some scientists now have become so bold as to venture into the quest of "Why?" the universe . . . , the "Why?" of life . . . , and the "Why?" of man. . . . It is remarkable that the question "Why?" should be encountered so late, or found to have been too difficult for an earlier solution. Possibly now man is so confounded by the numerous answers to so many "Hows?" that he is beginning to question "Why the predicament?" With man's great accumulation of knowledge, it seems strange that he does not inquire "Why he is the only intelligent 'animal of science' to 'evolve' from the great multitude of species of fish and fowl and beast of the eons past?"

Furthermore, it is significant to note that although man has survived to conquer all the animals of the earth, and is approaching the conquest of almost all diseases, he now finds himself to be the possible enemy to his own survival. Does not this signify that man is not clever enough to save himself by his intelligence alone, and therefore that he is not really smart at all?

What sort of intelligence is required of man for him to recognize the answer as to "Why the universe?" The "Why of life?" and the "Why of man himself?" If man is able to recognize an 'Intelligence' outside of himself, and greater than he, then, in proportion, he may find an answer to his search as to "Why?" In a negative sense it requires no great insight to recognize the limitations of mortal man. He is imprisoned within the confines of his flesh. How can he ever experience a breakthrough into things beyond the ability of his fleshly mind to conceive?

The quest of man for the answer to "Why?" need not be in vain. Let him acknowledge his limitations and by faith seek the answer from the only source wherein it is available. That source is the Book of books, the Word of God. What work of science has even so much as hinted at the purpose of it all?

It is only in the Word of God that the divine plan in Creation is made known. The plan reveals that in due time the knowledge of "Why?" will become available to all. That will be when the knowledge of the glory of God will fill the earth as the waters cover the sea. —Isa. 11:9 Hab. 2:14



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## ENCOURAGING LETTERS

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### Waiting for the Kingdom

Dear Friends: Enclosed find a check to help you carry on your good work in proclaiming the message of our Lord's coming kingdom, which the world so badly needs. Wishing you much success in the coming year, and continued God's blessing on your good work. Sincerely yours.—MT

### Very Much Wants an English Bible

Dear Sirs: I think you will be surprised to receive a letter from Russia. I live in a small town near Tula, which is an ancient Russian city situated 180 kms. southwest of Moscow. I am a student at Leo Tolstoy College there. I study geography, history, English and German. I am interested in history, literature, music, and especially linguistics. I am an orthodox Christian. My interest in philology urged me to write you this letter. I failed to buy the Bible in English for any sum of money. It is available only for hard currency, and I have only roubles. That is

why I have to ask you, if it is possible, of course, to assist me in obtaining the Bible in English. Could you help me in it? If it is impossible, then inform me please, what kind of literature is available from your association free or for roubles. I look forward to receiving your letter. Yours sincerely.—USSR

### A Questioning Mind

Greetings: Thank you for the booklets I received. Every time I read them I find something new. I pass the Polish Dawn (*Poranek*) to my friends, and also the booklets, especially, "*Where Are the Dead?*" and "*The Truth about Hell.*" One cannot understand all of the Bible when reading it because of the many symbols. It is different when someone can simplify it and make it understandable. Please send me literature on what will happen to people who are righteous and of a different faith. In the Day of Judgment what will happen to them if they never heard of Christ and lived according

to their own religion? The Catholics pray and honor Mary, but what does the Bible say about this? I made contact with brethren at the Retirement Center in Krakow, and sent 3,000 zlotys for this cause. I cannot send more because I am retired. I will send more when I can. Others use their money for [luxuries], but I would rather use it for this purpose. I send my sincere greetings.—*Poland*

### **Our Brother in the Ukraine**

Dear Brethren: I thank you sincerely for the literature received from you. If you have anything else, please send some to us. The brethren in Canada are printing literature in the Ukrainian language, which also is very helpful. In our area there are two classes. There are 90 in Orlowka, and we recently made contact with a small group in Rowno where there are 15 brethren. We serve these two classes, and also serve classes of Baptists without any problems. In 1939 I learned some Polish up to the third grade, so I can read Polish literature also. If

any of the brethren would like to visit us we will be glad to send invitations to them. I am retired and my wife will work until next year, and I am thankful for this. We have love for you and pray that your work continues. Your brother and servant in the harvest work.—*Ukraine*

