

The Dawn

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HIGHLIGHTS OF DAWN

It was disclosed recently that a group of clergymen in England and the United States had conducted an in-depth study of the theory of the inherent immortality of man. They concluded that the Bible, rightly understood, neither teaches nor supports this theological belief. Of this they are apparently so convinced that they have taken steps to promulgate their findings publicly.

If their arguments begin to receive very wide acceptance, it would indeed cast a long shadow of doubt upon many related creedal beliefs held sacred by Christianity.

The changed viewpoint of these ministers, however, is not a new concept at all. There have been those all along who have asserted that the doctrine which teaches that man possesses an immortal soul is in error. Over one hundred years ago, in 1886 a book was published entitled, "The Divine Plan of the Ages." It addressed this subject in great detail, arguing from the standpoint of the Scriptures that human and spirit natures are separate and distinct, and that there is no such thing as an immortal soul possessed by man.

This has also been the accepted editorial view of The Dawn since the start of its publication, nearly sixty years ago.

So, as we have asked many times before, we ask again,

Is Man Immortal?

THE THEORY OF inherent immortality, which alleges that when what we call death overtakes a human being, he actually becomes more alive than before it occurred, is based on the supposition that lurking somewhere within the human organism is an elusive, intangible, and invisible ego or intelligence called a 'soul'. And the claim of theologians is that this soul is immortal or 'deathproof'; hence, that when the body dies, this inner intelligence, or real man, escapes from its prison-house of human limitations and is free to enjoy life forever on a much higher plane of existence—unless, of course, it has been a wicked soul. In the latter case, according to traditional theology, the soul must suffer untold agonies in a burning hell of literal fire; or at best, pass through a long period of suffering in purgatory before it can enjoy the freedom and blessings of heaven.

The expressions 'immortal soul', and 'undying soul', are so commonly used in religious conversation that it is taken for granted by those who have not made an investigation that they are Scriptural terms. For this reason it will be a distinct surprise to many to learn that these expressions are not to be found in the Bible at all. The traditional immortality of the human soul is purely a product of imagination, having no Scriptural support whatsoever.

The word 'soul', and its plural, 'souls', is used in the Bible more than five hundred times, but in no instance is the thought even hinted that human souls are immortal. On the contrary, wherever the Bible discusses the subject of death in connection with the soul, it distinctly and clearly states that the soul, even as the body, is subject to death. For example, through the prophet the LORD says, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." (Ezek. 18:4) And in the New Testament we read the words of Jesus, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to **destroy both soul and body**

in hell [Gehenna].” (Matt. 10:28) Yes, even those souls which go to the Bible hell are destroyed, not tormented.

The word ‘soul’ as used in the Old Testament is translated from the Hebrew word **nephesh**. Professor Young states in his **Analytical Concordance of the Scriptures**, that this word **nephesh** simply means ‘animal’, or, freely translated, that which is animated, or alive—a sentient being. The word is used in the Old Testament in connection with the lower animals as well as man. In Numbers 31:28 it is applied to such animals as “beeves,” “asses,” and “sheep.” Thus, were we to insist that the Hebrew word **nephesh**, translated ‘soul’ in the Old Testament, means **immortal soul**, then we would be bound to conclude that the lower animals also possess immortal souls—a conclusion that few would want to accept.

The word ‘soul’ in the New Testament is translated from the Greek word **psuche**. We know that this word has exactly the same meaning as the Hebrew word **nephesh**, for the reason that the Apostle Peter uses it to translate the latter when he quotes from Psalm 16:10. The apostle’s quotation is found in Acts 2:27, and reads: “Thou wilt not leave my soul [Greek, **psuche**, Hebrew, **nephesh**] in hell, neither wilt thou suffer thine Holy One to see corruption.” Peter tells us that this is a prophecy concerning the death and resurrection of Jesus, that his soul was not left in hell.

In Matthew 26:38 Jesus is reported as saying, “My soul is exceeding sorrowful, **even unto death.**” This is fully in harmony with the prophetic declaration concerning Jesus which says that his soul was “made an offering for sin.” Yes, Jesus’ **soul died**, and through that great sacrifice the souls of all mankind are redeemed from death, and all ultimately will be resurrected from the condition of death.

Another interesting use of the Greek word **psuche** [English, ‘soul’] in the New Testament is found in Acts 3:19-23. Here we have a prophecy describing the work of restoration, or resurrection, that will be carried on by the Messiah following his second coming and the establishment of his kingdom. We are told that then “every **soul** which will not hear [obey] that prophet, shall be **destroyed** from among the

people." Thus both the Old and New Testaments emphasize the fact that human souls are **mortal**, subject to death, and that ultimately all wicked souls are to be destroyed—not preserved and tormented, as the Dark Age creeds would have us believe.

First Human Soul Created

Let us now note carefully the process by which the first human soul was brought into being, as this will help us to understand more clearly just what a soul really is. The Scriptural account of this is given in Genesis 2:7, which reads: "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Note that the soul is here shown to be the result, or product, of a union of the body, or organism, with the breath of life—"man **became** a living soul." This passage does not say, as many in the past have erroneously supposed, that God created man and then injected a soul into him—it declares, rather, that in the creation, man "became" a soul, which is quite different.

First, according to the record, the organism, or **body**, of man was formed—out of "the dust of the ground." This is scientifically in harmony with the facts as we know them today, as the body of man is composed entirely of the various chemical elements found in the earth. Then, into this organism was forced the "**breath** of life"—the animating power of the air which we breathe, which is necessary to all animal life. The Hebrew word here translated "breath," is **neshamah**, which, according to Professor Young, literally means 'breath'. The fact that it was breathed into the **nostrils** of father Adam emphasizes the fact that it was the **breath**. Certainly the nostrils would seem like a peculiar place for an immortal soul to be located.

Now what happened when the breath of life was blown into the nostrils of this first human organism? Simply this, it became alive—or, as the text declares, "a living soul." Thus seen, the "**soul**" is really that which results from the union

of organism with the life-giving qualities of breath—the “breath of life.” A simple illustration of this is the electric light. The organism of the bulb with its internal vacuum, filament, etc., is not the light; neither is the electricity that flows through that organism, the light; but the union of the organism with the electricity **produces** the light. Destroy the bulb (organism) or cut off the electric current (corresponding to the breath of life) and the light goes out; that is, it ceases to exist, being extinguished.

Just so it is with the human soul. When the body becomes impaired through disease or accident, to the point where it can no longer function sufficiently well to react to the life-sustaining impulses of the breath of life, the soul, or life, of the individual ‘goes out’, that is, it ceases to exist, it dies. Likewise, if for any reason, or in any manner, the breath of life is kept from the body, as in drowning, or in asphyxiation, the life also ceases—the soul dies.

It should be borne in mind in this connection, of course, that the great secret of life, the outward manifestations of which we are able to understand to some extent, is in the hands of the Creator. He is the great Creator, not only of man, but of the lower animals as well. He is to all **life** on earth, what the sun is to all natural **light**; that is, he is the source. It is not possible for man to form an organism, put in it some of the earth’s atmosphere, and have it live. The literal air is the breath of life both to humans and to the lower animals, because it is a medium of the Creator by which means the life principle is communicated to all living things in the earth.

This life principle, however, is not an intelligence in itself, but merely the power of God by which all life exists. In Genesis 7:15,22, this same breath of life is said to be a possession of the lower animals.

As we pursue our investigation we will discover that the reason the Bible holds out a hope of future and eternal life for human beings who obey the law of God, is that the Creator proposes to continue imparting the life principle to

them, and not because he originally put something into their organism which is 'deathproof'.

The Hope of Immortality

As already noted, the expression 'immortal soul' is not to be found in the Bible at all. The word 'immortal' is used only once in the entire Bible, and in that one instance it is applied to the LORD and not to man. We quote: "Now unto the King eternal, *immortal*, invisible, the only wise God, be honor and glory for ever and ever." (I Tim. 1:17) In I Timothy 6:16 we have a passage similar to the foregoing in which the word immortality is used. This text is also speaking of the LORD, and reads: "Who *only* hath *immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting." These two Scriptural passages should definitely settle the question as to whether man, by nature, is an immortal creature.

The word immortality is used four other times in the Bible, and in each case it is descriptive of a *future conditional* reward for those who in this life walk faithfully in the footsteps of the Master. And right here let us emphasize the fact again that we are not attempting to prove that there is no future life for human beings, but rather, that all hope of future life, according to the Bible, is based on the fact that there is to be a resurrection of the dead, rather than on the supposition that we are *by nature* immortal, hence cannot die.

We will consider the four scriptures which refer to the Christian's hope of being exalted to immortality with the Lord. Romans 2:7 reads: "To them [Christians] who, by patient continuance in well doing, seek for glory and honor and immortality, eternal life." This text shows that immortality is not now a possession of the Christian, but rather that it is something to be sought after, "through patient continuance in well doing."

In I Corinthians 15:53 we read: "This corruptible must put on incorruption, and this *mortal* must put on *immortality*." Here we are told that immortality is a quality, which if it is ever to be possessed, must be 'put on'. Distinctly does the apostle say that now we are 'mortal' beings. The next verse reads: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

There is just one other text in the Bible in which the word immortality appears, and that is II Timothy 1:10. It reads as follows: "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." It is evident from this passage that no one prior to our Lord's First Advent had even as much as an opportunity to strive for immortality, as the church of this Gospel Age is encouraged to do. It shows, furthermore, that all hope of life and immortality is centered in Jesus and in his redemptive work.

What Is Death?

Death is man's greatest enemy; and the Bible alone, of all the sources of information available to man, furnishes us with definite information concerning the future of those who are struck down by this dread monster. God's Word promises that a time is coming when there "shall be no more death"; and, furthermore, that those who have died shall live again. (Rev. 21:4; John 5:28) A knowledge of the Creator's provision for a dying race should be a real solace to those who mourn for their beloved dead.

Added to the ghastly spectre of death itself, is the almost universal uncertainty of what lies beyond the grave. What happens to an individual the next moment after the heart stops beating? Is that individual still alive in some mysterious way, actually hovering around the undertaking parlors while his friends are gathered to mourn his passing? Or, has he

departed to some unknown and 'beautiful isle of somewhere'? Or, in the event that the deceased was not a Christian, is he now in the traditional regions of the damned, where he is doomed to suffer an eternity of torture in a hell of fire and brimstone?

