

The DAWN

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Mary Magdalene

"It came to pass afterward, that he [Jesus] went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance [of their own means]."

—Luke 8:1-3

THERE APPEARED IN THE

December 8, 2003, issue of *Newsweek* magazine (the Religion section), an interesting article featured as "Women in the Bible." The actual article had the title on the front cover, "The Bible's Lost Stories." The authors, Barbara Kantrowitz and Anne Underwood, in reviewing women's role in the Bible, approached the subject from the standpoint of the women's lib movement, and noted Mary Magdalene in particular. The article said:

WOMAN OF THE YEAR

"The year's surprise 'It' girl is the star of a mega best seller, a hot topic on campuses and rumored to be the special friend of a famous and powerful man.

Yet she's still very much a woman of mystery. For close to 2,000 years, Christians have known her as Mary Magdalene, but she was probably named Miriam, and came from the fishing village of Magdala. Most people today grew up believing she was a harlot saved by Jesus, but the Bible never says that. Scholars working with ancient texts now believe she was one of Christ's most devoted followers, perhaps even his trusted confidante and financial backer.

"This revisionist view helped inspire the plot of *The Da Vinci Code*, which has been on *The New York Times* best-seller list for 36 weeks, with 4.3 million copies in print. Author Dan Brown draws on some credible discoveries about the first followers of Jesus, as well as some rather fantastical theories about Mary Magdalene, to suggest that she was far more than the first to witness the risen Jesus (her most important role, according to the New Testament). The blockbuster novel has enraged many theologians who consider it anti-Catholic, but it has also added new force to an already dynamic debate among women who see Magdalene's story as a parable for their own struggles to find a place in the modern church. None of this would be possible without a new generation of women Biblical scholars who have brought a very modern passion to the ancient tradition of scriptural reinterpretation—to correct what these scholars regard as a male misreading of key texts. It has not been easy work. Despite the undeniably central role of Mary, the mother of Jesus, the Biblical focus has largely been on what God has accomplished through the agency of men—from Adam to the

Apostles. Of some 3,000 characters named in the Bible, fewer than 10 percent are women. Female scholars are trying to redress the imbalance by unearthing narratives that have been overlooked for centuries, and reinterpreting more-familiar stories, including Mary Magdalene's, and even the story of Eve (where, one could argue, the problems really began). And they are rigorously studying the Biblical period to glean what they can about the role of women in ancient times.

MARY MAGDALENE'S INFLUENCE

“Across the country, fresh research is inspiring women of all faiths. Evangelical Protestant women hold their own Bible-study groups where the distaff version of history is a major draw. Jewish worshippers now add to the litany of Abraham, Isaac and Jacob the names of their wives—Sarah, Rebekah and Rachel. In addition to Moses at Passover, some celebrate his sister, Miriam, who defied a powerful and tyrannical ruler to rescue her baby brother from a death decree, and became a prophet and leader in her own right. For Roman Catholics in particular, Mary Magdalene has emerged as a role model for women who want a greater church presence after the wave of sexual-abuse scandals. ‘I want my daughter to feel that she is as equally valued as her brother in terms of her faith,’ says Dr. Jo Kelly, 38, of Sinking Spring, Pa. Not long ago, Kelly’s daughter, Mary Shea, 7, told her mother she wanted to be a priest. Kelly, a pediatrician who belongs to a religious-discussion group, didn’t discourage her. ‘Keep believing that,’ she replied, ‘and maybe we can change people’s minds.’

“Mary Magdalene inspires, these women say, because she was not a weakling—the weeping Magdalene whose name begat the English word ‘maudlin’—but a person of strength and character. In an era when women were commonly identified in relation to a husband, father, or brother, she was identified instead by her town of origin. Scholars believe she was one of a number of women who provided monetary support for Jesus’ ministry. And when the male disciples fled, she steadfastly witnessed Jesus’ crucifixion, burial, and resurrection, providing the thread of continuity in the central story of Christian history—an extraordinary role in an age when women generally provided legal testimony only in the absence of male witnesses. Tradition, however, has consigned Mary to a lesser role. ‘Instead, we’ve been given the image of Mary as a forgiven sinner,’ says Sister Christine Schenk, a cofounder of Future Church, an organization calling for women’s equality in the Roman Catholic Church. ‘Well, Peter was a forgiven sinner, too, but that’s not what we remember him for.’ Schenk helped institute nationwide observances of Mary Magdalene’s feast day, July 22.”

