

# The DAWN

VOLUME NO. LXXII, Number 4  
(USPS 149-380), April 2004

## TABLE OF CONTENTS

Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$3.00 a year; Great Britain £2. Write to foreign addresses for other prices.

**ARGENTINA:** El Alba, Calle Almirante Brown 674, Monte Grande 1842, Buenos Aires

**AUSTRALIA:** Berean Bible Institute, P.O. Box 402, Rosanna, Victoria 3084

**BRITISH ISLES:** Associated Bible Students, P.O. Box 136, Chesham, Bucks HP5 3EB

**CANADA:** P.O. Box 175, Elmwood Postal Outlet, Winnipeg, Manitoba R2L 1M0

**FRANCE:** Aurore, B. Boulier, 8 rue du Docteur Laennec, 95520, Osny

**GERMANY:** Tagesanbruch Bibelstudien-Vereinigung, Alzeyer Str. 8 (Postfach 252), D 67253 Freinsheim

**GREECE:** He Haravgi (The Dawn), 33-33 149th Street, Flushing, NY 11354 USA

**ITALY:** Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

**SOUTH AMERICA:** El Alba, Apartado 1390, Trujillo, Peru

**SPAIN:** El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

### HIGHLIGHTS OF DAWN

|                                   |   |
|-----------------------------------|---|
| The Stone Which is Still Rejected | 2 |
|-----------------------------------|---|

### INTERNATIONAL BIBLE STUDIES

|                               |    |
|-------------------------------|----|
| Putting Your Life on the Line | 14 |
| Changing Defeat into Victory  | 16 |
| Encouraging Faith             | 18 |
| Getting Ready                 | 20 |

### CHRISTIAN LIFE AND DOCTRINE

|                             |    |
|-----------------------------|----|
| God and Creation—Part 8     |    |
| God Provides for Man        | 22 |
| The Resurrection Power      | 27 |
| Seeking Things Above        | 36 |
| The Memorial Supper         | 50 |
| Searching the Scriptures    | 55 |
| Weekly Prayer Meeting Texts | 35 |

### “FRANK & ERNEST” AD

32

### LETTER TO THE EDITOR

13

### ENCOURAGING LETTERS

59

### OBITUARIES

62

### SPEAKERS' APPOINTMENTS

62

### CONVENTIONS

63

# The Stone Which is Still Rejected

*“The stone which the  
builders rejected, the  
same is become the  
head of the corner.”  
—Matthew 21:42*

**THIS IS THE TIME OF** year when the Christian world begins to think more than usual about those grave events which occurred in Judea nearly two thousand years ago. These culminated in the arrest, trial, and crucifixion of Jesus, the Son of God, who had come into the world to be the Messiah and King of promise. Historians tell us that there has never been a period in human history when so many outstanding events occurred to change the course of humanity, as has been true of the last few decades. This is not true when we compare the birth, ministry, death, and resurrection of Jesus with these events, although they be associated with one personality. They have already been world-shaking, and are destined to change the course and outlook of the human race to a far greater extent in the future than any event of the past.

It is written of Jesus, “He came unto his own, and his own received him not.” (John 1:11) This eventually led to the persecution which brought about his cruel and early death. ‘His own’ was the nation

of Israel, and while many of the common people of the nation rejoiced in his message, and a few days before his crucifixion enthusiastically acclaimed him king, it was not so with the religious rulers. They enviously hated the Master, and finally succeeded in bringing about his arrest and crucifixion.

Jesus was fully aware that the scribes and Pharisees hated him, and on an occasion near the close of his ministry he related a parable to them which fit the circumstances so accurately that even they sensed the meaning of it, yet their anger was increased and they became more determined than ever to kill him. The parable was of a householder who planted a vineyard, and then left it in care of husbandmen while he went into a "far country." When the time came for gathering fruit, the householder sent his servants to the vineyard, but the husbandmen whom he left in charge slew some of them and maltreated the others. Finally, the householder sent his own son, thinking the husbandmen would respect him, but they did not. They slew him also.—Matt. 21:33-46

Jehovah was the householder in this parable, and the vineyard was the Jewish nation. The husbandmen were the religious rulers of the nation, and the servants who were first sent to represent the householder were the prophets. The record is that they killed the prophets, and stoned them who were sent by God. Now they were planning to kill the Son whom the Heavenly Father had sent. After relating this parable, the application of which was so obvious, Jesus quoted the prophecy recorded in our text concerning 'the stone which the builders rejected.'

Jesus himself was that stone. The builders—the religious rulers of Israel—rejected him. Isaiah foretold one of the reasons, saying, “He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.” (Isa. 53:2) Jesus was perfect—“holy, harmless, undefiled, separate from sinners.” (Heb. 7:26) He was kind and sympathetic, and went about doing good. He healed the sick and raised the dead. He encouraged the fainthearted, and extended mercy to sinners. He condemned the Pharisee who thanked God that he was not like the publican, and commended the publican because he recognized his sin and humbly asked God for forgiveness.—Luke 18:9-14

But these were not the qualities the scribes and Pharisees were looking for in one whom they would accept as Messiah and King. They wanted a Messiah who would not expose their evil practices as Jesus did, one whom they could control as a sort of puppet king; well qualified as a general to raise and command a conquering army, but satisfied to let them rule and exploit the people as they chose. So, from their standpoint, Jesus had ‘no beauty’ that they should desire him.

To the scribes and Pharisees, Jesus was a misfit. The illustration of the stone which became ‘head of the corner,’ suggests the idea of a pyramid shaped building—the only type of structure which could have a head cornerstone. Such a cornerstone would itself be a perfect pyramid, so could not possibly be fitted into any other part of the building. At the same time, it would be the only stone that could be the head of the corner. So the builders, not understanding the kind of building the Lord was

erecting, rejected Jesus; for they could find no place for him in their own plans, and the Lord's plan they did not know.

All the tragic experiences surrounding Jesus' life were due to the fact that the builders rejected him. But his exaltation to heavenly glory following his suffering and death was in fulfillment of the prophecy that the rejected stone would become the head of the corner—not over the old Jewish house, which the scribes and Pharisees had so miserably warped and twisted by their selfish construction methods, but a new spiritual house. This being true, it was both appropriate and essential that the head of the corner be laid first, thus making it necessary for all the other stones to be built up to, and in conformity with, the top stone. The Apostle Peter explains this, as follows:

“To whom [Christ] coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew

forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.”—I Pet. 2:4-10

## **THE NEW NATION**

When Jesus let it be known to the scribes and Pharisees that the stone they were rejecting was to become the head of the corner, he added, “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” (Matt. 21:43) In the lesson we have quoted from Peter, in which he refers to the stone and to the new building which began to be erected with Jesus as the head of the corner, he also tells us about the nation to which Jesus said the kingdom taken from Israel would be given, which would be bringing forth the fruits thereof. Ye are that holy nation, he wrote.

The nation of Israel could have been God’s royal, or kingdom, nation. The promises were originally made to this nation. But because they rejected the prophets, and finally killed the Son, the kingdom was taken away from them and, starting with Jesus as head of the corner, God began to bring a new nation into being. Many are the promises, particularly in the New Testament, which refer to those who become a part of this new spiritual nation. “If we suffer, we shall also reign with him,” is one of them.—II Tim. 2:12

The work of God during the present Gospel Age has been the calling and selecting of those who are to reign with Christ in that kingdom. And it is to be

an actual kingdom, although this fact has long been lost sight of in most of the Christian world. But the apostles and the Early Church understood it. Indeed, they believed that this glorious kingdom of the Messiah was very near. They knew that Jesus would return to set up that kingdom in the earth, making an end of earth's long night of weeping and death. Paul wrote, "The night is far spent, the day is at hand."—Rom 13:12

This is the 'day' which will result from the reign of Christ, who has been exalted to be the head of the corner in the Messianic kingdom structure. "This is the day which the LORD hath made." "This is the LORD's doing; it is marvellous in our eyes," wrote David concerning the appreciation of those who would recognize in the rejected Jesus the stone which became the head of the corner.—Ps. 118:22-24

The day which is ushered in by him is a day which 'the LORD hath made.' It is not man's doing that Jesus is now "KING OF KINGS, AND LORD OF LORDS." (Rev. 19:16) The kingdom day of blessing is not a humanly conceived utopia—not a new deal, nor a square deal, nor any sort of human deal, but a day of brightness and joy resulting from the rising of the "Sun of righteousness."—Mal. 4:2

## **THE VISION LOST**

It was not long after the apostles fell asleep in death that the vision and hope of the kingdom began to fade. Two apostate viewpoints gradually developed to take its place in the hearts of Christians. The first was that the kingdom of Christ would be established by the church uniting with civil powers. The professed Christian world now

knows how miserably that failed. Later there developed the erroneous theory that the kingdom referred to in the Bible is merely a righteous influence exerted in the hearts and lives of believers, and that when the whole world is converted to righteous living, the kingdom shall have fully come.