Try as we will, we cannot entirely dismiss these questions from our minds. And while many of us may partially console ourselves in the thought that at least many of our close friends and relatives who have died were good characters, and faithful believers in Christianity as they understood it, and hence, according to our accepted beliefs should now be happy in heaven; yet, all of us have had some dear friends, and probably relatives, who have died outside the pale of orthodox belief and practice, and we cannot help wondering what has become of these. Are they now suffering, or are they happy?

Science Holds No Hope

Science tells us that there is no evidence of the continuance of human life after the heart stops beating. This being an age of materialism, many are inclined to accept this view. The claim is that so far as the life principle is concerned, man is no different than the lower animals; that the higher intelligence of the human species is not due to the traditional theory that man has hidden within him a separate intelligence called a 'soul', or a 'spirit', but to the fact that he possesses a superior, a more refined, organism than does the brute creation.

Let us now note a few of the Scriptural passages which show clearly that science is right as far as the *present* condition of the dead is concerned. Ecclesiastes 9:5 reads, "The living know that they shall die: but the *dead know not anything.*" Psalm 49:10-12 is also to the point: "He seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations: they call their lands after their own

names. Nevertheless, man being in honor abideth not: he is like the beasts that perish."

In Genesis 2:7 we are told that "the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Later, after the transgression of this originally perfect pair, God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19) In Psalm 146:4 David makes an emphatic declaration as to the condition of those who return to the dust. We quote, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." If language means anything at all then there is no mistaking the fact that these words describe a dead man as being absolutely unconscious, even his thoughts having perished.

Note again the statement of the psalmist: "His breath goeth forth, he returneth to his earth." If a man, as a conscious, living being, was brought into existence by the union of the material body with the breath of life, it would seem reasonable that when these two elements are separated, life would cease; and this is exactly what the text states: "In that very day his thoughts perish."

Some may wonder about the 'breath of life', thinking perhaps this may be that traditional something-or-other that continues to live on after the body dies. Let us now examine a passage which describes the *process* of dying, showing exactly what becomes of the two principal elements which divine, creative wisdom has combined to produce human life. It reads: "Then shall the dust return to the earth as it was; and the *spirit* shall return unto God who gave it."—Eccles. 12:7

The key to a proper understanding of this text is found in the word 'return', used with respect to both the body and the spirit. The body is said to *return* to the earth. This is because its elements originally came from the earth. It follows, therefore, that if the spirit *returns to God*, it must have been with

God before it entered the human organism. If to be with God in this sense means to be in heaven, then it follows that if the 'spirit' here referred to is a conscious entity, capable of enjoying life in a spiritual heaven, it means that every one of us must have been in that spiritual heaven before we were born; else it could not be said that we 'return' when we die.

What the 'Spirit' Really Is

The Hebrew word here translated "spirit," is *ruwach*. Professor Strong, noted authority on the Hebrew and Greek languages, tells us that this Hebrew word *ruwach* means 'wind', or 'breath'. It is the same Hebrew word that is translated 'breath' in Genesis 7:15, where it is said to be possessed by the lower animals. We quote: "They went in unto Noah into the ark, two and two of all flesh, wherein is the *breath [ruwach]* of life." If the use of the word *ruwach* to describe the breath or spirit of life in human beings means that we have within us an intelligent entity of some sort that continues to live after the body dies, it also means that the lower animals inherently possess a similar intangible something which can never die.

But when we reason in harmony with the Word of God, all is clear. Genesis 2:7 declares that God created man out of the dust of the ground and breathed into his nostrils the breath of life. The result of the uniting of the body with the breath of life is said to be that man became a living soul. Obviously, when the body returns to the earth, and the breath or spirit of life returns to its original source—to God who gave it—it leaves the individual in exactly the same condition as he was before birth, which was a condition of non-existence.

To settle this question even more definitely we need only to turn to Ecclesiastes 3:19-21, where the Hebrew word *ruwach* is again used, and there it is said that the breath (*ruwach*) of both man and beast goes to the same place at death. We quote: "That which befalleth the sons of men, befalleth the beasts; even one thing befalleth them: as the

one dieth, so dieth the other; yea, they have all one breath [*ruwach*]; so that man hath no preeminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again. Who knoweth [that] the spirit of man goeth upward [to heaven] and [that] the spirit of the beast goeth downward to the earth?"

The records of the New Testament on the subject of death agree fully with those of the Old Testament. Jesus indicates that the dead are in a condition of unconsciousness, which he likens to sleep. In John 11:14-46 we have a wonderfully revealing account of the sickness, death, and awakening of Lazarus, a dear friend of Jesus. Martha and Mary, sisters of Lazarus, were also friends of the Master, and when their brother was taken sick they sent word to Jesus supposing that he would come at once to their aid.

But instead of going immediately to the bedside of his friend, Lazarus, Jesus tarried. After some time had elapsed he said to his disciples, "Our friend Lazarus *sleepeth*; but I go, that I may awake him out of sleep." The disciples misunderstood this, supposing that Jesus referred to natural sleep. Then he said plainly, "Lazarus is *dead*." Later, at the tomb of Lazarus, Jesus addressed this dead one in a loud voice saying, "Lazarus, come forth." And we are told that "he that *was dead came forth*." Not a hint here that Lazarus' "soul" was either in a heaven of bliss or a hell of torment. According to the record, he was asleep in death. Yes, Jesus believed in the sleep of death.

In this account of the awakening of Lazarus from the sleep of death we have emphasized the fact that the scriptural hope for life beyond the grave is in the assurance that there is to be a *resurrection* of the dead, rather than in the supposition that man possesses inherent immortality. The Apostle Paul fully agrees with this. In I Corinthians 15:12-18 he concludes that if there be no resurrection of the dead, then, "they . . . which are fallen asleep in Christ are *perished*."

In the book of Revelation also, we find the same uniformity of thought as to the unconscious condition of the

dead. For example, the Revelator says, "The sea gave up the **dead** which were in it; and death and hell [the grave] delivered up the **dead** which were in them." (Rev. 20:13) Note the fact that according to the text just quoted, those that are in the Scriptural 'hell [grave]' are declared to be **dead**. This means that they are not alive and being tormented. The text also reveals that the hope of the dead is that they shall be **brought out** of hell (the grave)—raised to life.

In brief then, the answer to the question, Where are the dead? is that they are now in a state of unconsciousness; that all hope for life beyond the grave is centered in the Scriptural assurance that through the mighty power of the great Creator, exercised by the divine Christ during the coming kingdom period, there is to be a "resurrection of the dead, both of the just and of the unjust."—Acts 24:15

The clear evidence of the Scriptures answers our question in this way: No, man is not immortal!



1992 Memorial Supper Date

THE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m., on Thursday, April 16th.

We have a complete Memorial Service available for isolated brethren, or for any who care to have it, on both audio and video cassette. The audio cassette service can be purchased for \$3.00, or is available on loan free of charge from:

Dawn Recorded Lecture Service
199 Railroad Avenue
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INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR MARCH 1

Entering God's Kingdom

KEY VERSE: "Thou art my beloved Son in whom I am well pleased."—Mark 1:11

SELECTED SCRIPTURE: Mark 1:1-15

JOHAN THE BAPTIST, prophetically described as the last of the prophets (Matt. 11:13), was the forerunner of our Lord, as many Old Testament Scriptures pointed out. His mission as the messenger of Jehovah consisted not only in announcing Jesus, but also doing a work described as "making straight," or ready, the path before the Messiah.—Mal. 3:1; Isa. 40:3

John and Jesus began their ministries at the age of thirty. Since John was six months older than his cousin, it follows that John had been preaching for six months when Jesus came to him at the river Jordan to be baptized. John's message to Israel, from the very beginning of his ministry, was repentance. He preached a message designed to prepare

their hearts to receive Messiah. As a result, Jesus' request for immersion surely must have perplexed John because he had not been told why Jesus wished to be baptized, nor what that baptism signified. John well knew, however, Jesus' virtuous, undefiled character. He knew Jesus had no sins of which to repent. In fact, John preached: "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed baptize you with water: but he shall baptize you with the Holy [Spirit]." —Mark 1:7,8

We now see that our Lord's baptism into water was something new; it symbolized his baptism into death—a burial of his will into the will of his Father—a consecration to do the

Father's will, even unto death which ended on the cross three-and-a-half years later with the cry, "It is finished!"—John 19:30

When Jesus rose up out of the water, "He saw the heavens opened, and the Spirit like a dove descending upon him: and there came a voice from heaven saying, Thou art my beloved Son, in whom I am well pleased." (Mark 1:10,11) More detail is added to this same event: "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw, and bare record that this is the Son of God."—John 1:32-34

Mark 1:12-15 says : "Immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels mini-

stered unto him. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." The *Emphatic Diaglott* renders verse 15: "The time has been accomplished and God's Royal Majesty has approached." Israel's king was present, but even though "he came unto his own and his own received him not," God's plan did not meet defeat.

It was, however, three-and-a-half more years before God sent Peter to Cornelius, to pour out the Holy Spirit upon the first Gentiles. (Acts 10) This, however, was but a small beginning. God's plan for this Gospel Age involves the call and development of a class of 144,000 (Rev. 14:1), who are to live and reign with Christ in his thousand-year kingdom soon to come, bringing with it blessings to all the families of the earth. —Rev. 20:6; Gen. 22:18; Gal. 3:29

LESSON FOR MARCH 8

Affirming the Priority of People

KEY VERSE: "He [Jesus] said unto them, *The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath.*" — **Mark 2:27,28**

SELECTED SCRIPTURE: MARK 2:23-3:6

THE SABBATH WAS a principal feature of the Law that God gave to Israel. In fact, it was the fourth of the Ten Commandments, where we read: "Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath Day, and hallowed it." — **Exod. 20:8-11**

Paul reminded us that God rested from his work on the seventh day of creation,

leaving the remaining work entirely for Jesus to finish in that final creative day. (Heb. 4:4) It is for this reason that Jesus stated that he was "Lord also of the Sabbath." (Mark 2:28) While no command was given by Jesus to the apostles or the church respecting the Sabbath Day, it is good that one day in the week is generally observed as a day of rest. Sabbath Day signifies 'rest day'. Indeed, to a Christian, every day is Sabbath, and should be used as holy to the LORD.