The role model of Mary Magdalene for Catholic women, as noted, has been marred by the claim that she was a harlot. It is true that Mary Magdalene was not a prostitute. The article blames Pope Gregory in suggesting this viewpoint when he gave a sermon in A.D. 591. The Vatican overruled Pope Gregory’s remarks in 1969, but the image still persists. A more fantastic erroneous claim is that Mary Magdalene was married to Jesus. This is far-fetched because Jesus plainly said, “There are

some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." (Matt. 19:12) Jesus was a replacement for Adam, and died with an unborn race in his loins. In this way he became a redeemer for all mankind as the progeny of Adam.

MARY MAGDALENE'S ILLNESS

What was not mentioned in the article was that Mary Magdalene was a sick woman and possessed by seven devils. Jesus healed her by casting out those seven devils, as mentioned in Luke 8:2.

For this she was ever grateful to the Master and became a devoted, faithful disciple. She manifested her love in many ways, but we remember her as standing near the cross with the other women (John 19:25; Matt. 27:55,56; Mark 15:40,41), and as one of those who witnessed the anointing and burial of Jesus as he was laid in the tomb. (Luke 23:55; Mark 15:47; Matt. 27:61) She was on the scene after the Sabbath and returned with other women to complete the task of anointing his body, when the angel appeared to them and said, "He is not here: . . . he is risen."—Matt. 28:1-6; Mark 16:1-8; Luke 23:56; 24:1-9

It was Mary that approached our risen Lord unknowingly, and thought he was a gardener. (John 20:1-14) He asked her why she was weeping and she replied, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." (vs. 15) When Jesus said to her "Mary," in that familiar endearing tone, she recognized him

and replied, “Rabboni,” meaning master. (vs. 16) He instructed her to tell his disciples that she had seen him. We note that Mary Magdalene was the first to see our risen Lord.

In addition to the frequent mention of Mary Magdalene because of her close association and devotion to Jesus, the other two women mentioned in Luke 8:2,3 along with Mary Magdalene—Joanna and Susanna—are not mentioned again, as was Mary Magdalene, except for Joanna as being one of the women who came to the sepulchre to complete the anointing of Jesus’ body. (Luke 24:10) All three women (and many others) are mentioned as giving of their means to support the ministry of Jesus. These women are not always mentioned by name, but might be included in the general description of ‘certain women’ or ‘other women.’ Mary Magdalene seems to be one of the outstanding women mentioned in the Scriptures. She was so grateful for her healing that she gave all her means to help support the work of Jesus and was a devoted follower. She may have possessed more wealth than the average woman of her time, but none of these details are given to us in the Bible.

THE Gnostic GOSPEL VIEW

The strong feminist approach in this article can be seen in the following paragraph concerning Mary Magdalene:

“Some scholars also think Mary Magdalene was defamed because she was a threat to male control of the church. As the ‘Apostle to the Apostles’—the first to encounter the risen Christ and to take the news to Peter and the other male Apostles—she

was clearly more than just an ordinary follower. In several *Gnostic Gospels*—written by Christians whose alternative views of Jesus were eventually suppressed as heresy—Mary Magdalene rivals Peter for the leadership of the early church because of her superior understanding of Jesus’ teaching. The *Gospel of Philip*, for example, describes her as Jesus’ close companion whom he often ‘used to kiss.’ Karen King of Harvard Divinity School, author of *The Gospel of Mary of Magdala*, and a leading authority on women’s roles in the early church, sees her as a target of jealousy because she threatened Peter’s status. By transforming her into a reformed whore, King believes, the church fathers ‘killed the argument for women’s leadership’—and for recognizing women as fit recipients of divine revelation. King says the transformation also created a powerful symbol of the prostitute as redeemed sinner, the female version of the Prodigal Son. If Jesus could accept her, he could accept anyone.”