Great and widespread missionary efforts have been made, especially within the last century, to convert the world, and thus to realize the fulfillment of the kingdom promises. Now it is slowly beginning to be recognized that this viewpoint is just as disappointing as was the church-state theory. Because of this, some are now admitting that they do not really know the meaning of Christianity. Some years ago a prominent Christian, Dr. Charles W. Ranson, General Secretary of the International Missionary Council, wrote in *The Christian Century*:

“It is increasingly recognized that we shall not find answers to some of the most perplexing questions of contemporary missionary practice until we achieve a new clarity as to the Christian meaning of history. What do we expect to happen as a result of the missionary preaching of the church? What is the meaning of Christian hope—within history and beyond history? And what is the relation of this hope to our missionary vocation? There is a sense in which the contemporary crisis of missions derives from a recognition that we do not really know the answers to these questions, or at least that the answers we conventionally offer are totally inadequate.

“To interpret this revived interest in eschatology merely as a form of escape from practical problems that have grown too difficult for solution is to

misinterpret it. These questions are, rather, the result of a new realism which recognizes the catastrophic nature of history and seeks an answer to it in the light of the fullness of the Christian revelation and the Christian hope. They are an attempt to submit the whole historic enterprise of Christian missions to the judgment of the Word of God.

“It is here indeed that the present judgment of God is upon us. It may well be that what the Lord our God most requires of us at this time is a penitent reexamination of those things in which we have failed in simple obedience—the insights we have ignored, the convictions we have not had the strength or the courage to apply. This will undoubtedly be a hard road. But it may well be the road that leads to resurrection and renewal, not only for the missionary movement but for the whole church militant.

“It is thus my deepest conviction that what God requires of us is not some stupendous missionary strategy, not some pretentious piece of central planning, but a humble return to the Word of God wherein we meet once more our Judge and our Savior, and receive afresh our mandate and our marching orders.”

Here is a frank confession of frustration, and a humble acknowledgment of ignorance as to God’s purpose and work through the church. It doesn’t come from some obscure layman, but from a Doctor of Divinity, graduate of Oxford University, the general secretary of the International Missionary Council, and a widely read author of books and articles on the subject of Christian missionary work. Facing the stark fact that the missionary efforts of

churchianity are failing, he earnestly recommends that all concerned return to the Word of God to find out what he really wants them to do.

It is incredible, nevertheless true, that these great leaders of churchianity should have been laboring all these years outside of the Word of God. We say ‘true,’ because Dr. Ranson admits it. He says they must return to the Bible. One cannot return to that which he has not left. Jesus told the Pharisees they had made void the Word of God by their own traditions—the traditions of men—and now history has repeated itself, for the traditions of men have been guiding the so-called Christian church rather than the Word of God.

Increasingly, throughout the centuries, these traditions have been making void the Word of God. The church-state tradition certainly did this, and while that idea is now frowned upon, it has left its mark upon religious thinking, so that even in the United States our most outstanding Protestant leaders urge the influencing of the civil government in the passing of laws which it is thought will hasten the kingdom.

An outstanding example of this was viewed by the United States’ public when on January 20, 2004, they heard President George W. Bush deliver his “State of the Union” address. This is a president that is religious and attends Bible Studies. There was no mention, however, of the nation’s depending upon the Prince of Peace solving the problem of terrorism, economic instability, and education. There was no mention of the Apostle Paul’s words in I Timothy 2:4-6, that God “will have all men to be saved, and to come unto the knowledge of

the truth. For there is . . . one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.” Instead he told how this nation would lead all people to achieve economic security and freedom from fear.

But this is only one of the ways which have helped to make void the Word of God in our day. The eternal torture theory is another. One of the most misleading modern traditions of men is the idea that the promised kingdom of God is something which must be established by human efforts. This erroneous theory rejects Jesus as the head of the corner just as definitely as the Pharisees rejected him. They wanted their own kingdom. The religious leaders of today have lost sight of God’s plan to set up a kingdom. They have no faith in the idea that Divine power will ever be exerted to take over the rulership of earth. They like Jesus as a man, but reject the teachings of the Word of God that he, as the King of earth, will rule all nations with a “rod of iron.”—Rev. 19:15

Judgment came upon the nation of Israel at the time of our Lord’s First Advent. They rejected Jesus, and he rejected them. (Matt. 23:34-39) A similar judgment is coming upon the whole civilized world now. All Christendom mourns because of failure to achieve its humanly conceived purposes as their house crumbles. Meanwhile, Jesus, the new King of earth, the headstone over his new spiritual house which has been in process of building throughout the age, is now ready to take over his great power to reign. Truly it is ‘the LORD’s doing,’ and is ‘marvellous in our eyes. This is the day

which the LORD hath made;’ let us rejoice and be glad in it.

We rejoice, not because the churches are failing, but because we know that God has a better plan for the conversion of the world. It is a plan which will be gloriously successful, resulting in the promised blessing of all “the families of the earth.” (Gen. 28:14) Let us rejoice in the knowledge and conviction that the day which the LORD has promised, will be one of increasing brightness and joy. It will end in a blaze of glory to him, a glory the knowledge of which will fill the earth “as the waters cover the sea.” (Hab. 2:14) This will not be because of human efforts, but because it will be his doing.

This is truly marvelous in the eyes of all those who rejoice in the God of our salvation. We humbly accept him who has been made Head of the corner as our Exemplar, Savior, and King. ■

*According to thy gracious word, in meek humility,  
This will I do, my dying Lord, I will remember thee.*

*Thy body, broken for my sake, my bread from heaven  
shall be;*

*Thy testamental cup I take, and thus remember thee.*

*When to the cross I turn mine eyes, and rest on Calvary,  
O Lamb of God, my sacrifice, I must remember thee.*

*Remember thee and all thy pains, and all thy love to me;  
Yea, while a breath, a pulse remains, I will remember  
thee.*

*Then of thy grace I’ll know the sum, and in thy likeness be,  
When thou hast in thy kingdom come, and dost remember  
me.*

—*Hymns of Dawn*

## LETTER TO THE EDITOR

**QUESTION:** Dear Dawn: I have an intense fear of death. Can you help me overcome this?

**ANSWER:** Dear Friend: Fear of death is due largely to the many misconceptions of it which have come down to us from the Dark Ages. Basic to all these is the Satan-inspired doctrine that there is no death, that death is a transition into another life. According to the creeds of the Dark Ages, the life beyond may be one of happiness or misery; it may be in heaven, or a hell of torment. Or, it just may be a case of the spirit roaming around unseen in the earth.

With all these possibilities facing one, it is no wonder that death is feared by many. It is a fear of the unknown. You may overcome this fear if you are willing to cast aside all these God-dishonoring traditions which are based on Satan's lie, "Ye shall not surely die" (Gen. 3:4), and accept the plain teaching of the Bible on the subject of death.

The Bible's teaching is that "the dead know not anything." (Eccl. 9:5) To the good King Josiah, God made a promise that when he died he would be at peace in the grave, and that his eyes would not see the trouble that would come upon his people because of their sins. (II Chron. 34:28) This is the universal teaching of the Bible concerning death.

Because this is true, you do not need to fear death any more than you fear going to sleep at night. When you go to sleep at night you expect to awaken in the morning. The Bible assures us that all who sleep in death will be awakened in the morning of Christ's kingdom. They will then live again on the earth as human beings. Those who obey the laws of the kingdom will be restored to human perfection, and live forever. ■

# Putting Your Life on the Line

**Key Verse:** *“Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of the skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst.”*  
—John 19:16-18

**Selected Scripture:**  
*John 19:16-24,26-30*

Our Lord was crucified along with two other men, one on either side of him. Thus was he numbered with the transgressors according to Isaiah’s prophecy which reads, “He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”—Isa. 53:12

Jesus applied this prophecy to himself following the

## **THE KEY VERSE OF THIS**

lesson records the events concerning our Lord Jesus as he was being led away to die for our sins. He had put his own life on the line, and has invited his followers to do likewise.

Jesus had come unto his own people, Israel, but they were not ready to receive him, demanding his death instead. “They cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.”—John 19:15

Our Lord was crucified along with two other men, one on either side of him. Thus was he numbered with the trans-

Passover celebration a few hours earlier. Substituting himself as the Passover lamb, and having invited his disciples to partake of the cup which symbolized his shed blood given on behalf of the world, he said, "I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end." (Luke 22:37) Jesus knew that all things concerning his earthly life were about to be fulfilled, and that soon he would be put to death as a blasphemer.—Matt. 26:65

John records the fact that the Jewish religious leaders were quite willing to have our Lord condemned to death by way of crucifixion. However, they were not prepared to have him publicly proclaimed as the King of the Jews, and Pilate refused their request to have the inscription above Jesus' head changed to indicate that he alone claimed to be a king.—John 19:21,22

The parting of our Lord's garments, and casting of lots, gives evidence of the indifference of the soldiers attending Jesus' crucifixion. Little did they realize their hard-hearted actions were in fulfillment of prophecy. "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did." (John 19:24) This was in fulfillment of Psalm 22:18.