Paul said, "We who believe do enter into rest." (Heb. 4:3) God's consecrated people now rest as God rests: in faith, hope, and trust that Jesus will eventually, in his kingdom, deliver the poor, groaning creation out from under the bondage of corruption, bringing all the willing and

obedient of mankind into their own glorious Sabbath rest—the liberty of the sons of God.

Our selected scripture relates two accounts of Jesus' work on the Sabbath, each of which the Pharisees viewed as being unlawful, and which brought their stinging rebuke upon him. These two incidents, however, indicate that Jesus placed response to human need of much greater importance than rigid observance of the Pharisaic interpretation of the Law concerning the Sabbath.

The first of these describes how Jesus and his hungry disciples passed through a cornfield on the Sabbath, and his disciples began to pluck ears of corn. They bore no guilt of theft here, for the Law provided that a passerby could help himself to a few handfuls of grain. (Deut. 23:25) But the charge was violation of the Sabbath by working: harvesting or plucking grain; and threshing, by rubbing the kernels together; and winnowing, or blowing the chaff away.

In the other account, Jesus himself is accused of breaking the Sabbath. It tells that he entered the synagogue—again on the Sabbath—where there was a man with a withered hand. The Pharisees watched Jesus closely to see whether he would heal the man, in order that they might accuse him. On this occasion Jesus saw their hardness of heart, and asked them, "Is it lawful to heal [do good] on the Sabbath Days?" (Matt. 12:10) But they had no reply.

Jesus performed many of his miracles on the Sabbath Day. No doubt this was to emphasize the fact that in the antitypical Sabbath—the thousand-year day of his kingdom—all mankind will have the opportunity to recover from sin and sickness, sorrow and pain, and to be brought to the full perfection of human nature—to all that was lost in Adam and redeemed at Calvary. The Law was not made to hinder any good work, but to benefit the people.

Truly, the Sabbath was made for man, and not man for the Sabbath!

LESSON FOR MARCH 15

Ministering in Spite of Rejection

KEY VERSE: *“A prophet is not without honor, but in his own country, and among his own kin, and in his own house.”—Mark 6:4*

SELECTED SCRIPTURE: *Mark 6:1-13*

JESUS DEVOTED THE first nine or ten months of his ministry to actively preaching in the vicinity of Capernaum, followed by a brief tour of Galilee. He then returned, along with his disciples, to Nazareth, where Joseph and Mary lived, and where he had grown up and worked as a carpenter. Jesus was evidently well liked by the townspeople. Since he had been accustomed to going to the synagogue there with his family, when he returned it seemed natural that he be invited to read from the Scriptures and to teach. The people were pleased, but also greatly surprised and impressed at his newly acquired abilities.

Those who remembered Jesus as a youth had a difficult time accepting him as a prophet in their midst. “Is not this the carpenter?” they

asked. (Mark 6:3) We read that “they were offended,” or stumbled, over him. Yet they did not criticize Jesus for being a carpenter, one who had worked at an honest manual trade. Sometimes it is simply hard to accept someone we know as being very special. While Jesus made no claim to be a prophet, he pointed out in the words of our key verse, that familiarity often does tend to lessen respect.

Faith was a requisite for any who sought Jesus that they might be healed, and he marveled that he could do no mighty work in Nazareth (vs. 6), except for laying his hands on a few sick people, making them whole. Unbelief on the part of some definitely interfered with Jesus’ ability to heal them. Earlier, (Mark 5:34) Jesus had said to the woman who touched his garment, “Thy

faith hath made thee whole." Jesus cannot give gifts to those who do not expect or desire to receive them. He is ever ready to help us with those things we earnestly ask for, and that are in accordance with his will.

After spending some time in the villages around Nazareth, Jesus made a significant change in his work. He began to send the Twelve on special missions, furnished with power and authority over demons and to heal all manner of diseases. (Luke 9:1-5) They were to proclaim the Gospel of the kingdom, and present evidence using this power. The apostles, by traveling in pairs, could provide much-needed encouragement for each other. They were instructed to carry no baggage to impede their work because God would provide all things needful for them—even money.

Further, they were counseled to rely upon the hospitality of the hearers to whom they ministered, and to avoid unnecessary changes of lodging. In addition, the disciples were admonished

against wasting time in un-receptive situations, but when confronted with such an incident were advised to shake the dust off their feet and move on.

And this is a lesson for us, too. We are not to worry about indifferent response to our efforts when preaching the Gospel of the kingdom. We surely cannot teach others if they are unwilling to learn. Paul said, "I have planted, Apollos watered; but God gave the increase." (I Cor. 3:6) We are to do our very best to present the truth according to our ability, leaving the outcome to God.

When the disciples went out armed with Jesus' instructions they did very well, preaching repentance for sins, casting out many demons, and anointing with oil many that were sick, and healing them. (Luke 9:1-5; Mark 6:12,13) Telling others the Gospel's good news can be an exciting experience, and requires no special equipment. And, we are never alone! In brief, the final outcome of our activities is in the hands of God. □

LESSON FOR MARCH 22

Jesus Meets Needs

KEY VERSE: *"They were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."* — Mark 7:37

SELECTED SCRIPTURE: Mark 7:24-37

FOLLOWING JESUS' UNHAPPY visit to Nazareth, he continued his ministry in Galilee. He sent his disciples out in pairs to preach, to teach, and to heal. While the crowds were eager to hear him, the Pharisees were becoming more and more openly hostile.

Jesus then withdrew from Jewish territory into the Gentile area of Tyre and Sidon. He did this even though for three-and-one-half years after his death God's favor belonged to the Jews only. The Syrophenician woman of our study was a Greek—not a Jewess. The Jews claimed to be God's people, and they styled the Gentiles "dogs" (vs. 27), not worthy of having a relationship with God. This woman had a daughter possessed of an evil spirit, and hearing that Jesus was near her home she sought

him out, entreating him to cast out the demon.

Even though not a Jew, she understood Jesus' most unusual reply, "Let the children first be filled, for it is not proper to take the children's bread and cast it to the dogs." Grasping the significance of Jesus' words, she replied: "Yes, Lord: yet the [little] dogs [or, a pet puppy] under the table eat of the children's crumbs." (vs. 28, **Weymouth**) She was one of those little dogs. She inquired if she might not have the crumb of comfort she craved—the healing of her daughter? Jesus replied, "For this saying, go thy way; the devil is gone out of thy daughter." (vs. 29) Her faith prevailed, and she received the crumb she sought!

After this, Jesus returned to the vicinity of the Sea of Galilee where a deaf and dumb man was brought to

him. Jesus was asked to lay his hand on the man. Jesus privately took him aside from the multitude. He put his fingers into his ears and spat, and touched his tongue. While performing the healing, Jesus looked up to heaven, indicating that the power to cure came from God. Jesus said, "Ephphatha," or, "Be opened." The man's deaf ears and dumb lips were opened immediately!—Mark 7:31-37

The people said, "He hath done all things well; he maketh both the deaf to hear, and the dumb to speak," but not just because of this one miracle. He had already healed many people upon numerous occasions. But let us not lose sight of the great central thought connected with these miracles of our Lord. His true mission was not to perform miracles, but to give his life a ransom for all, to be testified in due time.—I Tim. 2:5,6

Paul explained the result of Jesus' sacrificing his life as a ransom for all mankind, saying, in I Corinthians 15:21,22: "Since by man came death, by man came also the

resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." We see the importance of Jesus' death in the plan of God. Because of his having paid the price of release, all in the grave shall come forth. "The Sun of righteousness shall arise with healing in his wings." (Mal. 4:2) At that time, the Great Physicians' touch will bring healing which endures. It will completely do away with death, the cause of so much sorrow, sadness, and tears, in this present age.

Jesus' miracles and cures were really illustrations, on a very small scale, of the great work which he will accomplish during the thousand years of his kingdom reign. At that time, all "the eyes of the blind shall be opened, and the ears of [all] the deaf shall be unstopped. . . . And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:5,10



LESSON FOR MARCH 29

A Price to Pay

KEY VERSE: "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."—Mark 8:34

SELECTED SCRIPTURE: Mark 8:27-9:13

JESUS HAD BEEN actively preaching for about three years, but had not yet proclaimed that he was the Messiah, even to the disciples. In all likelihood he had maintained silence because, while all Israel was in expectation of their Messiah, they looked for a mighty, glorious leader—one prepared to dispense blessings to the people immediately. Jesus, however, as one ordained to suffer ignominy and death as a ransom price for mankind, would surely be a great disappointment to them in that role. In fact, he had already come unto his own, and his own received him not.

Now, beginning to prepare his apostles and disciples for the fast-approaching end of his earthly walk with them, "he asked his disciples, Whom do men say that

I am? They answered, John the Baptist; but some say Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ." (Mark 8:27-29) Then, charging his disciples that they should tell no man, Jesus taught them that he must suffer; he must be rejected by the doctors of the Law; and he must be killed, and after three days must rise again.

Jesus spoke plainly about this, taking Peter aside and rebuking him. Jesus severely reprimanded Peter, saying, "Get thee behind me, Satan! You do not have in mind the things of God but the things of men." (Mark 8:33, *New International Version*) Peter had looked upon Jesus' remarks strictly from the standpoint of a human be-

ing—a worldly viewpoint. His comment, for the moment, had placed Peter on Satan's side as an opponent of the arrangement God planned for Jesus. If any man will be Jesus' disciple, he must take up his cross and follow in Jesus' footsteps. Practicing self-denial and cross-bearing is a requirement of all who will be joint-heirs of Christ. All must be tested in faith and obedience.

To encourage and enlighten his disciples, Jesus said that some of those with him at that time would not die until they had seen the "kingdom of God come with power." (Mark 9:1) They did not literally see the kingdom come, of course. But he was alluding to the vision of the kingdom which James, Peter, and John were privileged to witness just six days after his statement. This took place on the Mount of Transfiguration. On that occasion, Jesus was transfigured, with "his raiment shining, exceeding white as snow," representing the time when Messiah would be glorified during his thousand-year

kingdom. He talked with Moses [the Ancient Worthies] and Elijah [the church], representing the two phases of that kingdom.