OTHER WOMEN IN THE BIBLE

Mary Magdalene is not the only woman mentioned in the article. Other women mentioned are Mother Eve, Sarah, Rebekah, Rachel, Hagar, Miriam, Rahab, Deborah, Jael, and Judith. From the feminist standpoint, Mother Eve is painted as not being completely responsible for the transgression, rather she equally shared it with Adam. The Apostle Paul plainly tells us that Eve was deceived, but not Adam. Adam willingly transgressed whereas Eve was a victim of Satan’s guile. (I Tim. 2:13-15) For this reason, the Apostle Paul said, “suffer not a

woman to teach, nor to usurp authority over the man.”—vs. 12

Sarah, Rebekah, and Rachel have all been given due recognition by the Scriptures and beautiful types are represented by Sarah and Rebekah. Sarah is a picture of the Grace Covenant and is featured in Isaiah 54 and Galatians 4:22-31. Rebekah is a picture of the church class who, as the bride of Christ, will indeed be a mother to “thousands of millions.” (Gen. 24:60) Rachel is mentioned in prophecy as the picture of Jewish mothers living in Bethlehem whose children were slain by Herod when Jesus was born. (Jer. 31:15-17) Both Rahab and Deborah played important roles in defeating Israel’s enemies in Canaan. The article laments that Miriam, Moses’ sister, was called a prophetess but no prophecy was assigned to her. She did sing with Moses a song of deliverance. (Exod. 15:20,21) She also, however, went beyond her bounds in criticizing Moses and was punished for this misdemeanor. (Num. 12) Both Aaron and Miriam tried to usurp the authority given to Moses to lead the nation of Israel, and God plainly showed his disapproval.

Hagar, a bondwoman, has become idolized by Hispanic and African-American women. In prophecy she is used to represent the Law Covenant. (Gal. 4:22-31) She also has been claimed by Islam who say that in Mecca (their holy city), in the Kasba (their holy shrine), the bodies of Hagar and Ishmael are buried.

THE APOCRYPHAL BOOK OF JUDITH

In those writings associated with the Bible, but not considered as a part of God’s revelation to man,

such as the *Gnostic Gospels* and *Apocrypha*, heroines have emerged and are held in high esteem by the authors of this article. Judith, the heroine of the book bearing her name in the *Apocrypha*, has her story told as follows:

“Perhaps the most striking protofeminist text in Scripture is the *Book of Judith*, wholly devoted to a heroine who saves Israel. ‘She’s like Wonder Woman, only Jewish,’ says Vanderbilt’s Levine. Judith’s moment comes as Israel is being threatened by a neighboring power. The male Jewish leadership prepared to surrender, but Judith, a beautiful and pious widow, has another plan. Dressed in her alluring best, she enters the enemy’s camp. The general, Holofernes, becomes infatuated and plans to seduce her. But when she is alone in his chambers, Judith decapitates Holofernes and takes his head home in her food bag. The enemy flees. All of Israel, including Jerusalem and its Temple, are saved, and Judith, whom scholars see as a personification of Israel, returns to her previous life.”

GOD’S RECOGNITION OF WOMEN

Women never need to fear that God doesn’t recognize them. He always has. This is proven to us in the current work going on of selecting the church class. The Apostle Paul tells us, “Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3:26-29

The relationship that the church will have to her Lord will be that being demonstrated in the husband-wife relationship of the present time. The Church will always be submissive to her head and master. Therefore, the present time is a time to learn and appreciate that relationship. It was for this reason that the Apostle Peter wrote about Jesus enduring suffering saying, "Christ suffered for you, leaving you an example, that you should follow in his steps. He committed no sin, and no deceit was found in his mouth. When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly. He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed. For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls."—I Pet. 2:21-25, *New International Version*

THE HEAD OF CHRIST IS GOD

He then tells us how this example of Christ must be carried forward in the husband-wife relationship, saying, "Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, when they see the purity and reverence of your lives. Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. For

this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands, like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear. Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.”—I Pet. 3:1-7, *NIV*

In God’s kingdom, sex distinction will cease. (Matt. 22:30) The need for procreation will come to an end as the earth is filled with human beings according to God’s plan. God had given the mandate to Adam, “be fruitful and multiply, and fill the earth” (Gen. 1:28, *Revised Standard Version*), and this will have been accomplished in the years preceding the Millennial Age. However, certain relationships taught to mankind during the time of sex differences will be maintained in principle. The Apostle Paul reminds us, “I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God” (I Cor. 11:3), and to God “be glory for ever. Amen.”—Rom. 11:36 ■

2004 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 p.m. Sunday, April 4, 2004.

A complete Memorial Service is available for isolated brethren, or for any who care to have it, on both audio and video cassettes.