Jesus had placed a very high level of commitment for his followers as expressed by Mark, "When he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."—Mark 8:34,35

Jesus was explaining the sacrificial life required of those who are baptized into his death. May we rededicate ourselves to this calling. ■

# Changing Defeat into Victory

**Key Verse:** *“The angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.”*

—*Matthew 28:5,6*

**Selected Scripture:**  
*Matthew 28:1-15*

bath an angel of God had descended from heaven to roll back the stone that had been blocking the entrance to the tomb of Jesus. Mary Magdalene and the other Mary, identified as the mother of James and Joses (Matt. 27:56), had evidently come to the Lord’s tomb with spices to embalm his body. The angel proclaimed that the Lord Jesus had been resurrected, and invited them to come to the place where Jesus’ body had lain.—Matt. 28:1,2

Concerning the angel, we are also told that “His countenance was like lightning, and his raiment white as

**IN THE LAST LESSON WE** considered the events leading up to the crucifixion of Jesus. The religious leaders of Israel appeared to have won a victory. Today’s lesson, however, gives the scriptural record of his resurrection, and the change from seeming defeat into victory for Jesus. This was a major step forward in the Divine plan for the restitution of mankind from sin and death.

Matthew’s record informs us that at the close of the Sab-

snow.” (vs. 3) The angel had appeared in dazzling brilliance so that the startled women would know that they were in the presence of an angel instead of a man. They were instructed to take the message of Jesus’ resurrection to his disciples; and that Jesus would go before them into Galilee. (vs. 7) Jesus had announced to his disciples in the upper room, “After I am risen again, I will go before you into Galilee.”—Matt. 26:32

There was an exciting encounter that Sunday morning as the women ran to reveal to the disciples that Jesus had been raised from the dead. “As they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.”—Matt. 28:9,10

Meanwhile, those who had been commissioned to watch over Jesus’ tomb went into the city and proceeded to inform the Jewish religious leaders about the great events that were taking place. “When they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor’s ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.”—vss. 12-15

Our Lord had no doubt given explicit directions to his disciples as to where they would find him when they arrived in Galilee. When they came to the designated place in the mountain, they found him there and began to worship him. Some, however, were not convinced that they were in the very presence of the risen Jesus. “Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.” (vs. 18) As a Divine being, our Lord could now command all things, both in heaven and on earth. ■

# Encouraging Faith

**Key Verse:** *“We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.”*  
—*I Thessalonians 1:2,3*

**Selected Scripture:** *I Thessalonians 1:2-10; 3:6-10*

made their way to the synagogue, where they knew there would be fellow Jews. “Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scripture, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great

**PAUL’S FIRST EPISTLE TO** the newly established ecclesia at Thessalonica is believed to have been written from Corinth about A.D. 52, and is credited with being the first of his New Testament writings. The Key Verse of this lesson reflects an especially warm greeting to these brethren in which the apostle sought to strengthen their new faith in the Gospel and their high calling in Christ Jesus.

The scriptural record provides some of the details concerning Paul’s first visit, along with his associates, when they had arrived in Thessalonica approximately a few months earlier. They had

multitude, and of the chief women not a few.” (Acts 17:2-4) We learn that there were also Greeks among the congregation, who were interested in the religious beliefs of the Jews, and were also blessed by what they had heard.

The powerful message of Truth that the apostle preached in the synagogue on that occasion had evidently found its way to the hearts of many of those who had heard him. This is reflected in the Key Verse where he tells them how fondly he remembers their work of faith, labor of love, and patient hope in the Lord. For a relatively new congregation they were showing rapid growth in the ways of Truth and righteousness.

He continues, “Knowing, brethren beloved by God, His choice of you; for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men we proved to be among you for your sake. You also became imitators of us and the Lord, having received the word in much tribulation with the joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia. For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.”—I Thess. 1:4-8, *New American Standard Version*

Paul’s letter reminds the Thessalonian brethren that it was God who had especially blessed them with the Truth, and that they had shown their willingness to endure suffering and persecution for it. Furthermore, he acknowledged the well-known fact that they had carried forth the word of Truth, not only in their own city, but also in other parts of Macedonia and even into Achaia. When Paul had to leave them because of persecution, he left Timothy to establish the church. He now brought a good report to Paul, which is recorded in I Thessalonians 3:6. ■

# Getting Ready

**Key Verse:** “*God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.*”  
—*I Thessalonians 5:9*

**Selected Scripture:** *I Thessalonians 4:13-18; 5:2-11*

**IN THIS LESSON THE** Apostle Paul is addressing the children of light who have obtained salvation by our Lord Jesus. They are endeavoring to make themselves ready as members of the bride of Christ, and are awaiting the marriage, as written later, “Let us be glad and rejoice, and give honour to him:

for the marriage of the Lamb is come, and his wife hath made herself ready.”—Rev. 19:7

The calling to this prospective bride class has gone out to the followers of Christ during this Gospel Age, and will end when the present harvest period will have completed its work. We believe that our Lord Jesus is now present, and that various signs of the times indicate that this calling and invitation will soon be completed.

While referring to these times and seasons, Paul writes, “Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” (I Thess. 5:2,3) This ‘day of the Lord,’ which is hidden from the worldly wise, but revealed to the watchers, is a time of much distress among the nations. It has been marked as a time when efforts have been made to bring peace and security to the world,

but to no avail. It is also likened to the travail that a woman experiences before delivering her child, and represents the spasms of trouble that have come over the earth, especially since World War I. But, as the apostle wrote, the world cannot escape this time of trouble any more than can a woman escape the pains of travail.

Paul continues, “Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.” (vss 4,5) True followers of our Lord are ‘children of light,’ and ‘of the day,’ whereas others who are less careful in spiritual things are associated with ‘night’ and ‘darkness.’ Those who walk in the light and are part of the day, are among the watchers. They have been enlightened with the word of Truth, and are not intoxicated with the false doctrines or cares of this world. The apostle admonishes, “Let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night.” (vss. 6,7) We are to watch the signs, and our conduct, in a perverse world.

“Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.” (vs. 8) Paul is giving us guidelines to follow, and those who have the spirit of a sound mind in the ways of Truth and righteousness will respond to them in a positive way.

Because of intense persecution some brethren in Thessalonica had died. Paul assures the Thessalonian brethren that they will be resurrected at our Lord’s return. Those of the faithful who are living at that time will not precede those who had died, but as they die will be joined with the others to be forever with the Lord.—I Thess. 4:13-18, *New Revised Standard Version*

As the time draws closer for the fulfillment of all our hopes, let us continue to make ourselves ready for that blessed relationship with our Lord in the kingdom. ■

# God Provides for Man

**IN CREATING MAN**, God adapted him in every way to live on the earth. In his wisdom the Creator brought a portion of the earth to a more advanced state of preparation than the land surface in general, so that the newly created and inexperienced humans would have a suitable home. The record states, “The LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.”—Gen 2:8,9

In this wonderful provision for man’s happiness, and for sustaining his life, it seems significant that the first reference should be to that which ‘is pleasant to the sight.’ Man would know that the gorgeous natural scenery with which he was surrounded was the creation of his God, and to live daily amidst such surroundings would be a continual cause for thanksgiving and praise. It would be

difficult to forget God when, in every direction the eye turned, the enrapturing beauty of the Creator's handiwork would fall in the path of vision.

But viewing the beauty of God's creation would not alone keep man alive. The garden also provided food, and in such perfection that it could have kept man well and youthful indefinitely, especially since the 'tree of life' was included. The Hebrew word here translated tree could just as properly have been translated trees, and it is quite likely that the tree of life was a grove of trees which afforded food in balanced proportions, and nutritional perfection.

### **THE ANIMALS NAMED**

Verse 19 of the second chapter reads, "Out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." As we have noted, the second chapter account of Creation is merely a recapitulation, but in more detail, of some of the facts stated in the first chapter. The thought of this text is that the animals which God had created were brought before Adam to be named. And they, like Adam, were created 'out of the ground.'

God's description of the animals as 'living creatures' is a translation from the same Hebrew words translated "living soul" in the description of man. (Gen. 2:7) They were living creatures, living beings, or living souls, because they had organisms made alive by the breath of life.

Verse 20 reads, "Adam gave names to all cattle, and to the fowl of the air, and to every beast of the

field; but for Adam there was not found an help meet for him.” The fact that Adam was able to come into close enough contact with the animals, especially the beasts of the field, to study their characteristics and give them appropriate names emphasizes the fact that God had given him dominion over them. Seemingly they were not afraid of him, nor he of them.

It required time to accomplish the task of naming all the animals. That some study of their characteristics was made is suggested in the statement that ‘there was not found an help meet’ for Adam. God, in his wisdom, had allowed Adam to come to a realization of his need, before supplying it. All of God’s dealings with those whom he has created in his own image are designed to awaken in them a genuine, freewill desire for the blessings which he has designed for them. God does not coerce the human mind or will.

### **A HELPMATE PROVIDED**

“The LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”—Gen. 2:21-24

Many have treated this sacred passage of scripture lightly, regarding it as absurd. The wise of this world seem to think that this was a very crude way

for the LORD to create woman. Why, they ask, did he not create Eve in the same way as he did Adam? We may not understand the biological reasons why the LORD adopted this method, but who are we to question the wisdom of one so wise and so powerful as to be able to create the whole universe out of nothing?

God's method meant that the woman became almost literally a part of man. How much of ineffable joy has resulted from this divinely arranged oneness of the two, we will probably never fully understand. God's explanation is that because woman was made from man, when the two are united in marriage, they become 'one flesh.' This is what God designed, and his wisdom arranged the method of creation so it would be this way.