The three disciples were fearful at such a sight, knowing not what to say. A cloud overshadowed them, and a voice spoke out of the cloud, saying, "This is my beloved Son: hear him." Suddenly, they looked around and once again they were alone with Jesus. As they came down from the mountain, Jesus charged them to tell no man what they had seen, until the Son of man had risen from the dead.

Many years later, Peter explained the meaning of the transfiguration scene (II Pet. 1:16-21), which represented those things which God had spoken by the mouth of all his holy prophets which related to the times of restitution of all things. (Acts 3:19-21) "Moses truly said unto the fathers, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."—vs. 22 □

Ministering to Our Faith

THE APOSTLES KEENLY felt their responsibility to meet the spiritual needs of the brethren by encouraging them to continually evaluate their faithfulness to their vows of consecration. For this reason the apostles were very bold in speaking forth the Word of truth to the brethren so that they might be reminded to apply daily the principles of God's Word to their Christian walk. As we look about us in the world today we see that people in general are on a broad road that will lead them to destruction; and we have discovered how easy it is to take this pathway on which most of the world is traveling. By contrast, the Christian pathway is indeed a narrow one, along a perilous precipice over which it is easy to fall. But this way leads to life, and therefore we need to be certain that we stay on that path. It is our work as Christians, too, to speak forth the Word of God boldly to one another and to exhort one another to be faithful daily to our vows of consecration.

The Scriptures speak of Satan as going about like a "roaring lion, . . . seeking whom he may devour." (I Pet. 5:8) They also speak of him as a wily serpent. (Rev. 12:9; Eph. 6:11) We must recognize the subtlety of Satan's power. The Bible declares, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12) Satan is not only the great adversary of God, but he is our chief adversary (I Pet. 5:8), who makes constant use as his tools our other two adversaries: the flesh, and the world. We must constantly be on our guard against this deadly foe.

Because of the weakness of our flesh, we are sometimes our own worst enemies when it comes to being faithful to our

vows of consecration. It is easy for us to blame the world or the Devil—something, or someone besides ourselves. We need to look within our hearts and minds to determine in what direction we are going, and where the treasure for which we are seeking really is. We need to fill our lives with the truth, the brethren, and God, so that there is no room for the world, for the flesh, or for the Devil, with their aims or methods.

As recorded in II Peter 1:5,6, the Apostle Peter said, Give “diligence” to “add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love].” Peter added, “If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” (vs. 8) Then Peter continued, “Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.” (vs. 12) These words are particularly appropriate for us to *reflect* upon today—although we know them well—and *to do* them.

The “churches” spoken of in Revelation 2 and 3, are generally interpreted by Bible scholars to represent three levels of understanding: Firstly, they may possibly have been letters delivered to actual, literal churches established in the cities named. Secondly, they may represent different phases of church history down through the Gospel Age. But, thirdly, we know that these ‘letters’ contained messages for the entire Gospel Age church, because after each message we read; “He that hath an ear, let him hear what the Spirit saith unto the churches [plural].”

An examination of what our risen Lord said to the two churches of Ephesus and Laodicea through John the Revelator, reveals a message that has been timely throughout the Gospel Age. We read: “Unto the angel of the church of Ephesus write; These things saith he [our risen Lord and Master, Jesus Christ] that holdeth the seven stars in his right

hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have [somewhat] against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2:1-5

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable [pitiable], and poor, and blind, and naked."—Rev. 3:14-17

It seems from the description of these two churches that they lacked zeal. In the case of Ephesus, they were reprimanded because they had drifted from their first love. Their 'first love' would mean the innate joy and peace and thrill of first appreciating the Gospel message—how they felt when they realized the love of God, as a result of understanding his plan of the ages. Knowing the beautiful truth and the love it engendered in them, must later have become commonplace, so that the Lord said, "You have left your first love." The description of Laodicea indicates that they, too, had left their first love. But, evidently they fell even farther away from God without even realizing it. They thought they were rich and in need of nothing, when, in fact, God's true view of them is described as being as "pitiable, blind and naked."

To whomever else we may wish to apply these verses, we must not neglect to apply the warnings to ourselves. Interpreted spiritually, these verses apply to those who are seeking to be members of the body of Christ, and particularly to those who are living at this end of the Gospel Age. We are, in fact, 'richer' in understanding of truth than were any previous generation of believers. But this does not mean that we can say that we have need of nothing. Continually we need the covering robe of Christ's righteousness. Yes, we have many needs. We must look within ourselves to see if we are leaning upon the strength of the Master so that we can develop and be clothed upon with the graces of the Spirit. Or have we blinded ourselves to our true spiritual needs, and actually are naked and miserable? The Scriptures plainly say that unless we examine ourselves daily to determine whether or not we are clothing ourselves with the fruits of the Spirit, we will not be clothed with immortality when we have finished our course here.—I Cor. 15:53,54; Col. 3:1-17; Gal. 4:19

Could we, in fact, be like the church at Laodicea, and if so, do the words spoken concerning her apply to us as well? We certainly do not want to sink into their state of lethargy and self-satisfaction. Jesus said to this class: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." If this description refers in any degree to us, is there any possibility that we can be recovered from the ultimately hopeless condition of being 'spued out' of the LORD's mouth? Or could the words to Belshazzar also apply to us, "Mene, Mene, Tekel, Upharsin." (Dan. 5:25) Tekel means, "Thou art weighed in the balances and found wanting."—vs. 27

Jesus' words to the church of Laodicea tell us that it is not too late to be recovered from that potentially hopeless condition if we recognize it to be such. But to accomplish this we must follow the counsel of our Lord and take three steps: 1st.) Buy gold tried in the fire; 2nd.) Purchase white raiment

that we might be clothed; 3rd.) Anoint our eyes with eyesalve that we may see.

Gold is often used in the Bible as a symbol of things divine. For instance, in the Tabernacle arrangement which God instituted for his ancient people, the Jews, anything which was made of gold represented that which belonged to Jehovah's divine nature. How can we buy divine wisdom, or divine hopes, or divine aspirations? Other scriptures speak of gold being tested with fire, or, in other words, our divine hopes being tested or purged from dross by the trials we experience.—I Pet. 4:12

“He knoweth the way that I take: [when] he hath tried me, I shall come forth as gold.” (Job 23:10) “I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It [is] my people: and they shall say, The LORD [is] my God.” (Zech. 13:9) “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.”—I Pet. 1:7

If we see signs of having fallen into the tragic condition described in Revelation 3:15-17, how can we recover from it? What do the words mean when they outline the remedy, as follows: “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see”? (Rev. 3:18) There could be many ways to gain an understanding of this passage of scripture. But we have chosen to match the phrases ‘rich’, ‘increased with goods’ and ‘have need of nothing’, with our Lord’s words of his description of their condition as being ‘wretched’, ‘miserable’ and ‘poor’, ‘blind’, and ‘naked’,—and applying his counsel for each condition, ‘to buy gold’, ‘to buy raiment’, ‘to anoint thine eyes with eyesalve’, as the remedy.

We think it is evident that the richness referred to is not material wealth. No, we believe it refers to those who are rich in faith. The reality is that Laodicea is described as being wretched, miserable and poor—they were not rich in faith. What is the remedy offered by the Lord? It is to buy faith that is tried in fire. The prophets and Apostle Peter have all said: “He knoweth the way that I take: [when] he hath tried me, I shall come forth as gold.” (Job 23:10; I Pet. 1:6,7) It is necessary that we make an increased effort to realize and remember that the seemingly harsh experiences we must endure are not sent to us for any other purpose than to cause us to lean upon the strong and loving arm of our God, and to put our faith and trust in him implicitly. True submission to God’s will in every instance is the result he desires.

Paul said: “Faith is the substance of things hoped for and the evidence of things not seen.” (Heb. 11:1) The Word of God reveals the hope which is set before us as consecrated Christians. How do we have evidence of ‘things unseen’ except in the Word of God, which helps us to interpret our experiences in the light of God’s plans and purposes for us! In his letter to the Romans, Paul wrote: “Faith cometh by hearing, and hearing by the Word of God.” (Rom. 10:17) Our aim, then, is to have a faith that has been purified by trials resulting from our faithfulness in following the precepts and will of God as outlined in his Word.

We are told to ‘buy’ ‘white raiment’ that we might be ‘clothed’, and that the shame of our ‘nakedness’ does not appear. This symbolic language is speaking of the righteousness we gain through faith in Jesus’ atoning blood. To ‘purchase’ white raiment means to avail ourselves of the merit of Christ’s death by faith in his ransom, as we read in Romans 4:24, “For us also, to whom it [righteousness] shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered [sacrificed] for our offenses, and was raised again for our justification.” Then, too, we must work diligently to put on the Christlikeness which is our goal—we must put on the fruits and graces of

the Spirit. When we delineate the properties of 'righteousness', we find ourselves describing the fruits of the Spirit identified for us by both the Apostles Peter and Paul, and in the ultimate sense, perfection of heart and mind—true righteousness.

Before examining these graces in more depth, we wish to discuss the 'eyesalve' and our Lord's third recommendation to the church at Laodicea, which calls for an explanation. The word eyesalve is used only this one time in the Scriptures, and comes from a Greek word meaning 'a plaster'. It has been suggested that this plaster is what was symbolized by Jesus when he healed the blind man, as recorded in John 9:6. On this occasion, Jesus "spat on the ground and made clay of the spittle and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam. He went his way therefore, and washed, and came [away] seeing."

The dust of the earth represents our lowly condition—as small as a fleck of dust to be trod underfoot by men—and, therefore, the meekness and teachableness with which we must approach God and Jesus. The spittle represents God's Word—water generally being a representation of truth in the Bible. Thus meekness together with the Word of God, anoints our eyes, and we can see! "The eyes of our understanding" (Eph. 1:18) thus being anointed, we begin to immerse ourselves into doing God's will. This was shown by the blind man washing himself in the pool of Siloam. He began to cleanse himself from all uncleanness. This immersion represents a total dedication of ourselves to the doing of God's will.