### **Enjoyed Our Booklet**


Dear Friends: I have just finished reading your publication, "**Archeology Proves the Bible**," and find it clears up not only the chronology of the Old Testament, but supplies each Bible reference involved. I am enclosing my check covering \$2.00 for the above-mentioned book, and \$1.00 for your magazine subscription. Also a copy of the six volumes of *The Studies in the Scriptures* (\$12.00). The Bible is truly the Word of God. The words are so meaningful, and I feel the need of help in applying it to my own life. Yours truly.—*MI*

### **No More Mental Torture**

Thank you for the literature you sent me a couple of

months ago. Your booklets on hell really freed me from mental torture. You see, having been brought up in a church, I always believed that hell was a very dreadful place, complete with devil, pitchfork, etc. Now I know better. So thanks again. Thanking you in advance for sending me the list of booklets [we have omitted the list]. Yours faithfully.—*W.I.*

### After Her Mother Died

Gentlemen: I am writing to request this little magazine, **The Dawn**—Herald of Christ's Presence. I must say as I was going through my mother's things who now is gone, I found this [magazine], **The Dawn**, and I enjoyed it so much I would like to know if I can now receive it monthly. If so, please send me the price to pay, and I will mail you the money right away. Thank you.—*MI* 

### Unable to Pay

Dear Sirs: We read your offer in the Readers' Digest. Therefore, we are requesting a free copy of the booklet, "Archeology Proves the

Bible." Thank you for making this offer available to those of us who would be unable to pay, but are interested in the Bible and its truths. May God bless you.—*LA*

### Little Notes

#### from those who received Hope booklets in the Boise, ID area: . . .

Thank you for the obituary notice and the booklet. They were appreciated. Thanks for your kind expression of sympathy. . .

Dear Friends: Thank you so much for sending my mother's obituary, and the booklet, "Hope," which has been a source of comfort to me. Your thoughtfulness is greatly appreciated. Sincerely. . .

Your kind expression of sympathy and friendship will always remain in our memories. . .

Thank you for your thoughtfulness. Thank you for your concern. And thank you for the booklet, Hope. Lately it seems all I have left is Hope. . .


Acknowledging with grateful appreciation your very kind and thoughtful expres-

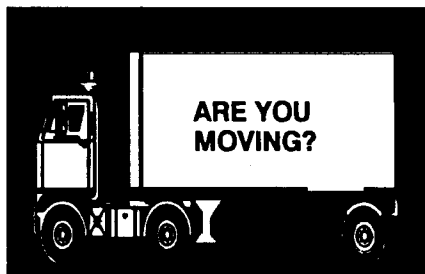
sion of sympathy. I want to thank you so very much for the Hope booklet and expression of sympathy for my son, John. The booklet was very inspirational, and I plan to send it on to the rest of our family. Thank you, and may our Lord be with you. . .

**Bible Students of Boise:**  
For all the kindness you have shown, we thank you very much. For sympathy in sorrowing day, for friendship's healing touch. With gratitude our hearts are full, though words cannot convey the tender thoughts and thankfulness we hold for you today. Thank you for your thoughtfulness in our time of sorrow. We appreciate it. . .

Your kind expression of sympathy is deeply appreci-

ated and gratefully acknowledged. Our many thanks for the beautiful book on Hope. We will read it many times, I am sure. . .  
**Dear Bible Students:** Thank you so very much for the lovely card and the booklet, Hope. At a time like this one really appreciates friends and family, and how lucky we are. Bless you! . . .

Thank you for your thoughtfulness. **Dear Bible Students:** Thank you so much for the pamphlet and Marquet's obituary. We found so much comfort in it, and also in the Bible verses referred to in the pamphlet. We have passed it on to other family members. Thanks again for love and caring. . . 