Having now received a suitable 'help meet' from the LORD, Adam's joy in his garden home must have been unbounded. All his surroundings were beautiful and inspiring. There was at his disposal an abundant supply of life-sustaining food; and now he had a companion with whom he could share his joys. Among the few instructions given to him was the command to dress and to keep that garden which the LORD had provided for him. (Gen. 2:15) Considering Adam's ideal surroundings, and the perfection in which he was created, the keeping of the garden would not be laborious, but a joy.

### **FILL THE EARTH**

Another command was that these godlike creatures, to whom had been given an earthly dominion, were to multiply and fill the earth, and "subdue it." (Gen. 1:28) The carrying out of this command was

designed not only to populate the earth, but to subdue it. Evidently that beautiful garden home which God prepared for man 'eastward in Eden' was intended merely as an example of what the whole earth was created to be, God leaving this final finishing work of his Creation to be accomplished by man and for his good.

The earth could have been filled with a perfect and happy human family, knowing nothing of sin, sickness, pain, wars, and the thousand-and-one other things which now plague a suffering and dying world; and with it, all enjoying sweet communion with the Creator, the God of heaven and earth.

Although darkness covers the earth, and the plague of sin and death blights so much of the happiness of the people, this nighttime of darkness and fear and pain will end, and, as so beautifully stated by the Prophet David, joy will come "in the morning." (Ps. 30:5) Then men's fondest dreams of a golden age will come true. God who, in the beginning, by his wisdom and power, created the heavens and the earth, assures us that Divine power will again be used to restore paradise, and give to all the opportunity of enjoying its blessings forever. ■

*"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"*

*"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*

*"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."*

—*Psalms 8:4-6*

# The Resurrection Power

*“That I may know  
him, and the power  
of his resurrection,  
and the fellowship of  
his sufferings, being  
made conformable  
unto his death.”  
—Philippians 3:10*

**IN THIS TIME OF THE** end when knowledge is being increased, science is demonstrating in a small way some of the mighty power that is stored up in atoms, the building blocks of nature. Indeed, the world

is becoming fearful lest the unwise releasing of this power might work terrible havoc upon mankind, perhaps even destroy the human race itself. Yet, how little power is actually released by the explosion of nuclear or hydrogen bombs, compared with the almighty power of the Creator, who designed and built all the atoms in the entire universe!

Fallen man, in his selfishness, is prone to use the power created by God to destroy. God can do this also, but his glory is best revealed by his use of power to create and to restore. On April 11, much of the world will again be reminded of an event in history which called for power quite beyond the ability of the human mind even to imagine. We refer to the resurrection of Jesus Christ from the dead. Paul

speaks of this as the “exceeding greatness of his power to usward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.”—Eph. 1:19,20

The resurrection of Jesus Christ was even more than an awakening from the sleep of death. It was also an exaltation to the highest plane of life in the universe—the Divine—“Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all.”—Eph. 1:21-23

While we cannot comprehend the power involved in such a mighty act as this, we can, and should, rejoice in the many assurances of the Word that this same power stands pledged to help us in our every time of need; not unconditionally so, but in proportion to our faithfulness in laying down our lives as co-sacrificers with Jesus. It is to this that Paul refers in our theme text. He said that he had “suffered the loss of all things” that he might know Christ, and the “power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.”—Phil. 3:8,10,11

First, the mighty power of God gives us the necessary strength to lay down our lives, if we yield ourselves up daily as living sacrifices to him. The LORD does not use his power to coerce his people in the

doing of his will. But, if they show a willingness to sacrifice, he provides the opportunity and the necessary strength to endure the trials which the fires of his acceptance may entail. Peter presents the proper sequence of thought in this matter. He wrote, “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you.”—I Pet. 5:6,7

When Paul wrote that he counted all things but loss and dross that he might know the power of Jesus’ resurrection, he undoubtedly had in mind the power of the Heavenly Father which is vouchsafed to his people while they are laying down their lives as fellow sacrificers with Jesus, and also the further and ultimate use of that power on behalf of the church in the first resurrection. It is only as we have fellowship in the sufferings of Christ, and are ‘made conformable unto his death,’ that we will experience the mighty power of God to raise us from the dead and exalt us to his own right hand with Christ.

## **A CLOUD OF WITNESSES**

In Hebrews, chapter 11, we have brought before us what the Apostle Paul describes as a cloud of witnesses—examples, that is, of men and women who, in previous ages, demonstrated their faith in God and in his promises, sometimes at the cost of their lives. Two groups are listed—one composed of those who had their faith rewarded by outward demonstrations of God’s care and help, and the other of servants who were permitted to suffer and die, yet remaining faithful despite there being no

outward evidence that the God of Israel was willing or able to protect them against their enemies.

Of the first group we read, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—vss. 33-35

How thrilling it must have been for those dear servants of God in the ancient past to note the miraculous manner in which their God stood by them to help in the defeat of their enemies! Even those who did not accept deliverance from their tormentors, refused to do so because of their faith in the future operation of Divine power to raise them from the dead. We also rejoice when we note the wonderful manner in which the Lord is blessing us as we walk in the narrow way of sacrifice.

Paul reminds us of other experiences in which faith finds it necessary to trust the Lord without knowing the meaning of his providence. In such experiences we are encouraged by the example of another group of Ancient Worthies. Concerning these we read, "Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in

mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”—vss. 36-40

How different were the experiences of these latter, compared with those who ‘subdued kingdoms’ and ‘stopped the mouths of lions.’ It was as though their God was not near to deliver them from their tormentors. Yet he was near even though he allowed their enemies to triumph over them. But their faith was strong. Their viewpoint was the one expressed by the three Hebrews who said to the king that while they knew their God was able to deliver them from the fiery furnace, if he did not do so, they still would trust him, and would not bow down to the image which the king had erected.—Dan. 3:16-18

How inspiring this example is to us! They endured with little or no evidence that God was really with them. Besides, their understanding of the Divine plan was so very limited compared with ours. Even though they had understood just what position they would occupy in the Divine arrangement when raised from the dead, it would have been a modest hope, compared with the “prize of the high calling of God in Christ Jesus” (Phil. 3:14), which has been offered to the Lord’s people of this age. As Paul said, God has provided “some better thing for us, that they without us should not be made perfect.”—Heb. 11:40

‘Some better thing,’ yea, even “glory and honour and immortality.” (Rom. 2:7) There have been given unto us “exceeding (Continued on page 33)



**FOR YOUR  
NEWSPAPER:**

To the right is a suggestion for an advertisement in your local paper which you may want to sponsor.

---

*“Send out thy light  
and thy truth: let  
them lead me; let  
them bring me unto  
thy holy hill, and to  
thy tabernacles.”*

—*Psalm 43:3*

**FRANK AND ERNEST**

Each week interesting Bible  
topics are discussed on  
radio:

**KIDO-580  
SUNDAY 8:00 A.M.**

**APRIL:**

4-Truth About Hell  
11-The Lord is Come  
18-Days of Creation  
25-No More Death

Send for the FREE booklet  
offered after each broadcast:

FRANK AND ERNEST  
Box 60, Dept. N  
New York, NY 10116  
Phone: 1-800-234-DAWN

*(Continued from page 31)* great and precious promises,” by which, if we are faithful to the terms associated with them, we will be made “partakers of the divine nature.” (II Pet. 1:4) However, not by our own might, or power, will we attain, but by the power of the Holy Spirit—the LORD’s power, the power that raised Jesus Christ from the dead.

This power of the resurrection fortifies us against every assault of the Adversary; it replaces fear with courage; it gives stout hearts to the faint, and renewed strength to the weary. However, this power of the resurrection will not isolate us from trials; it will not spare us from suffering; but it will help us to bear whatever experiences may come, whether of joy or sorrow. In joy it will keep us humble; in sorrow it will be our comfort. This is the present heritage of the people of God who are walking in the footsteps of Jesus.

Our future inheritance is one of glory—“glory that excelleth.” (II Cor. 3:10) All present advantages, whether wealth, prestige, comfort, or worldly joy, are as nothing compared with it, and to be considered as loss and dross as we contemplate that excellent glory to which we have been called. It is far more wonderful than the human perfection to which mankind in general will be restored, excelling even the better resurrection of the Ancient Worthies. Writing about it, Paul said, “Our light affliction, which is but for a moment, worketh 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

Let us, then, by contemplating the power of his resurrection, be renewed in faith and courage to press on for that glorious prize, realizing that victory can be ours through him who loved us and died for us, and to whom all power has been given to succor and strengthen us, as well as to accomplish every other feature of our Heavenly Father's plan of salvation. The power of Jehovah—the power that raised Jesus from the dead—will continue to work in us and for us, until finally, exalted and glorified by that power, we shall enter into his presence where there is fullness of joy forevermore.