Returning to the thought of 'buying the white raiment', especially the aspect of putting on the fruits of righteousness, the graces of the Spirit, we will consider what Peter wrote concerning this subject. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." (II Pet. 1:1) Peter addressed those

whose eyes have been anointed with eyesalve—those whose eyes have been opened and can see—because they have faith in Jesus' ransom. Again Peter said, "Grace and peace be multiplied unto you through the **knowledge** of God, and of Jesus our Lord."—vs. 2

Here one of the key words is knowledge. The Greek word for knowledge is '**gnosis**', which means 'knowledge acquired by learning, effort, or experience'. The Greek word in verse two is not **gnosis**, but '**epignosis**', meaning 'more precise knowledge'. Thus, by combining several translations (using the **26 Translations Bible**) we get this thought out of II Peter 1:2,3: "May blessing and peace be yours in ever-increasing measure as you gain fuller knowledge, that is advance in the knowledge, of God and of Christ Jesus our Lord. According as his divine power hath made a gift of all things that [pertain] unto life and godliness, as we advance in the knowledge of him that hath called us to share his glory and virtue."

From this wording it is clear that as we advance in knowledge through our efforts to study and know the Word of God more thoroughly, and through the indwelling of the Holy Spirit, as well as by application of our knowledge when God's providences are properly experienced, that God's divine power brings to light all that is needful for life and godliness. Then Peter adds, in verse four, that it is this same divine power which has given us "exceeding great and precious promises." Through knowing these promises, understanding them, and applying them to our lives daily we will eventually become sharers in the divine nature, if we continue faithful until death.

It is interesting to note that Peter likens this knowledge through experience, and the understanding and application of the divine promises in our lives, to faith, for he writes, "Beside this, giving all diligence, add to your **faith** virtue." The word 'beside' used here means 'to bring in by the side of', or as **Strong's Concordance** suggests, 'introduce simultaneously', and not 'in addition to'. In other words, knowing that God hath given us these exceed-

(Continued on Page 37)

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Los Angeles(Mon)	KTYM 1460	6:30 a.m.
Los Angeles(Span)	KALI 1430	5:45 a.m.
Monterey	KNRY 1240	8:30 a.m.
Sacramento	KJAY 1430	10:00 a.m.
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PENNSYLVANIA

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

SOUTH CAROLINA

Charleston	WOKI 1340	7:06 p.m.
Beaufort (Sat.)	WVGB 1490	1:00 p.m.

TENNESSEE

Nashville	WLAC 1510	7:45 p.m.
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VIRGINIA

Richmond	WGGM 820	7:45 a.m.
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WASHINGTON

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

WISCONSIN

Milwaukee	WNOV 85.6	7:00 a.m.
Jackson	WYLO 540	2:15 p.m.

PLEASE TAKE NOTE . . .

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

.... WORLDWIDE RADIO BROADCASTS

Canada

ALBERTA

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

BRITISH COLUMBIA

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

MANITOBA

Winnipeg	CKJS 810	9:00 a.m.
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ONTARIO

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

QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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SASKATCHEWAN

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

Argentina (Spanish)

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

Brazil (Portuguese)

Curitiba	Radio Capital 1270 KHZ	8:45 a.m.
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British West Indies

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

Chile (Spanish)

Santiago (Sat) Radio Panamericana	CB 142	
		10:00 a.m.

China

Hong Kong Radio Villa Verde (Fri.)		6:00 p.m.
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East Africa

Radio East Africa		4:00 p.m.
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European Gospel (Polish)

Short Wave 7125 KHZ (Sundays)		
		8:00 a.m. European Central Time

Ecuador

Quito Radio Anoranza (Sat.)	99.7-FM	8:45 a.m.
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Israel & Middle East

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

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

Culiacán Ranchera	XECQ	8:30 a.m.
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New Zealand

Whakatane	IXX	7:00 a.m.
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Nigeria

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

Panama City	HOQ 1250	10:30 a.m.
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Philippines

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

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

Sri Lanka

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

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

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

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

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

ing great and precious promises and all things that pertain unto life and godliness, we should simultaneously bring in alongside this knowledge an increased effort to add to our faith the elements of virtue, temperance, patience, godliness, brotherly kindness, and love.

Before we examine each of the elements that we are to bring alongside our faith, we shall take the time to examine one more interesting word, and that is 'add'. The Greek word here is "*epichoregeo*." We learned that the prefix '*epi*' means 'upon' or 'in addition to' when Peter used '*epignosis*' or further knowledge. So likewise here, Peter does not use '*choregeo*' or 'add', but '*epichoregeo*', and, as *Wilson's Diaglott* translates the word, 'superadd', which gives the connotation of an increased effort. The Greek word *choregeo* means, and is elsewhere translated, 'supply or minister'. A comment in the *Companion Bible* suggests, "The *Choregos* was the leader of a chorus, and then came to mean one who defrayed the cost of a chorus at the public festivals."

This is interesting because when Peter selected this word, which was probably a common word in his vocabulary, it could have well been purposeful on his part. He could have been saying that, when you add to your faith these fruits of the Spirit there is a cost involved. This harmonizes with what we learned in Revelation, where we were told, "*Buy* of me gold tried in the fire, and *buy* white raiment." (Rev. 3:18) How do we buy or superadd to our faith?

The first way is by developing the fruit called virtue. The various qualities Peter refers to are to be developed alongside our faith throughout our Christian walk. They need not be added in the order mentioned here, and yet it does seem to be a logical sequence. After obtaining a faith in God through the knowledge of his plans and purposes, one of the first things each of us did individually after making a consecration, was to scrutinize our thoughts, words and actions and to acknowledge, "I am willing and anxious to cleanse myself from all my former habits connected with my fallen human nature." We wanted to purify ourselves from fleshly

imperfections and break our worldly ties. This desire bespoke our determination to become morally excellent and to have a noble character—to be Godlike and Christlike. Virtue implies all of these things.

But in examining this word virtue more carefully, we gain an **epignosis**—that is, a further knowledge—of what is being taught here. The word virtuous carries with it the thought of ‘valor’, which, in turn, means ‘strength of mind or spirit that enables a man to encounter danger with boldness’. We usually think of a virtuous person as one who possesses purity of thought, and motive, and lifestyle; but a person who has the quality of valor is also one of great strength of character and boldness, who makes unwavering decisions when called for, based upon principles that are ingrained upon their innermost thoughts and being.

Boldness is an interesting character trait. The Bible addresses boldness in other contexts. For example, in Hebrews 10:19-22, we read: “Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and [having] an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” When we think of ministering or adding to our faith the quality of virtue, we should think (in addition to moral excellence) of that strength of mind and spirit which enables us to withstand the Adversary, and in the final victory, to be “more than conquerors.”—Rom. 8:37

Next, Peter urges us to supply, minister, or add to our faith, knowledge. Here the Greek word is **gnosis**, or knowledge gained through learning, effort, and experience. Peter did not use **epignosis** or ‘further knowledge’ because that is already understood from the use of the word ‘add’. What Peter is saying here, is that we must put forth an effort to learn **more** concerning God’s plans and purposes. This costs us something. It costs us time, and energy. But it is very

rewarding. When we put forth the effort to search deeply into the Scriptures we discover a little gem of truth here, and another one there, that is very rewarding to us. These gems are so beautiful and precious we wonder what took us so long to sit down and study, so we could discover, and enjoy their benefits! Peter admonishes us to take time for this valuable effort, for how can we add to our faith knowledge unless we put forth an endeavor to learn.

We need to develop good study habits if we are going to be successful at stimulating this critical component of our Christian life. As all good students do, we must set aside a definite time and place to study. We must make it a priority in the same way that we make attending class meetings a priority. Paul's exhortation to not forsake the 'assembling of ourselves together' (Heb. 10:25) as much as we possibly can, is taken seriously by most Bible students. This is, of course, also for the purpose of studying and learning. But we need to ask ourselves if perhaps we are lukewarm in supplying to our faith knowledge by avoiding or limiting the amount of **personal** study that we do. If we are lacking in zeal along this line, then we must rouse ourselves and become more zealous in 'ministering' to this aspect of 'buying' 'white raiment' so that we will not be found 'naked'.

Next, Peter wrote, "To knowledge [add] temperance." (II Pet. 1:6) Logically, this is the next step. Temperance is best understood in terms of self-control or self-restraint. Temperance is self-discipline of the type manifested by an athlete in training. A serious or professional athlete must set aside a rigorous timetable for training, and adhere to it conscientiously. Paul brings this to our attention in I Corinthians 9:24-27, where he says: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they [do it] to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring [it] into subjection: lest that

by any means, when I have preached to others, I myself should be a castaway.”

In these verses, Paul likens our race for the prize of the high calling to training for the Olympic games. He calls to our attention the fact that the one who wins the race and receives the crown of victory is the one who trained the hardest. Paul said that he had had many choices in the way he would live his life. He could have held down a full-time job; he could even, rightfully, have taken money for his services to the brethren; he could have married, and taken his wife with him on his pilgrimages. But these things were not really expedient for him as an apostle. He restrained himself, or sacrificed these good things, in order to assure himself the victory along the course the LORD had indicated for him to take. His goal was Christ, and Christ alone!

Olympic athletes will undergo actual physical agony during many long years of training, all for that one brief moment of glory, standing upon a platform in front of a cheering crowd to receive a gold medal. By contrast, we are seeking after a crown that is incorruptible! This is the very perspective that Paul yearned to impress upon our minds. Like Paul, but in a much smaller degree of opportunity and skill, each one of us has the privilege of preaching the Gospel. Like Paul, each one of us must keep our bodies under so that we will finish this race victoriously and to God's glory.

Can we say of ourselves that we have this singleness of purpose, or are we like the unbeliever, Felix? Felix was the governor in Caesarea to whom the Jews brought their accusations against Paul. After hearing the charges and Paul's defense, he postponed judgment, and allowed Paul to enjoy some degree of liberty. We read in Acts 24:24: "Not long after this, Felix came with Drusila his wife, a Jewess, and sending for Paul, listened to him as he spoke about faith in Christ Jesus. But when he reasoned about justice, self-control, and the future judgment, Felix became alarmed and said, For the present leave me, and when I can find an opportunity I will send for you. At the same time Felix hoped

that Paul would give him money; (that is a bribe) and for this reason he sent for him the oftener to converse with him.”—

Weymouth Translation

After procrastinating for two years, the governor was still not anxious to pay the price of becoming a Christian, and so Paul remained in prison when Felix was succeeded by Festus. Do we procrastinate and allow ourselves luxuries that use up our time and talents? Do we love the activities and honor of this world more than those of the one to come? Or are we temperate, keeping our bodies under, including the aims and activities of the old man, that we might run with patience the race set before us?