The audio cassette can be purchased for \$3.00, or is available free on loan from:

Dawn Recorded Lecture Service
199 Railroad Avenue
East Rutherford, NJ 07073

The video cassette, available in both VHS and PAL format, can be purchased for \$6.00, or is available free on loan from:

Dawn Video Cassette Service
4804 Laurel Canyon Blvd., #724
Valley Village, CA 91607

Cut-off date for ordering is March 17.

WEEKLY PRAYER MEETING TEXTS

MARCH 4—“Whatsoever things are pure, lovely, and of good report, . . . think on these things.”—Philippians 4:8 (Z. '03-9 Hymn 95)

MARCH 11—“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.”—Hebrews 12:1 (Z. '03-54 Hymn 57A)

MARCH 18—“Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.”—I Peter 1:13 (Z. '03-54 Hymn 183)

MARCH 25—“Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.”—II Peter 3:17,18 (Z. '03-70 Hymn 65A)

Love and Betrayal

Key Verse: *“As they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?”*
—Matthew 26:21,22

Selected Scripture:
Matthew 26:3-15,20-25

The Master was at the house of Simon the leper, where a woman poured a flask of very expensive perfume over his head as he reclined at the meal. “When his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.” (Matt. 26:8,9) Jesus responded that she did it for his burial. “Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.”—vss. 14-16

On the first day of unleavened bread, the disciples asked Jesus where he wanted them to prepare for eating

THE FEAST OF PASSOVER is Israel’s celebration in remembrance of liberation from slavery in Egypt. Two days before Passover, while Jesus was assembled with his disciples, he told them the Son of man was to be betrayed and crucified. At that very time, the chief priests, scribes, and elders were gathered together discussing how they might get hold of Jesus by some trick and kill him.

the Passover. They carried out all the instructions as Jesus directed, and made ready the Passover. "When the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said."—vss. 20-25

Following the supper they sang a hymn and went out to the Mount of Olives. Jesus said all of them would be offended because of him that night, "For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (vs. 31) Impetuous Peter's hasty response, however, was, "Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples."—vss. 33-35

As the Scriptures and prophets had foretold, however, all the disciples forsook him and fled. (vs. 56) Meanwhile, Peter followed him to the palace. There he fulfilled Jesus' words, denying him three times before the cock crew. "He went out, and wept bitterly."—vss. 69-75

After our Lord's resurrection, he appeared to the disciples as a stranger on the shore in Galilee after they had gone fishing, and had toiled all night without catching any fish. Jesus instructed them to cast the net on the right side, and the net was filled with fish. On the shore later, Jesus asked Peter three times if he loved him more than the others, to impress upon him a lesson in humility.—John 21 ■

Celebration and Anticipation

Key Verse: *“He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”*
—Luke 22:19,20

Selected Scripture:
Luke 22:7-23

odus, chapter twelve.

Every year on the appropriate date each family in Israel observes the Passover in memory of God's deliverance from bondage. In last week's lesson Jesus directed John and Peter to arrange for all the disciples to gather together as a family, to celebrate the Passover. They were to enter the city of Jerusalem where they would see a man carrying a jar of water and make the

THIS LESSON DIRECTS OUR

attention to the Passover which commemorates the passing over of the houses of the Israelites by the angel of death, meanwhile striking down in death the firstborn of all the Egyptians. The Israelites were slaves in Egypt, and God had directed Moses to seek their release from Pharaoh. Despite a series of plagues God had visited upon the people, Pharaoh refused to let them go until the terrible night when death struck every Egyptian household, but spared the homes of the Israelites, as described in Ex-

arrangements. Since men seldom carried water in those days because it was a woman's work, this would be an obvious sign. The two disciples went and found everything exactly as Jesus told them, and made the Passover preparations, including procuring a lamb.

When the time was come, Jesus and his disciples reclined at the table, the Master said, "With all my heart I have longed to eat this Passover with you before the time comes for me to suffer." (Luke 22:15, *J.B. Phillips Translation*) Earlier, he had warned the apostles of his impending arrest, trial, and execution, but they had paid little attention. Now he revealed that this would be the last Passover he would share with them until they were all reunited in the kingdom of his Father. (Matt. 26:29) Jesus "took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:19,20) He is saying, This is the New Covenant ratified by my blood, which is to be poured out on your behalf.