Then, with the kingdom established, blessings of peace, joy, and life will begin to flow out to the world of mankind. How we rejoice in this bright prospect for the poor, sin-sick, and dying world. Millions will formally commemorate the resurrection of Christ, but with hearts filled with fear of the calamity which might come upon themselves and all mankind at almost any time. They will not realize that the mighty power which raised Jesus from the dead is soon to be manifested through Christ in taking control of earth's affairs, establishing peace, and giving health and life to all the willing and obedient. That same power of his resurrection, after having raised up in the first resurrection those who will live and reign with Christ, resurrected the great multitude to serve in the temple, and brought forth the Ancient Worthies in the better resurrection, will ultimately awaken all who are asleep in death that they may have an opportunity to share in the blessings of the kingdom. Surely ours is a blessed hope, and the more precious because we know that in the Divine plan there is a loving provision for all

mankind. How we rejoice to realize that in

A little while, earth's fightings shall be over;  
A little while, her tears be wiped away;  
A little while, the power of Jehovah  
Shall turn this darkness into gladsome day.

A little while, ills that now o'erwhelm men  
Shall to the memories of the past belong;  
A little while, the love that once redeemed them  
Shall change their weeping into grateful song.

A little while! 'Tis ever drawing nearer—  
The brighter dawning of that glorious day.  
Praise God, the light is hourly growing clearer,  
Shining more and more unto the perfect day. ■



## WEEKLY PRAYER MEETING TEXTS

**APRIL 1**—"Watch ye and pray, lest ye enter into temptation."—Mark 14:38 (Z. '03-119 Hymn 183)

**APRIL 8**—"If any man draw back, my soul shall have no pleasure in him."—Hebrews 10:38 (Z. '95-93 Hymn 145)

**APRIL 15**—"Father, into thy hands I commend my spirit."—Luke 23:46 (Z. '99-128 Hymn 105)

**APRIL 22**—"I say unto you, that every idle [unprofitable or pernicious] word that men shall speak, they shall give account thereof in the day of judgment."—Matthew 12:36 (Z. '96-32 Hymn 247A)

**APRIL 29**—"He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him."—Psalm 91:15 (Z. '96-31 Hymn 226)

# Seeking Things Above

*“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.”*  
—Colossians 3:1-3

**CHRIST WAS RAISED** from the dead nearly two thousand years ago and, as our text declares, now ‘sitteth on the right hand of God,’ or, as described in Hebrews 12:2, “is set down at the right hand of the throne of God.” In Ephesians 1:19-21, Paul again affirms the fact of Jesus’ resurrection, speaking of the “mighty power” which

God “wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”

Paul stresses the importance of Jesus’ resurrection by the effective use of the word if—“If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false

witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.”—I Cor. 15:14-19

“But now is Christ risen from the dead, and become the firstfruits of them that slept,” Paul affirms. (vs. 20) This means that our preaching is not ‘vain,’ that we are not ‘false witnesses.’ It guarantees that those who have fallen asleep in Christ have not perished. It means that we have an “advocate with the Father,” who has appeared in the presence of God for us, therefore that we are not still in our sins. (I John 2:1) It means that our hope in Christ is not limited to this present short span of life, but one which is “as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus.”—Heb. 6:19,20

Because we have such a glorious and stedfast hope, we are not ‘of all men most miserable.’ Indeed, we are not miserable at all, but are rejoicing in our glorious hope, even though in order to attain to its consummation it is necessary to sacrifice the flesh and its interests, and continue day by day to set our ‘affection on things above, not on things on the earth.’

Paul indicates why we would be most miserable if there be no resurrection of the dead. For then we would be found false witnesses of God testifying to an untruth. He asks further, “Why stand we in

jeopardy every hour?" (I Cor. 15:30) This was quite literally true in Paul's case. Being determined that he would be faithful to the Truth and to his Lord no matter what the cost might be, he never knew when he might be called upon to endure severe suffering, or even to die. He alluded to his close call of being victimized by an unruly mob at Ephesus (Acts 19:24-41) as having "fought with beasts at Ephesus." (I Cor. 15:32) He had been beaten, stoned, and imprisoned. "I die daily," he wrote, but he was not miserable, for he knew that his Redeemer lived. Therefore, he wrote, "I protest [the no resurrection error] by your [margin, our] rejoicing which I have in Christ Jesus our Lord."—vs. 31

If we are to maintain the hope in Christ in which we rejoice, we must, like Paul, 'die daily' with him. Paul speaks of this in Romans 6:3-5 as being buried with Christ "by baptism into death." If we have taken the step of full consecration to the Lord which leads to being "planted together in the likeness of his death," and prove faithful unto death, "we shall be also in the likeness of his resurrection." This will be our actual resurrection and exaltation to be with Jesus and to "see him as he is."—I John 3:2

Paul speaks of a figurative resurrection which constitutes part of our present inheritance. He says, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4) It is impossible for us to understand with any degree of fullness the great change experienced by Jesus when he was raised from the dead. It was a change from the human to the Divine nature; from association with

fallen mankind to being with the Heavenly Father. Every aspect of his life was different, higher.

It is this reality that Paul uses to illustrate that by faith we now ‘walk in newness of life.’ We do not have the new life, but we hope for it; and it is the transforming power of this glorious hope that changes every aspect of the present life. Our text speaks of it as being ‘risen with Christ,’ and signifies the great change this should make in our lives by saying, ‘seek those things which are above,’ setting our affections on things above, not on things on the earth.

Our new way of walking is one of seeking, or striving, after heavenly things. By faith we are even now seated together with Christ in the heavenlies, and it is by daily seeking to have our thoughts, words, and doings conformed to this heavenly pattern that we will eventually gain an abundant entrance into the actual glories beyond the veil ‘where Christ sitteth on the right hand of God.’

## **HOW WE SEEK**

“Seek, and ye shall find,” said Jesus. (Luke 11:9) If we are to be successful in our seeking we must have faith to believe that God will fulfil all his good promises on our behalf. Paul wrote, “Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”—Heb. 11:6

Faith is most important in seeking those things which are above. We must be diligent for we will never attain unto the heavenly reward if we are halfhearted in our seeking. The psalmist wrote,

“Blessed are they that keep his testimonies, and that seek him with the whole heart.” (Ps. 119:2) It must be the ‘whole heart’—no halfhearted seeking will suffice.

We must do our seeking in the Lord’s way—‘Blessed are they that keep his testimonies,’ his words of instruction, his revealed will. Enthusiasm alone is not enough. There is a zeal which is not according to knowledge. The general outline of the Lord’s will in this matter is set forth by Paul when he says, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”—Rom. 12:1,2

To seek those things which are above, it is essential that we renew our minds. Our fleshly minds naturally seek the things of the earth, so our minds must be renewed by the directives and promises of God in order that our affections be set on things above. This means, as Paul indicates, that as human beings we must be sacrificed—our bodies, symbolically speaking, given to be burned.

Seeking those things which are above involves a great deal more than doing the best we can to live apart from sin. Many dedicate themselves to righteous living, but continue to set their affections on the good things of the present life. These will have their reward in the earthly kingdom, for they are not seeking those things which are above. They have been quite content with the good earthly things here below.

## SEEKING FIRST THE KINGDOM

In his sermon on the mount, Jesus expressed another essential of seeking. He said, “Seek ye first the kingdom of God, and his righteousness. (Matt. 6:33) ‘First’ in this connection means primarily. ‘The kingdom of God, and his righteousness’ is to be our chief consideration—today, tomorrow, and every day—and all the time with our whole heart.

In giving us this admonition, Jesus is contrasting our proper interests as New Creatures, with the interests of those who are not setting their affections on things above. He says, “I say unto you, Take no thought for your life, what ye shall eat, . . . nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?” (vs. 25) The thought here in the Greek text is not to be anxious, or overly concerned, about our physical needs.

“After all these things do the Gentiles seek,” Jesus said. (vs. 32) The temporal things of life—food, clothing, a comfortable home, and the pleasures of this world—are the chief concern of the unconsecrated, and of those who are devoted merely to righteous living. But those who are presenting their bodies a living sacrifice, and are setting their affections on things above, where Christ sitteth on the right hand of God, are making the kingdom of God their first consideration, and are not anxious over what measure of good earthly things may be theirs during the present life. These are glad to take the advice of David, who wrote, “Cast thy burden upon the LORD, and he shall sustain thee.”—Ps. 55:22

Paul wrote along a similar line, saying, “Be careful for nothing [that is, be not overanxious about anything]; but in every thing by prayer and supplication

with thanksgiving let your requests be made known unto God." (Phil. 4:6) Paul again wrote, "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." (Heb. 13:5) One of the most difficult lessons every Christian has to learn is to be content with the measure of temporal needs which the Lord supplies. The triumphant Christian who is seeking first the kingdom of God, and his righteousness, will, at all times, cast all his care upon the Lord.—I Pet. 5:7

The proper relationship between seeking first the kingdom, and making proper provision for our temporal needs, is illustrated by Jesus' parable of the rich man whose ground "brought forth plentifully." To illustrate that life does not consist of the abundance of things which a man possesseth, he told of this rich man, who, when he found that his barns were not large enough to store all that his fertile land had produced, "Thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"—Luke 12:16-20

"So is he," Jesus said, "that layeth up treasure for himself, and is not rich toward God"—has not been laying up treasure in heaven, not seeking those things which are above. (vs. 21) Then, in the next

verse, Jesus says, “Therefore, . . . Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.”—vss. 22,23

The lesson is clear. The admonition to take no thought for the morrow means not to take the kind of thought as did the man in the parable, who, being blessed by God with a reasonable supply of ‘fruits’ and ‘goods’ was not satisfied; and, instead of devoting whatever surplus his land provided for the blessing of others, decided to hoard it for himself. This man obviously set his affections altogether on temporal good things, and laid up no treasures in heaven. He did not seek first the kingdom of God.