In running the race with patience, we are reminded that this is the next grace Peter listed as being necessary to minister to our faith. Patience as used in this instance means ‘endurance’ or ‘steadfastness’. This meaning suggests the thought that once we have conditioned ourselves through self-restraint we are to maintain or endure at that level of temperance. We must not slip back into old habits, but yet, we must not try to run harder or faster than we are able, either. A long-distance runner disciplines himself to a certain pace, and when it comes time for the race he maintains that pace, resisting the temptation to slow down or to speed up. He knows that if he maintains or endures at that pace he will perform at the peak of his efficiency over the total distance of the race. And so with each new level of temperance gained through victory over self, let us endure with patience until it becomes a part of us, until it becomes ‘natural’ for us, because that is what the next quality—godliness—implies.

Through the use of concordances and a variety of translations of the Bible, we find that godliness means ‘piety or devotion to God’. In looking up the word ‘piety’ in the dictionary, we find that it implies ‘strict and continuing faithfulness to an obligation’, and stresses ‘faithfulness to obligations and duties regarded as natural and fundamental’. The key word here is ‘natural’. We train, we endure, until finally we

faithfully perform that which we know is right for us, and now is natural for us.

We have reached the point where we would never perform in any other manner. This is what is meant by becoming more Christlike. It is a state of mind. It implies zeal and service amounting to dedication. It is a point in our Christian walk in which we serve without the thought of 'having to' sacrifice, but rather, rejoicing in the privilege.

Once again, the Apostle Peter's emphasis was that we are to add to, or to bring in alongside our faith, these various qualities. We must not have the idea that the LORD wants us to wait until we have reached a high level of temperance, or godliness, or any other fruit or grace of the Spirit, before bringing in the next characteristic. We are to continually minister to each one of these qualities. Nor will we ever reach a point in our lives in which we can say we *are* pious and have no need to minister to temperance or patience. We must continually seek perfection—which of course we will never actually reach in this body of flesh. While there will and must be progress, in which we rejoice, giving God the glory, there is also much which we will always need to overcome.—Rom. 7:18-25

Another area to which we must minister is brotherly kindness or brotherly love as the Greek word '*philadelphia*' conveys. We read in the Scriptures "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour."—Eph. 4:32-5:2

Who are our brethren that we might love them? They are those who share with us the hope of the high calling of God in Christ Jesus. We are told to not judge our brethren. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."—Rom. 2:1

However, we are to judge ourselves, to be certain that we do not put a stumbling block in our brother's way. It is only by the grace of God that we can do this, and only through the power of the Holy Spirit operating upon each one of us, as we endeavor to conform our lives to the image of our pattern, Jesus. God reveals what is required of us as we study his Word. From God's Word we learn the process and manner that God expects of us in our growth as New Creatures. With this knowledge and through its application to us individually, let us give diligence to make our calling and election sure; for if we do these things we shall never fall.—II Pet. 1:10

Perhaps the most important knowledge we have now received is (as pointed out concerning Laodicea) that we are yet sinners. Our most frequent sins are in connection with our brethren, because we have more close association with them than we do with the world. A method of dealing well with our brethren with whom we have disagreement has been given to us by our Lord in Matthew 18:15. Here he said, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

How well do we heed this advice of our Lord? Even if we follow this advice, it will not bring reconciliation if our purpose is only to gain a victory over our brother, or to have our actions vindicated. This wise counsel is a method to restore the condition of brotherly love, and such will be the case only when properly applied, and when both parties wish to forgive and to forget in order to gain a lasting reconciliation. This is love that works—***it is love in action!***

Yet another point to consider in this matter is, that before we remove the splinter from the eye of our brother, we must remove the beam from our own eye. (Luke 6:42) We must free our hearts from the burden of bitterness, and embrace one another in the bonds of brotherly love. Brotherly love is not bitter, but benevolent—not accusing, but excusing—not

contemptuous, but compassionate. It is a lofty and majestic and a Godlike trait to possess.

Yes brethren, let us love one another with a pure heart, fervently! And to brotherly love, add love. What an astounding thought! As we consider the beauties and loveliness of brotherly love, how is it possible for there to be yet another step. But there is! It is the mark of perfect love, and when we reach that mark we shall be ready for our change. "God is love"(I John 4:8), and when we can love as he loves—when it can be said of us that we *are* love—only then will we be ready to be raised to be with him, and to see him as he is—in the fullness of his love!

"Giving all diligence, add [minister] to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly love; and to brotherly kindness [love], [more] love. For if these things be in you, and abound, they make [you that ye shall] neither [be] barren nor unfruitful in the knowledge [further knowledge] of our Lord Jesus Christ.

"But he that lacketh these things is blind, [remember Laodicea] and cannot see afar off, and hath forgotten that he was purged from his old sins [or is naked and poor]. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered [added] unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—II Pet. 1:5-11 □



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

Thank you!

THE GOLDEN THREAD SERIES, PART 25



Solomon, The Wise King

WE READ: "DAVID reigned over Israel forty years, and he died in a good old age, full of days, riches, and honor. Then Solomon [his son] sat on the throne of the LORD as king instead of his father, and prospered; and all Israel obeyed him. . . . The LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel."—I Chronicles 29:27,28,23, 25

Although David had nineteen sons, Solomon was the one God had chosen, even before he was born, to take the throne after David's death. "Behold," God said to David, "a son shall be born to thee, who shall be a man of rest: . . . for his name shall be Solomon

[Peaceable], and I will give peace and quietness unto Israel in his days." (I Chronicles 22:9) This was an outstanding contrast to his father's reign. During most of David's forty years of rulership, Israel was at war. But during Solomon's reign the nation did enjoy peace, as the LORD had promised.

Even more important, the LORD's blessing was upon Solomon. The first thing he did after being anointed king was to call all the congregation of Israel together to Gibeon where the Tabernacle had been brought. There, upon the mountaintop, he offered a thousand burnt offerings to the LORD. What a sweet smell arose in the smoke of those many offerings!

That night, as he lay sleeping, God appeared to King Solomon in a dream, and said to him, "Ask what I shall give thee." And Solomon praised Jehovah, and then replied, "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?"

God said to Solomon, "Because this was in thine heart, and thou hast not asked riches, or wealth, or honor, or . . . long life, but has asked wisdom and knowledge: . . . wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like!"—II Chronicles 1:7-12; I Kings 3:5-15

God was very pleased with Solomon's choice to receive wisdom as a gift from him. This gift was generously given: "God gave Solomon wisdom and understanding exceeding much. . . . And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; . . . and his fame was in all nations round about. And he spoke three thousand proverbs: and his songs were a thousand and five. And he spoke of trees, . . . of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the

wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.”—I Kings 4:29-34

We are given a small glimpse into the great wisdom of Solomon in this scene, recorded in I Kings 10:1-10: “When the Queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train [of servants], with camels that bore spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

“And Solomon told her [answered] all her questions: there was not anything hid from the king, which he told her not. And when the Queen of Sheba had seen all Solomon’s wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard!”

As the tableau between the Queen of Sheba and King Solomon fades away, a curtain goes up on another scene, which gives us a different view of the great wisdom he had, and how it was mixed with a heartfelt understanding for people. We are told about a day when two women came and stood before the king for him to judge which of them was telling the truth. The one who brought her complaint to the king told this story: “O my lord, I and this woman dwell in one house; and I was delivered of a child. . . . And it came to pass the third day after that I was delivered, that this woman was delivered also. . . . And this woman’s child died in the night. . . . And she arose at midnight, and took my son from beside me . . . and laid her dead child in my

bosom. And when I arose in the morning, . . . behold, it was dead: but when I had considered it, . . . behold, it was not my son which I did bear." And the other woman said, "Nay; but the living is my son, and the dead is thy son." Thus they spoke before the king.

Solomon considered the puzzling problem. He called to his servants, "Bring me a sword." And they brought a sword before the king. Solomon said, "Divide the living child in two, and give half to the one, and half to the other." Quickly, before the servant could carry out the king's order, the true mother cried out, "O my lord, give her the living child and in no wise slay it!" But the other, the false mother, said, "let it be neither mine nor thine, but divide it." There was no question in Solomon's mind who the baby's real mother was! She had been willing to give him up to save his life. He wisely commanded that the child be returned to his mother at once.—I Kings 3:16-28

Solomon's wisdom became evident to all in many other ways. He had a wise foreign policy and was at peace with all his neighbors—the Egyptians, Sidonians, Hittites, Syrians, and all the nations around Israel. He was generous and kind to his subjects, and made certain all were well fed and housed and cared for. Judah and Israel prospered, having large families, we are told, "as the sand which is by the sea for multitude, eating, drinking, and making merry."—I Kings 4:20

But, by far, the most significant accomplishment of Solomon was the building of the magnificent Temple of God! The fondest dream of his father, King David, was to build a Temple for the LORD. When he was growing old he called his son, Solomon, to him and told him to build a house for the LORD God of Israel. David said to Solomon, "My son, as for me, it was in my mind to build an house unto the name of the LORD my God. But the word of the LORD came to me, saying, . . . Thou shalt not build an house unto my name, because thou hast shed blood abundantly upon the earth. . . . Behold, a son shall be born to thee, . . . his name

shall be Solomon, and I will give peace and quietness in Israel in his days. He shall build an house for my name."

To David, this meant he would never see his cherished wish come about. And he bowed gracefully to the will of the LORD. But from that day until the end of his life, he spent vast fortunes and much of his time in gathering together material for the Temple, which he intended to be magnificent! He hired stone masons to cut the stones; he prepared nails and hinges for the doors of iron; he gathered brass; cedar wood for beams; gold and silver and precious stones for ornaments. He said, "The house that is to be builded for the LORD must be exceeding magnifical, of fame and of glory throughout all countries." So David prepared abundantly before his death.—I Chronicles 22:2-5,14

"So Solomon," to honor the wishes of his beloved father, and also because he too desired to worship and glorify the LORD God, "determined to build an house for the name of the LORD." (II Chronicles 2:1) David had given Solomon a pattern to follow for the design of the Temple—for the buildings—for the courts—for the vessels of service—even for the candlesticks—for the basins—for the altar—and for the Ark of the Covenant with its golden cherubims that spread out their wings. "All this," said David, "the LORD made me understand in writing by his hand upon me, even all the works of this pattern."