At the conclusion of sharing the bread and wine with his apostles, including Judas, Jesus makes another startling announcement. "Behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to inquire among themselves, which of them it was that should do this thing." (Luke 22:21-23) There then arose a dispute among them as to who was the greatest. Jesus' reply to this was who is the greater, the guest or the servant? Obviously, the guest. It is as a servant that I am with you. Then, he said, "I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:29,30) This was the last Passover meal Jesus had with his disciples.■

Praying during Tough Times

Key Verse: *“He went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”*
—Matthew 26:39

Selected Scripture:
Matthew 26:36-50

them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.”—Matt. 26:36-38

The Master walked on a little way, and fell on his face, and prayed, “O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.” (vs. 39) He came back and found his disciples sleeping. He said to Peter, “Could ye not watch with me one hour? Watch and pray, that ye enter not into temptation. . . . He went away again the second time, and prayed, . . . If this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And

FOLLOWING THE PASSOVER

meal, Jesus and his apostles left the upper room, walked down through the Kidron Valley and up the other side toward the summit of the Mount of Olives to a place called Gethsemane. Jesus said unto the disciples, “Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee [James and John], and began to be sorrowful and very heavy. Then saith he unto

he left them, and went away again, and prayed the third time, saying the same words.” (vss. 40-44) The prayer of Jesus was not a prayer to change God’s will, but that it might be known clearly and give him the strength and courage to obediently follow it through to completion.

Jesus returned to his disciples and said, “Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.” He said, “He is at hand that doth betray me. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him. And Jesus said unto him, Friend [Greek, comrade, partner], wherefore art thou come? Then came they, and laid hands on Jesus, and took him.”—vss. 45-50

Jesus did not know if he would successfully endure the scoffing, ridicule, and abuse of sinful men. It has been suggested that Psalm 102 is the prayer of Jesus in Gethsemane. Jesus knew that if he failed in this last trial he would go out of existence forever. Thus, the psalmist has him praying, “Oh my God, take me not away in the midst of my days.” At this point comes the Father’s assurance that he would not fail, but would receive a Divine nature.—Ps. 102:24-28

Our prayers must, like those of Jesus, be prayers seeking God’s will for us and for the courage to carry it out. Thus, our prayers are not “God do this,” or “God do that,” but “let me know your will for me and give me the courage and strength to do your will.” While Jesus may have longed to see an alternative path, an option to the cross, he never for an instant wavered in his absolute obedience to perform God’s will. His prayer was not to change the will of God but for courage to be completely obedient to the doing of God’s will. ■

False Accused

Key Verse: *“He held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”*
—Mark 14:61,62

Selected Scripture:
Mark 14:55-64;
15:1,2,12-15

AFTER JESUS HAD INSTI-tuted the Passover Memorial Supper in Jerusalem with his twelve apostles they crossed over the Brook Kidron to the Mount of Olives and Gethsemane. Our Lord had announced that one of his little group would betray him that very night. Darkness had fallen and, as noted in our last lesson, Judas singled out Jesus with a kiss as the identifying sign for the crowd of men armed with swords and cudgels to lay hands on our Lord. Peter made an effort to defend him but then they all forsook him and fled.—vs. 50

The mob led Jesus away to the high priest; assembled with him were all the chief priests and the elders and the scribes. “Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, . . . saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another

made without hands. But neither so did their witness agree together.”—vss. 54-59

When the high priest asked Jesus what all these charges meant, he remained silent. A second time the high priest questioned him, “Art thou the Christ, the Son of the Blessed?” And Jesus, finally convicting himself with his claim to be the Messiah, replied, “I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”—vss. 61,62

“Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.”—vss. 63-65

When morning came, the chief priests, elders, and scribes had a conference and decided to send Jesus to Pilate, the Roman governor. They could not put him to death, lacking such authority. Rome would have to do that. When Jesus was brought before Pilate, he was asked by Pilate, “Art thou the King of the Jews?” Jesus answered him, “Thou sayest it.”—Mark 15:2

The chief priests accused him of many things, but Jesus kept silent. Pilate marvelled at our Lord’s silence to these accusations. It was the feast of Passover, and custom was that a prisoner could be released as the people wanted. Pilate thought it was opportune to have the people select Jesus for release; but the chief priests moved the people so that they cried for Barabbas to be released, a man who was also held prisoner, and had committed murder. The scripture says, “Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him.” When Pilate asked what evil hath he done, they cried out “Crucify him.” Then Pilate delivered Jesus to be crucified.—Mark 15:12-15 ■