### **WHAT NOT TO SEEK**

On another occasion Jesus said, “Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.” (Luke 17:33) Here Jesus is referring to those who respond to the call of the harvest message during the time of his Second Presence. In the preceding verse he says, “Remember Lot’s wife.” Those who lose their lives for Jesus’ sake (Matt. 10:39) therefore, are those who have covenanted to die with the Master, to follow in his footsteps even unto death; those who are presenting their bodies a living sacrifice. These are the ones who are being baptized into Christ’s death, and at the same time are risen to walk in newness of life, and are seeking those things which are above. For these now to seek to save their earthly lives by taking themselves off the altar of sacrifice would result in the loss of eternal

life, because it would mean a repudiation of their covenant of sacrifice.

Jesus made this same remark to Peter when this impetuous apostle, not understanding the plan of God for his Master, endeavored to dissuade him from going to Jerusalem where his enemies were waiting to arrest him and put him to death. This was when Jesus said to Peter, "Get thee behind me, Satan: . . . for thou savourest not the things that be of God, but those that be of men."—Matt. 16:23

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it." (vss. 24,25) Find it with Jesus, who sits at the right hand of God. But only if that life is sought by actually laying down the present life in sacrifice. This is what Jesus did, and it was on his way to Jerusalem and to the cross that he gave this admonition to his disciples. It was as though he said to them that if he now avoided death by not going to Jerusalem, as Peter advised, it would be contrary to the will of his Father, and he would die eternally.

The same is true with us. We seek the things which are above by renouncing the things which are below, and turning our backs upon them. It is a serious matter, a "strait" and "narrow" way in which to walk. (Matt. 7:14) It is more, much more, than a philosophy to read and to study. We need the reading and the studying, but these fall short of their objective if we do not go on to perform, to carry out, the terms of our consecration.

Nor does seeking the things above consist of renouncing earthly things for a time only. If we are actually to attain unto the heavenly inheritance we must continue our seeking daily and hourly, and faithfully, even unto death. The reward will be only to those who “by patient continuance in well doing seek for glory and honour and immortality.” (Rom. 2:7) Only those who through patience endure, and continue seeking unto the end, shall be given the crown of life.—Rev. 2:10

### **“NOT HER OWN”**

On the negative side, Paul said, Love . . . “seeketh not her own.” (I Cor. 13:5) Love, that great principle which prompted the Heavenly Father to give his Son to be our Redeemer, and motivated Jesus in laying down his life for us and for the world, must be the motive behind our seeking those things which are above. In our association with the brethren, and with others, we have the opportunity of determining the extent to which this Divine principle of unselfishness is really ruling in our hearts.

How do we react in situations where it may seem that others are taking advantage of us, that our rights are being ignored, or perhaps trampled upon? Do we resent this, and strenuously insist that we obtain everything which we claim to be ours, irrespective of how others might be affected? If so, it might indicate that we do not yet appreciate the spirit of sacrifice as we should, or do not realize that if we would attain to the things above which we are seeking, we must willingly and gladly give up all claims to earthly advantages, foregoing these

temporary benefits in order that we may attain to the heavenly riches.

“Here have we no continuing city,” wrote Paul, “but we seek one to come.” (Heb. 13:14) If we attain a proper sense of values, we will realize that all things temporal are of little worth compared to the “eternal weight of glory” which we are seeking. (II Cor. 4:17) What matters it if someone else attains some earthly advantage which we may think properly belongs to us? We cannot afford, as New Creatures, to spend thought and time in seeking our own in unloving ways. To do so would mean that our attention has been diverted from the more important seeking of those things which are above, where Christ sitteth at the right hand of God.

### **FULLNESS OF JOY**

Everyone desires to be happy, to be joyful. The LORD wants his people to be happy. He wants us to rejoice even while we are laying down our lives in sacrifice. God takes no pleasure in unhappiness. All Creation was designed for his pleasure, and he wants his creatures to enjoy life and the good things of life which he has provided. Sin blighted much of the happiness of the human race, but his plan of redemption and salvation looks to the destruction of sin and the restoration of man to his Edenic perfection and happiness.

While this plan is in the process of development, much joy is provided for those who are cooperating with the LORD. It is a great joy to be a child of the LORD and to realize the daily fulfillment of all his good promises of grace to help in every time of need. Besides this, as it was in the case of Jesus, there is a

joy set before us. This joy enabled Jesus to endure the cross and despise the shame. For us, also, it gives strength and courage to continue seeking the things above, a seeking which involves sacrifice and death.

One of the precious promises of the Heavenly Father which meant much to Jesus is the one recorded in Psalms, chapter 16. Jesus is prophetically represented as saying, "I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." (vss. 8,9) These same things may be true of us while we are seeking those things which are above. Our hearts should be glad, and we can "Rejoice in the Lord alway."—Phil. 4:4

The prophecy continues to express the Master's hope, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:10) We know that Jesus' soul—his being—was restored, brought back from *sheol*, the death condition. That is why he is now set down at the right hand of the throne of God. That is why we are setting our affections on things above. Even though we are laying down our lives in sacrifice, we are not of all men most miserable, and are instead, rejoicing; for we know that because he lives we, too, shall live.

Jesus had full confidence that his soul would not be left in hell. Therefore he said to his Father, as he was dying, "Into thy hands I commend my spirit"—my life, my soul. (Luke 23:46) Jesus knew, as is recorded in verse 11 of this wonderful psalm, that the Heavenly Father would show him the "path of life," and had, indeed already revealed it to him. That 'path of life' for Jesus led to death. That is the

reason he would have lost his life had he endeavored to avoid death. He knew that in his Father's presence—his literal presence, beyond the veil of death—there would be fullness of joy, and that at his right hand there were “pleasures for evermore.” Thus was the joy set before the Master which helped him to endure the cross, that fullness of joy in the presence of his Heavenly Father.

This same joy is set before us. It is one of the incentives for seeking those things which are above where Christ sitteth at the right hand of God. No wonder Paul spoke of this exaltation as a prize, “the prize of the high calling of God in Christ Jesus.” (Phil. 3:14) Attaining this ‘prize’ depends on our continuing to set our affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.

Are we dead? Are we really being planted together in the likeness of Jesus' death? Are we dying daily? Are we presenting our bodies a living sacrifice? Are we seeking to lose our lives, sacrificially? God has made every provision necessary that we may attain that for which we are seeking. It remains only for us to do our part. If we seek diligently we know that we shall find the reward.

We must also continue to seek first the things above, and with our whole heart. We will have need of patience in our seeking—patient continuance in well-doing. Besides all this, we are to seek in prayer. It is a glorious hope which is set before us, a hope in which Paul says we rejoice. But to realize its fulfillment we will need not only to be “patient in tribulation,” but also “instant in prayer.”—Rom 12:12

We have been begotten to this “lively hope,” or hope of life, “by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” (I Pet. 1:3,4) This rich and glorious inheritance is reserved, waiting for us to claim it by our worthiness in continuing faithfully, patiently, prayerfully, and wholeheartedly to seek those things which are above. ■

*Excerpt . . .*

Not long after the Flood, an individual who fills a very important place in the Bible story appears on the scene. He is Abraham, originally called Abram. To Abraham God made a wonderful promise, saying, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.”—Gen. 12:1-3

This promise of the “seed” to be a channel of blessings ties in with the statement God made in the Garden of Eden regarding a “seed” that would “bruise” the “serpent’s” head. The same golden strand of promise continues throughout the remainder of the Bible. In the New Testament it leads us to Jesus as the promised “seed,” and to explanations which reveal that the followers of Jesus will be associated with him as the “seed” of promise, the channel of life-giving blessings to all mankind.

—*The Book of Books, pp. 12,13*

# The Memorial Supper

*“As often as ye eat  
this bread, and  
drink this cup, ye do  
shew the Lord’s  
death till he come.”*

—*I Corinthians 11:26*

**SUNDAY EVENING, APRIL 4,** will be the appropriate time this year to commemorate Jesus’ death. This will be the beginning of the fourteenth day of Nisan, Jewish reckoning, which corresponds to the date on which Jesus partook of the Jewish Passover supper for the last time with his disciples. This was the night before he was crucified, and it was while Jesus was still with his disciples in the upper room, that he instituted the Memorial of his death.

It was a very simple ceremony as Jesus outlined it to his disciples, a ceremony in which were used unleavened bread and the fruit of the vine. Paul explained the purpose of this, saying, ‘As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.’ The expression, ‘as often,’ has been taken to mean that it is appropriate to partake of the Memorial Supper almost any time, and as frequently as decided practical. We doubt, however, if this is what Paul had in mind. The ceremony is in memory of the death of Jesus,

and we believe that the only proper time to partake of the bread and the cup is on the anniversary of his death.