And David said to Solomon, his son, "Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD."—I Chronicles 28:10-20

Solomon enthusiastically set to work on God's house in the fourth year of his reign. (I Kings 6:1) Once again Solomon's wisdom was unmistakable, as this gigantic project began. Although the pattern had been provided by his father, David, Solomon organized the work, hired the workers, ordered the supplies, and daily took complete

charge of the construction. We are told by Bible scholars that between two and three billions of dollars in gold and silver alone were used for the Temple! 183,000 workers were employed in the undertaking. The stone for the Temple was all measured and cut to the proper size quite a distance away from the actual site where the Temple was erected. In this way, no sound of hammer, axe, or tool of iron was heard when ultimately the buildings were set up. (I Kings 6:7) Many of the details of this Temple are described in I Kings, chapters six and seven.

It took seven years to complete this strikingly exquisite Temple. (I Kings 6:38) And when it was finished, Solomon gathered the elders and priests, and all the men of Israel, to a feast. The priests placed the Ark in the Temple, and a cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD!—I Kings 8:10,11

Joy filled Solomon's heart! The LORD had come to the house he had built for his name! He prayed to God in most beautiful words. See I Kings 8:12-61. Then the king, and all Israel with him, offered sacrifice before the LORD and dedicated the house of the LORD. And the people blessed the king, and went away unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.—I Kings 8: 62,63,66

The forty-year reign of Solomon, described so many times in the Bible as being a time of joy, filled with dancing, singing, feasting, and praising God, is a beautiful picture of God's promised kingdom on earth! His kingdom will come just as surely as he has promised it, but it will last forever!

QUESTIONS

1. Solomon was David's son, and was chosen to succeed him as king. Was he chosen because he was the eldest son? Why was he chosen?
2. How was Solomon's reign different from his father's?

3. What gift did Solomon choose to have from God? Did this please God?
4. Two scenes are recorded to give us an idea of Solomon's great wisdom and glorious reign. What are they?
5. What was Solomon's most significant accomplishment?
6. How did the Temple differ from the Tabernacle?
7. What portion of the plan of God does the peaceful, prosperous reign of Solomon well illustrate?



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On Sunday, March 22nd, "*Frank and Ernest*" will discuss a topic of interest, "*What Is Death?*" Free circulars are available which announce this program. You are invited to send for as many as you can use. Write to:

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VOICES FROM THE PAST

Brother R. Pollock, Los Angeles, CA

Love the LORD Thy God

THE FOLLOWING SCRIPTURES will be the basis for our thoughts:

“The LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

–Deuteronomy 6:4-7

“Now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and all thy soul.”

–Deuteronomy 10:12

“Jesus answered him, The first of all the commandments is, Hear, O Israel; The LORD our God is one Lord: And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.”

–Mark 12:29-31

“To love him [Jehovah] with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself,

is more than all whole burnt offerings and sacrifices.”

—Mark 12:33

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.”

—John 13:34,35

Reading these words from Holy Writ, we might ask ourselves the questions, What do these words mean: to love God with all our heart, soul, mind, and strength? Are these merely words, or are they descriptive words emphasizing our relationship to God?

Christians know the patent answer is that we must love God with every fiber of our being, and, of course, that is so. But is there a reason in the inspired record for using these particular words, “with all our heart, and soul, and mind, and strength?” These are all strong words.

In the Scriptural reading of Deuteronomy 10:12, the statement, to *serve* the LORD thy God with all thy *heart*, and with all thy soul, love and service are united. Thus we see that love becomes not a matter of words, but a matter of deeds, and a matter of *service*. Our love and our reverence for God, is based upon our knowledge that he is good, that he is our benefactor, and that he is our Father who is in heaven. Our service to him therefore must be rendered out of a full heart in the spirit of cheerfulness, gratitude, and goodwill.

Our Master said, “Not every one that saith LORD, LORD, shall enter into the kingdom of heaven, but he that doeth the will of my Father.” Yes, we must love God, our Father, but to manifest that love, we must render service to him from the standpoint of an intelligent, unselfish devotion to him.

The sincere worship of God is not a means to an end, but is an end within itself. The true worship of God leads to many spiritual benefits. It leads to a deep conviction, a high resolve to be more worthy of his love. It leads to greater faith

and gives strength for the task ahead. Yes, true worship does all this. However, if our reason for worship is to profit from it ourselves, so that we will receive blessings from God, then our worship is basically wrong because it is selfish and shall fail of its reward. But if our worship and service is motivated by a desire to render unto our Father in heaven thanks for all his benefits toward us, and if our worship is the opening of our hearts in appreciation for his love, and is an expression of our thankfulness and gratitude to him, then the reward of spiritual blessings will fill our hearts and our minds to an extent that we will hardly be able to contain them.

When our Lord was asked which of the commandments was the greatest, he did not refer directly to any of the ten commandments, but quoted from Deuteronomy 6:5, and Leviticus 19:18. There were approximately 3,600 commandments in the Jewish Law, but our Lord chose two commandments that encompassed the principle of love—love for God and love for our neighbor. “Love the LORD thy God with all thine heart,” we are told. Literally rendered this phrase reads, “Love the LORD thy God *out of* thine whole heart.”

The heart is the seat of our affections, or the center of our complex emotions. We depend upon our human heart for life, and if it is healthy, as a rule, we are healthy. If our heart is sick, we are sick. This is also true regarding the spiritual heart. As a child of God we hear the LORD’s words saying to us, “Let not your heart be troubled,” and again, “Call upon the LORD out of a pure heart.” “With the heart man believeth unto righteousness” (Rom. 10:10), and, “A good man, out of the good treasure of his heart brings forth that which is good, and an evil man out of the evil treasure of his heart brings forth that which is evil, for out of the abundance of the heart the mouth speaketh.”—John 14:1; II Tim. 2:22; Luke 6:45

From these scriptures we learn that our point of contact with our Heavenly Father, and also the source of all departures from God, is a reflection of the condition of our heart.

Hebrews 3:12 says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

Meditation is an exercise of the heart. Reverence is an action of the heart. And these are fundamental in our expression of love for God. We pray, "Our Father which art in heaven, hallowed be thy name." (Matt. 6:0) The **Emphatic Diaglott** says, "Our Father which art in heaven, **revered** be thy name." It was a lack of reverence that caused Satan's fall. It was true reverence that lifted up the Ancient Worthies, and it is true reverence that is the beginning of our spiritual wisdom and knowledge, and the understanding of spiritual things. Reverence comes from maintaining a proper heart condition, exercised in full assurance of faith.

Continuing with the words of Jesus, he said, "Love the LORD thy God with all thy soul," that is, with all thy life. Possibly here, better than any other place we can say, 'Love the LORD thy God with every fiber of thy being.' Zeal and enthusiasm seem to apply here as part of this exhortation. Our love for God must be greater than our love for self, or for any material thing. Therefore, we love him with our whole being, with our whole life, with all our soul, as well stated by the psalmist: "As the hart panteth after the waterbrook, so panteth my soul for thee, O God."—Ps.42:1

Jesus then continued, "Love the LORD thy God with all thy mind." This statement is very interesting. Notice that the Old Testament scripture does not say, "Love the LORD thy God with all thy mind." It was Jesus who added this statement, and he must have added it for a purpose. He knew possibly that some would be content to live in mental lethargy, with no spiritual urge to really study the Word of God, shunning the discipline of mind necessary to add to the truth which they had acquired in childhood. Such have not learned the joy of loving the LORD with all their mind. Notice the reading of Psalm 119:130, "The entrance of thy words giveth light; it giveth understanding unto the simple."

This scripture tells us we must have an open mind. Where there is an open mind, there will always be an extension of the frontiers of truth. The mind contains the quality of thought, and is the organ of mental perception. The mind possesses the quality of understanding, of judgment, or decision. In other words, it is with the mind that we think. Romans 12:2 is a very familiar text, "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."

We know that the human mind cannot, except to a very small degree, perceive either the plan of God, or the love of God. The Apostle Paul exhorts those who possess the Holy Spirit to be renewed in the spirit of their minds, as recorded in Ephesians 4:23. There are however, different kinds of Biblical knowledge. The historical knowledge of Biblical men and women, and events, is a very good background for all of us. Knowledge and the ability to quote verses of scripture from memory is also a good background for all of us, and those who are able to do so recognize this as a wonderful blessing.

But the knowledge of the message of the Bible, the knowledge of the divine plan of the ages, is the best possession of all. It is revealed only to the consecrated mind through the power of the Holy Spirit. Yes, thank God for the helps which we have to assist in our study of the Word of God, but may we always keep in mind that a Bible help is only what it professes to be, a help—a helping hand for Bible students, a key to the Scriptures—not a substitute for the Bible.

But even then, one can have a lot of truth and not put that truth to good purpose. Ecclesiastes 11:6 says, "In the morning, sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they shall be both alike good." In the morning, that is, in thy youth, with the vitality and the energy of youth, sow thy seed, by any of the services that require the expenditure of youthful energy. "In the evening

withhold not thine hand." We will not have the vitality of youth when we arrive at the evening of our lives. Our human ailments may not permit us to do very demanding witnessing, even though we may still have the privilege to use the mails, or to talk with friends or family about the Word of God. But we do have something that we did not have possibly in our youth: we have experience. We may have more material assets than when we were younger, and if we do, "withhold not thine hand, for he that waters shall be watered." "The testimony of the LORD is sure, making wise the simple."—Prov. 11:25; Ps. 19:7

Truths need no defense from any of us, but truth does need a clear rendition, and we should be very careful that our rendition is clear truth. A wrangling controversy over truth is discord, and discord in music spoils its beauty. Wrangling controversy spoils the beauty of the truth, but truth remains beautiful regardless of our controversy. If we are satisfied with all our present opinions and content with our present knowledge, we are living below our privileges. Those who never change an opinion, may love their opinions more than they love truth, because truth becomes ever brighter as we travel along the Christian pathway.