If you will notify the Dawn of your new address three weeks in advance of your move, it will save us considerable expense in mailing your magazine.

*Thank You!*

## SPEAKERS' APPOINTMENTS

*These speakers are routed through the Pilgrim Department of the Dawn, or by classes associated with the Pilgrim Service. Write to: Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged whenever possible.*

<b>G. Eldridge</b>		<b>Jos. Panucci</b>	
France	June 1-4	Lisbon, Portugal	June 4-6
Germany	6-10	Cadiz and Porto, Spain	7-9
<b>G.M. Jeuck</b>		Bucharest,	
Claymont, DE	June 7	Clus, Naposa, Romania	11-14
		Bolzano,	
		Agrigent, Lentini, Italy	16-25
		Athens, Greece	27-29
<b>L.B. Post</b>		<b>L. Ruthmann</b>	
Kansas City, MO	June 2	New York, NY	June 28
Camdenton, MO	3	Paterson, NJ	29
St. Louis, MO	4	Bosler, WY	30-July 2
Columbus, OH	5		



## WEEKLY PRAYER MEETING TEXTS

**JUNE 4**—"That the trial of your faith, being much more precious than that of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—1 Peter 1:7 (Z. '95-135 Hymn 56)

**JUNE 11**—"Brethren, I count not myself to have apprehended."—Philippians 3:13 (Z. '95-250 Hymn 183)

**JUNE 18**—"In Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."—Psalm 16:11 (Z. '96-54 Hymn 219)

**JUNE 25**—"Continuing in prayer, and watching in the same with thanksgiving."—Colossians 4:2 (Z. '96-163 Hymn 19)

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## CONVENTIONS

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*Conventions are listed at the request of the classes who sponsor them. Please send your listing IN WRITING at least three months before the date of the convention. If received in time, your convention will be listed for those three months.*

**WATERBURY, CT, June 7—**YWCA, 80 Prospect St., Contact: Associated Bible Students, P.O. Box 1494, Waterbury, CT 08721

**ALLENTOWN, PA, June 19-21—**Moravian College, Bethlehem, PA. Contact for information: Allentown Bible Students, c/o Margaret Young, P.O. Box 1672, Allentown 18105 Phone: (215) 867-5418

**PORTLAND CONVENTION, June 26-29—**Collins Retreat Center, 32867 S.E. Highway 211, Eagle Creek 97022 Phone: (503) 637-6411. For reservations, contact Jewel Swift, 1802 N.E. 201st Ave., Troutdale, OR 97060 Phone: (503) 661-7045

**LOS ANGELES CONVENTION, July 3-5—**Holiday Inn, 7000 Beach

Blvd., Buena Park. Phone: (714) 522-7000. Contact Michael Nekora, 1425 Lachman Lane, Pacific Palisades 90272 Phone: (310) 454-5248

**NAMBOUR, AUSTRALIA, July 10,11,12—**Contact Greg Tosh, Pointer Creek Road, Nambour, Australia.

**BIBLE STUDENTS GENERAL CONVENTION, July 18-23—**Missouri State College, St. Joseph MO. More information will be given in future issues of *The Dawn* magazine.

**INTERNATIONAL CONVENTION OF BIBLE STUDENTS, August 8-14—**Poitiers, France. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades CA 90272. Phone: (310) 454-5248

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## OBITUARIES

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

Sister Phyllis Youngblood, Sacramento, CA—September, 1991.

Sister Mary Susie Rogers, Mt. Vernon, IL—December 27, 1991. Age, 89.

Brother Stefan Grudzien, Poland—April, 1992.

Sister Eugenia Mazurek, Detroit, MI—April 2. Age, 92.

Anthony Azzolina, Milwaukee, WI—April 12.

Brother Jack Campbell, Arad, Israel—April 15.

Nephi Ford, Rutherford, NJ—May 2. Age, 84.