### **NOT A REVISED PASSOVER SUPPER**

The fact that Jesus instituted the Memorial Supper while he and his disciples were together partaking of the Passover does not imply that this new ceremony is simply a revision of the old, although there is a close relationship between the two. As we have seen, Jesus was the antitypical Passover Lamb. With his death, the yearly sacrifice of the typical Passover lamb officially ended, because the true Lamb which it prefigured had come and had shed his blood in order that all who come under its protection might have life.—John 1:29

The new rite was intended to be a commemoration of that which the old prefigured, a memorial of the antitype. As Paul explained, it is to show the Lord's death. In this ceremony we show the Lord's death by partaking of the "bread" which represents his sacrificed body—his humanity—and the "cup" which symbolizes his shed blood—his life poured out.—I Cor. 11:23,25

Concerning the 'bread' Jesus said, as recorded by Paul, "Take, eat: this is my body, which is broken for you: this do in remembrance of me." (vs. 24) Jesus did not mean by this that the bread was actually his body still alive, as taught by some Christian religious groups. Jesus was still alive when he gave this command. Clearly, what Jesus meant was that it represented his body. Previously the Master had taught his disciples that he would give his flesh "for the life of the world." In this lesson he likened his

flesh to the manna which his Heavenly Father had provided for Israel during their wilderness journey, adding, "I am the living bread which came down from heaven."—John 6:48-51

This is pictorial language, beautifully symbolizing the precious Truth of the Bible that those who accept God's grace through Christ will have everlasting life. The manna which fell in the wilderness sustained the lives of the Israelites temporarily, but this antitypical manna from heaven has nourishing qualities sufficient to sustain life forever. This living bread had to be broken—that is, it was essential for Jesus to die, thus taking the sinner's place—in order for it to have life-giving qualities. To illustrate this, Jesus broke the symbolic bread in order that the basic Truth of the Divine plan might be the more indelibly impressed upon the hearts and minds of his followers. May we appreciate this vital Truth more keenly as we "Take, eat" (Matt. 26:26) on the evening of April 4.

## **THE CUP**

"After the same manner also he took the cup," Paul relates, "saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. (I Cor. 11:25) "The blood is the life," the LORD told the Israelites. (Deut. 12:23) Thus, in partaking of that which represents Jesus' blood, it is with the thought that we get life from him. "The sting of death is sin," Paul tells us, meaning that sin, like a poisonous serpent, continues to 'sting' the human race to death. (I Cor. 15:56) However, as the Apostle John writes, "The blood of Jesus Christ his Son cleanseth us from all

sin.” (I John 1:7) When cleansed from the venom of sin, and feeding upon the broken body of the slain Lamb, we have life—by faith now, and actually in the resurrection.

There is a further thought associated with the Memorial Supper. It is that we have the privilege of suffering and dying with Jesus, of laying down our lives sacrificially with him. Paul wrote, “The cup of blessing which we bless, is it not the communion [common participation] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?” (I Cor. 10:16) Of ourselves, we have nothing to offer to the Lord in sacrifice which would be acceptable to him. But when we ‘drink’ Jesus’ blood we do have life. Paul wrote, “The life which I now live in the flesh I live by the faith of the Son of God.” (Gal. 2:20) Therefore, when we present our bodies “a living sacrifice” (Rom 12:1), our offering is acceptable because we have partaken of the life provided by Jesus’ blood.

Thus, when we partake of the Memorial Supper emblems, in addition to memorializing Jesus’ death as our Redeemer and the Redeemer of the world, we are reminding ourselves of the precious privilege which has been given to us of being “crucified with Christ,” of suffering and dying with him that we might live and reign with him. And as we contemplate the fact that Jesus died for the whole world of mankind, and that his kingdom in which we hope to reign will bring blessings of life to the world, our hearts also will rejoice in this glorious prospect of coming blessings for the “whole creation,” which “groaneth and travaileth in pain together until now.” (Rom. 8:22,19) Surely our appreciation

of all that the Memorial Supper means to us can best be expressed by a renewal of our determination to fulfill our vows of consecration, and to let nothing stand in our way of being faithful unto death.—Rev. 2:10

### **WHO WILL PARTAKE?**

Throughout the world this year, as in the past, little groups of devoted Christians will gather on the proper night (April 4) and together will partake of the bread and the cup. In other instances there may be but a lone individual, or perhaps a small family of two or more. If you have never before participated in one of these annual services, and feel that you would like to do so, we will be glad to put you in touch with the group nearest to you. You do not need to belong to anything in order to be qualified to partake of the Memorial Supper. Indeed, Bible Student groups have no membership rolls. If you have accepted Christ as your personal Savior, and have consecrated your life to do God's will, you are qualified to enjoy the blessings of this appropriate, and solemn, service. It is with pleasure, therefore, that on behalf of local Bible study groups everywhere, we extend to you a cordial invitation to meet with them this year to partake of the Memorial Supper.\* ■

---

\*For the address of the group nearest to you, simply write a card or letter to:

The Dawn Bible Students Association  
199 Railroad Avenue  
East Rutherford, NJ 07073  
Or call toll free: 1-888-440-DAWN

# Searching the Scriptures

*“Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true. Many of the Jews believed, as did also a number of prominent Greek women and many Greek men.”*

—Acts 17:11,12 *New International Version*

## **BEFORE THE APOSTLE**

Paul reached Berea he had been in Thessalonica where, according to his custom, he visited a synagogue of the Jews, and “on three sabbaths he reasoned with them from the Scriptures.” (Acts 17:2, *Wilson’s Emphatic Diaglott*) The Greek word in this account which is translated ‘reasoned’ is *dialogomai*, meaning a dialogue, or discussion. The same Greek word appears in various other scriptures, emphasizing that this method of proclaiming and teaching the Truth was

then in common use. While the dialogue or discussion method of proclaiming the Truth is not now generally used among Christians, it still is an excellent one. It helps the interested listeners to find answers to their own questions.

It was by reasoning, or discussing, the Gospel message with his hearers, that Paul opened up the Scriptures to them, unfolding that which was hitherto concealed or obscure; “Alleging”—laying down the proposition—“that Christ must needs have suffered, and risen again from the dead; and that this Jesus, . . . is Christ.” (Acts 17:3) Doubtless, other important features of the Truth were also explained to these devout Jews; but the highlight of Paul’s reasoning seems to have been, “This Jesus, whom I preach unto you, is Christ.”

From Thessalonica Paul journeyed to Berea. Realizing the importance of his commission to proclaim the Gospel, upon reaching this new field he again lost no time in locating the synagogue. Here he found some who were very susceptible to the Truth, and ‘more noble than those in Thessalonica.’ The Greek word here translated noble seems to suggest persons of noble birth. However, true nobility implies reasonableness, as distinguished from prejudice. Actually, those of so-called noble birth are often the least susceptible to the Truth.

The Bereans were reasonable—and, from this standpoint, truly noble—for they welcomed the servants of God who drew their attention particularly to the things written. They showed that the Gospel they were proclaiming was the same good news which had been previously expressed by the holy prophets. With all readiness of mind these Bereans began to examine the Scriptures—not merely on the Sabbath Days, but daily—to determine how well Paul’s reasonings and arguments were supported by the testimony of the Law and the prophets.

Many of the noble Bereans accepted the good tidings. Compared with those of Thessalonica, these Bereans were more generous and noble in their feelings—more disposed to inquire candidly into the teachings being advanced to them. They did not reject and spurn it as unworthy of examination.

It was proper that the Bereans should search the Scriptures to make sure that the teachings of Paul agreed with the inspired record. It is also our obligation now to search the Scriptures, to prove whether the teachings being advanced to us are true or false. We are to “examine all things, hold fast the good.” (I Thess. 5:21, *WED*) “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isa. 8:20

The entire testimony of the Scriptures (allowing for interpolations and faulty translations) is harmonious, whether it be communicated by the Law, the prophets, the Lord Jesus, or the apostles. This harmony is one of the proofs of the Divine inspiration of the Bible. The testimony of Jesus and the apostles reveals things new, and also confirms the old. Thus the entire Word of God becomes increasingly stimulating the more we study it in sincerity and truth.

If we are like the noble Bereans we also will zealously and daily search the Scriptures, in the consciousness that the full testimony of the Word is to be our guide. Paul wrote, “All Scripture, Divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God may be complete, thoroughly fitted for every good work.”—II Tim. 3:16,17, *WED*

A knowledge of the Truth is essential in order to possess the spirit of the Truth. However, one might have much knowledge of the Scriptures, yet be sadly lacking in the spirit of that knowledge. To receive the spirit of the Truth, which is an essential in the Christian walk, it is necessary to come into heart harmony with the Truth. We must come into mental accord and cooperation with the Divine will as expressed in the Word of God. This condition can be attained only by first accepting the Lord Jesus as our personal Savior, and then consecrating oneself unreservedly to do God's will.