Our faith is simple. We are walking in the light today, and we will be walking in the light tomorrow. Those who walk make progress. One cannot walk and yet stand still. Walking in the light leads to greater light, leads to clearer vision. Therefore, let us not resist the clarification of truth. Within the framework of the fundamentals of harvest truth, let us not be fearful to constantly seek a clearer vision, and a "Thus saith the LORD," for the knowledge we hold dear.

The blessedness of the truth is that we can measure it with the Word of God, and through the Holy Spirit we can feel its worth and feel its power in our hearts and in our minds. So let this mind be in each of us which was also in Christ Jesus—the mind of a humble teachable child of God. We love him with all our mind because we know him, and because we know his plan of redemption, and this knowledge gives us

good cause to love our Heavenly Father with all our heart, with all our soul, and with all our mind.

“Love the LORD thy God with all thy strength.” The word strength is from the same root word as steadfastness. Paul, the apostle, was a strong Christian, and we can all be strong Christians as was he. Note these words: “God said [to the Apostle Paul], My grace is sufficient for thee, for my strength is made perfect in weakness.” And the apostle replied, “Most gladly will I glory in my infirmities, that the power of Christ may rest upon me.”—II Cor. 12:9-10

What a promise! The strength which we by nature possess as human beings can never compete with Satan or his nefarious devices. It is incumbent upon us therefore, that we depend upon the strength of the LORD. And just as God said to the Apostle Paul, his strength or mighty power is made manifest through our weaknesses.

The narrow way is a steep, rugged path along which the Christian walks. Were it not for the strength supplied for each step, we could never reach our goal. The psalmist beautifully expresses that in Psalm 18:1-3, where he says: “I will love thee, O LORD, my strength. The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the LORD, who is worthy to be praised”! Let these words be the expression of the sentiments of our hearts all our lives, so that we might glorify his name forever! □

“HEAR ME WHEN I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer. Know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.”

—Psalm 4:1,3

ENCOURAGING LETTERS

Waiting for the Kingdom

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

Very Much Wants an English Bible

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

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

A Questioning Mind

Greetings: Thank you for the booklets I received. Every time I read them I find something new. I pass the Polish Dawn (*Poranek*) to my friends, and also the booklets, especially, "*Where Are the Dead?*" and "*The Truth about Hell.*" One cannot understand all of the Bible when reading it because of the many symbols. It is different when someone can simplify it and make it understandable. Please send me literature on what will happen to people who are righteous and of a different faith. In the Day of Judgment what will happen to

them if they never heard of Christ and lived according to their own religion? The Catholics pray and honor Mary, but what does the Bible say about this? I made contact with brethren at the Retirement Center in Krakow, and sent 3,000 zlotys for this cause. I cannot send more because I am retired. I will send more when I can. Others use their money for [luxuries], but I would rather use it for this purpose. I send my sincere greetings.—*Poland*

Our Brother in the Ukraine

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

learned some Polish up to the third grade, so I can read Polish literature also. If any of the brethren would like to visit us we will be glad to send invitations to them. I am retired and my wife will work until next year, and I am thankful for this. We have love for you and pray that your work continues. Your brother and servant in the harvest work.—*Ukraine*

Enjoyed Our Booklet

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

No More Mental Torture

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

After Her Mother Died

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

WEEKLY PRAYER MEETING TEXTS

MARCH 5—"If there be any virtue, and if there be any praise, think on these things."—Philippians 4:8 (Z. '03-9 Hymn 102)

MARCH 12—"The end of the commandment is love from a pure heart, and a good conscience, and an undissembled faith."—I Timothy 1:5, *Diaglott* (Z. '00-360 Hymn 166)

MARCH 19—"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation."—I Peter 1:14,15 (Z. '03-55 Hymn 137)

MARCH 26—"We are not of the night, nor of darkness. Therefore let us not sleep, as do others."—I Thessalonians 5:5,6 (Z. '03-70 Hymn 309)

General Convention Bulletin

July 18-23, 1992—St. Joseph, Missouri

Room Subsidy: The low room rates published in the February, 1992 Dawn magazine are partly due to a generous surplus in the General Convention treasury, making possible a \$21.00 weekly, or \$3.00 daily, subsidy. The published rates have these subsidies already applied. The subsidy amounts will be paid to the college by the convention treasurer.

Children's Subsidies: In addition to the general subsidy, again this year the Convention Committee has made provision for subsidies to be paid for children seventeen years of age and under. Subsidy rates will be:

Ages 6-17 will receive a 50% subsidy if they have qualified by attending at least 75% of the Young Peoples' Bible Classes.

Age 5's will receive a 50% subsidy with no qualifying restrictions.

Ages 4 and under are free.

These subsidies are designed to help make it possible for young people to attend the General Convention and to enjoy the Bible Classes provided for them.

To obtain the children's subsidy, parents will pay the full children's rates (according to ages) when making reservations. Subsidy Application forms will be provided at the convention. These should be filled out and given to the Convention treasurer, Brother Michael Nekora, near the close of the convention.

Room Options: Two styles of suite-type dormitories are available, which you may select when filling out the registration form. There are older dorms which have sinks in the rooms, a toilet/shower shared by two bedrooms, and no elevator. The newer dorm has sinks/toilet/shower shared by two bedrooms and does have an elevator. All dorms are air-conditioned.

This year Registration forms will be made available to you directly through your class. In addition, copies of the form will appear in the May, 1992, Dawn magazine.

OBITUARIES

- Brother Jakubczyk, Polish Class, Florida—December. Age, 99.
Brother Zigmund Talmowski, Los Angeles Polish Class—January 5.
Age, 94.
Brother Earl K. Jones, Prairie View, TX—January 5. Age, 80
Sister Maggie Wilson, Riverside, CA—January 10. Age, 92.
Brother Carl Shannessy, Port Colborne, Ont.—January 19. Age, 71.
Brother Lloyd Hagensick, St. Petersburg, FL—January 20. Age, 78.
Brother John Kondas, Duquesne, PA—January 21. Age, 86.
Brother Thomas J. Little, New York, NY—January 23.
Brother Kenneth Thompson, Los Angeles, CA—Age, 97.

SPEAKERS' APPOINTMENTS

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

W. Blicharz Orlando, FL	March 7-9	S. Krystek San Luis Obispo, CA	March 8
J. Grigalunas Claymont, DE	March 1	M. Nekora San Gabriel Valley, CA	March 22
Wm. Harp Milwaukee, WI	March 22	G. Passios Middletown, NY	March 15

CONVENTIONS

FLORIDA BIBLE STUDENTS CONVENTION, March 7,8,9— Plaza Inn, 603 Lee Road, Orlando. Contact Convention Secretary by February 14 for reservations: Robert Goodman, 426 Sundown Trail, Casselberry, FL 32707
Phone: (407) 695-6815

ROCKLAND BIBLE STUDENTS, CORRECTION: March 8—New Location: Green Meadow Waldorf

School, Chestnut Ridge Road, Spring Valley, NY. Contact: Mrs. R. Shallieu, 1041 Johnston Drive, Watchung, NJ 07060

NEW ORLEANS, LA, March 14,15—Holiday Inn, Highway 90/Pratt Ave., Gulfport, MS. For reservations, contact Mrs. Ward Buel, 214 Magnolia St., Pass Christian, MS 39571

DETROIT, MI, March 22—Redford YWCA, 25940 Grand River, Redford Township. Contact: Frank Nemesh, 2183 Babcock Dr., Troy, MI 48084

Phone: (313) 649-6588

FRESNO PRE-MEMORIAL CONVENTION, March 27-30—ECCO, Oakhurst, CA. Please contact Sister Virginia Wilson, 2103 N. Price St. #112, Fresno, CA 93703 for information and reservations.

Phone: (209) 255-2241

NEW YORK, NY, March 29—Ramada Inn, Two Bridges Rd., & Exit 52, Rte. 80, Fairfield, NJ. Contact for information: Mr. Leo Post, 24 Lexington Rd., New City, NY 10956, to let us know if you plan to attend, for a lunch count.

Phone: (914) 634-5876

ALBUQUERQUE PRE-MEMORIAL CONVENTION, April 10,11,12—Amfac Hotel, Albuquerque International Airport, 2910 Yale Blvd, SE. Contact Mrs. Roberta Buss, P.O. Box 9172, Albuquerque, NM 87119 for information and reservations before March 25th.

Phone: (505) 877-2866

DETROIT PRE-MEMORIAL CONVENTION, April 10,11,12—Macomb Community College, Bldg. K, 14500 12 Mile Road, Warren, MI. Reservations should be made by March 20th. Contact: Mr. Frank Nemesh, 2183 Babcock Dr., Troy, MI 48084.

Phone: (313) 649-6588

KIRKLIN, IN, April 18—YWCA, Muncie, IN. Contact: Virgil Harcourt, Box 131, Kirklín, IN 46050

Phone: (317) 279-8137

LOS ANGELES, CA, April 19—Masonic Auditorium, 248 E. Olive, Burbank. Contact Michael Nekora, 1425 Lachman Lane, Pacific Palisades 90272

Phone: (310) 454-5248

GREATER NEW LONDON PRE-MEMORIAL CONVENTION, April 19—Groton Municipal Bldg., Groton, CT. Contact: Mark Grillo, 70 Pautipaug Hill Rd., Sprague 06330

BOISE, ID, April 24-26—Owyhee Plaza hotel, 1109 Main St., Boise. For reservations, please contact Mrs. Vi Cooper, 1422 Denver Ave., Boise 83706

Phone: (208) 344-2173

PITTSBURGH, PA, April 26—Parkway Center Inn, 8875 Greentree Rd. 922-7070. Contact: Charles Martig, 730 Dunster, 15226

Phone: (412) 563-6110

ASILOMAR CONVENTION, May 22,23,24,25—Pacific Grove, CA. Contact: Tom Marshall, 1089 Bluebell Drive, #1108, Livermore, CA 94550. *Cutoff date: April 21.*

Phone: (510) 443-0567

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

INTERNATIONAL CONVENTION OF BIBLE STUDENTS, August 8-14—Poitiers, France. Contact: Michael Nekora, 1425 Lachman Lane, Pacific Palisades CA 90272.

Phone: (310) 454-5248