As a part of the Divine will, there will come to us the great privilege of proclaiming, or testifying to, the true Gospel as it has so graciously been revealed to us. Then we will find it appropriate and effective to use much the same method as the Apostle Paul used—the reasoning, or dialogue, method (*dialegomai*). Not many have the opportunity of proclaiming the Truth in lecture form from the public platform, but we can all find opportunities to reason with those with whom we come in contact, thus setting forth to them the good news, and encouraging them to read the Word and to meditate upon it. Thus we will prove ourselves to be “an approved workman, irreproachable, rightly treating the Word of truth.”—II Tim. 2:15, *WED* ■

*There's a wideness in God's mercy,  
Like the wideness of the sea;  
There's a kindness in his justice,  
Though severe his judgments be.*

*Search the Scriptures, search and see  
Wisdom's wondrous harmony.*

*—Hymns of Dawn*

## **ENCOURAGING LETTERS**

### **HOPE AND SOLACE**

Dear Preacher in Christ: Greetings to you in the name of our Lord and Master, Jesus Christ. I have followed your programme on Radio Africa Two. I listen to your programme almost every week. The program is edifying as well as encouraging.

In fact, I lacked a basic Bible study guide, so I made up for that by listening to your Christian Radio. In a troubled and hopeless world you bring hope and solace. Please keep it up and may God always bless you.

It is my ardent desire and hope that you may stay forever on Radio Africa Two. Your preaching has also blessed our family members. Yours in Christ—ZIMBABWE

### **SEARCHING FOR TRUTH**

Dear Frank & Ernest: A pleasant day to you and your staff.

I am a third year Information Technology student from Metro Manila, Philippines, and a recent listener to your regular Sunday program at radio DZAM. I like your program although it only airs for a few minutes, yet it strongly sends the messages that it wants to impart. In short, it has a good impact on your listeners like me, and others like me, who are continually searching for the truth.

Life is short and I know we only live once. This is my first time to write you and maybe the only time I could send you this message of gratitude. Thank you and may God continue to bless you.—  
PHILIPPINES

### **LOST WITHOUT DAWN**

Dear Sir: I haven't received The Dawn for October 2003. I'm lost without it for my studies. Please send it if you

can. You have no idea what this little book means to me, I am lost without it.

Thank you for your wonderful work and books. Sincerely—KY

### **LOVE OF GOD**

Dear Sir: The world has become an uncertain and unsafe place for humanity. Health, political, and financial problems are on the increase, especially in the third world countries. Your programme comes as the only bringing message over Radio Africa Two. Only the love of God invites all to eternal life.

Please keep up the good work. Many will be saved through you. Yours faithfully—AFRICA

### **KEEPS ME IN TOUCH**

Dear Frank & Ernest: Greetings of peace in the name of Jesus, the Son of the living God.

I am a third year law proper student in one of the universities in Metro Manila. I have the chance to listen to your program

here in the Philippines at Radio DZAM on Sunday morning, upon the encouragement of a friend who always listens to your program.

Lately, I have been remiss in my duties as a Christian with all the time and attention my studies demand of me. Law School is indeed very difficult, but I believe that without God's guidance, I would not be able to hurdle all the tasks in Law School.

Thanks to your program. It keeps me in touch with my Lord and Savior. I know he understands me and he knows that no matter how busy I am, my heart is still with him.

Keep up the good words. God bless you always.—PHILIPPINES

### **EYES HAVE BEEN OPENED**

Dear Dawn: I have just finished reading my first copy of your publication. I learned a great deal from it. I feel you are

teaching the Truth. I have only found one other teacher that teaches as you do. I have been studying with the other teacher for awhile now, and have been praying that I would receive a confirmation that the teachings I am receiving from this other teacher are truth, and then I found you, or I believe I was led to you and your teachings.

I try my best, by using study reference materials and guides to help me understand better, and to make sure I am not just following the teachings of a person's belief, but getting help in understanding the truth of God's teachings.

While studying with this other teacher, my eyes have been opened to understanding things in a completely different way than what I grew up learning. I had questions in my mind, that I was allowing myself to be deceived by the new aware-

ness I was getting, even though I try to use all the reference guides I can find. This new awareness looks true, and then I found you, and your teaching, that is almost exactly the same as what I am learning.

I thank God for directing me to your teachings. I have ordered some of your books, and I thank you for being out there teaching so others might understand better what we are to do in life, and live within God's will and plan.

Thank you and your staff for all the work and time that you put into spreading and teaching (in a way that I can understand) God's Word. Thank you.—FL

### **COMFORTING BOOK**

Dear Dawn: Thank you for your book *The Truth About Hell*. It was very comforting to me about a subject that troubled me greatly.—NY

## OBITUARIES

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

Sister Eva Cooper, New London, CT—December 30.  
Age, 81

Sister Frida Binkli, Mulhouse, France—February  
11. Age, 94

Sister Effie Passios, Hampton, NH—March 9.  
Age, 77

## SPEAKERS' APPOINTMENTS

*The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.*

| <b>M. Balko</b> |             | <b>S. Jones</b> |         |
|-----------------|-------------|-----------------|---------|
| Boise, ID       | April 23-25 | Fargo, ND       | April 4 |
|                 |             | Lanesboro, ND   | 5       |
|                 |             | Wheaton, ND     | 6       |
|                 |             | Boise, ID       | 23-25   |

*The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home classes:*

|                    |             |                    |             |
|--------------------|-------------|--------------------|-------------|
| <b>M. J. Balko</b> |             | <b>K. Fernets</b>  |             |
| Pittsburgh, PA     | April 18    | Boise, ID          | April 23-25 |
| <b>G. Black</b>    |             | <b>R. Goodman</b>  |             |
| Boise, ID          | April 23-25 | St. Petersburg, FL | April 11    |
| <b>E. Blicharz</b> |             | <b>R. Gorecki</b>  |             |
| Louisville, AL     | April 11    | Boise, ID          | April 23-25 |
| <b>C. Chandler</b> |             | <b>B. Keith</b>    |             |
| Boise, ID          | April 23-25 | Boise, ID          | April 23-25 |
| <b>B. Clark</b>    |             | <b>F. Nemesh</b>   |             |
| Boise, ID          | April 23-25 | Boise, ID          | April 23-25 |

## CONVENTIONS

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

**ALBUQUERQUE CONVENTION, April 9,10,11**—Wyndham Hotel Albuquerque, 2910 Yale Blvd. SE. Contact Sandra Thomassen. Phone: (505) 268-8170

**DETROIT/METROPOLITAN DETROIT JOINT MEETING, April 18**—Pleasant Ridge Community Center, 4 Ridge Road. Contact Norm Zendler. Phone: (248) 399-8843

**PITTSBURGH SPRING CONVENTION, April 18**—Parkway Center Inn, 8th Floor, Horizon Room, 875 Greentree Road. Contact Charlene Byrd, 94 S. Harrison Street, Pittsburgh, PA 15202. Phone: (412) 734-4702

**BOISE CONVENTION, April 23,24,25**—Owyhee Plaza Hotel, 1109 Main Street, Boise, ID. Contact D. Allers, 2438 Bruins Circle, Boise, ID 83704, by April 2 for reservations. Phone: (208) 375-6873

**DELAWARE VALLEY CONVENTION, April 25**—Sheraton Bucks County Hotel, 400 Oxford Valley Road, Langhorne, PA. Contact Ruth Eldridge, 37 Falcon Road, Levittown, PA 19056. Phone: (215) 949-0652

**HARTFORD CONVENTION, May 1,2**—Tastebud Banquet Facility, 1450 Main Street, East Hartford, CT. Contact Mrs. Daniel Slivinsky. Phone: (860) 289-0116

**WEST NEWTON CONVENTION, May 2**—Sewickley Grange Hall, Route 136. Contact John Krasonic, Sr., 1106 State Route 136, Belle Vernon, PA 15012. Phone: (724) 872-6215

**CHENNAI, SOUTH INDIA 83rd ANNUAL GENERAL CONVENTION, May 7,8,9**—Balaji Sree Mahal, Anna Nagar. Contact J. Udhaya Kumar, Jehovah Shalom, 4/2 Rangappa Street, Ayanavaram, Chennai, South India. Phone: (044) 26449753

**AGAWAM CONVENTION, May 15,16**—Radisson Hotel, 1 Bright Meadow Blvd., Enfield CT. Contact Sophie Zielinski, 21 Silver Street, Agawam, MA 01001. Phone: (413) 786-1216

**BUFFALO CONVENTION, May 15,16**—Holiday Inn, Hamburg, NY. Contact Ruth Morin, 3858 Hobday Road, Bliss, NY 14024. Phone: (585) 322-7459

**LOS ANGELES MEMORIAL DAY CONVENTION, May 28,29,30,31**—Chapman University, Orange CA. Contact Peter Knapp, Secretary. Phone: (562) 425-2407

**CHICAGO CONVENTION, May 29,30,31**—Elk Grove High School, 500 W. Elk Grove Blvd., Elk Grove Village, IL. Contact Roberta Tabac, 4N233 Noris Avenue, West Chicago, IL 60185. Phone: (630) 231-1874

**BIBLE STUDENTS GENERAL CONVENTION, July 17-22**—Chapman University, One University Drive, Orange, CA. Contact Michael Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

**BIBLE STUDENTS INTERNATIONAL CONVENTION, August 8-13**—Polanica Zdroj, Poland. Contact Tom Machacek, 7222 E. 106th Avenue, Crown Point, IN 46307. Phone: (219) 662-8107