Man, a Living Soul

***“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.”
—Genesis 2:7***

THE SECOND CHAPTER

of Genesis contains a detailed account of man’s creation. The man whose creation is described in detail in this chapter is the same man mentioned in the first chapter, and who is said to have been created

“in the image of God.” (vs. 27) It is not true that the first chapter of Genesis describes the creation of a spiritual man, whereas the man of the second chapter is earthly, carnal, and sinful, as is claimed by some. The best authority we have on this point is the Apostle Paul, and he informs us that the “first” man was of the “earth, earthy.” (I Cor. 15:47) Paul also informs us that the “first man Adam was made a living soul.”—vs. 45

THE FIRST MAN

Obviously, there could have been no man prior to the ‘first’ man, so the harmony of the two accounts

in Genesis is not in the unscriptural theory of a pre-Adamic human race, but in the fact that the opening chapter of Genesis is a brief, general account of the entire creative work of God which reached its climax in the Creation, and the second chapter is a detailed record of God's creation of man, his relationship to, and his dealings with him, including the manner in which he was made.

As we study the detailed record of the manner in which man was created, we marvel at its simplicity, and at the same time, its scientific accuracy. We are told that man was formed 'of the dust of the ground.' We are not obliged to literalize this to a point that it becomes an absurdity, as though water was mixed with dust and a body was formed with resulting mud. It is simply God's way of explaining that man's organism, his body, was made up of various chemical elements found in the earth. Those for whom this record was first designed would not have understood technical and scientific terms, but God has the ability to state himself in simple terms, and has done so in this wonderful text.

The human organism was created, but it had no life. It had eyes, but they saw nothing; a nose, but it did not sense the fragrant odors of the Edenic garden in which this marvelous piece of workmanship was lying. It had a tongue, but it tasted not; and ears to which all sounds were as silence. It had hands, which had no sense of touch. The perfect heart, with its coordinating valves, and its connections with the arteries and veins of that perfect body, was motionless. Its lungs were immobile. It was a perfect organism, with all its intricate parts

correctly assembled, as only a master workman, the Creator, could do. But it was a dead, lifeless body.

If man was to live, something more than just a perfect body was needed, and this God supplied. He 'breathed into his nostrils the breath of life' and instantly that lifeless organism became alive. The breath of life carried oxygen to the lungs, and they began to function. This induced the heart to start pumping blood through the arteries, returning it through the veins. This brought life pulsations to the nerves, causing the ears to hear, the eyes to see, the nose to smell, the tongue to taste, and the hands to feel. The first man was now alive; he had become a 'living soul.'

What was this magic power which God breathed into the nostrils of Adam? Some have mistakenly supposed that it was an indestructible, living entity, which had life apart from the organism into which it was breathed, an immortal soul that escaped when Adam's body died.

The proper, scriptural answer to this question is essential if, in tracing the threads of Truth through the Bible which pertain to the hope of eternal life, we are not to lose our way and go astray. The Hebrew word, which is translated breath in the expression 'breath of life,' is *n'shamah*. This Hebrew word is translated "breath" in Genesis 7:21,22. Describing the destruction wrought by the Deluge, the record reads, "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died."

This inspired use of the Hebrew word *n'shamah* reveals that the lower animals have the same breath of life as that which was breathed into the nostrils of man. We doubt if many will contend that God gave immortal souls to the lower animals. To be consistent we will have to conclude that what the LORD breathed into Adam's nostrils was not, therefore, an immortal soul, but was, as the record states, the breath of life, the breath by which all breathing creatures are made to live.

"ALL ONE BREATH"

In Ecclesiastes 3:18-21, there is a wonderful exposition of truth on this subject. Here the word breath is a translation of a different Hebrew word *ruwach*, a word, nevertheless, which from its various uses in the Bible is seen to have essentially the same meaning as *n'shamah*, used in Genesis 2:7 and 7:21,22. In this passage in Ecclesiastes, the Hebrew word *ruwach* is also translated "spirit." The passage reads, "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [*ruwach*]; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth [or, who can prove] the spirit [*ruwach*, breath] of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"

The *Marginal Translation* of the closing question in this passage is clearer. Using this, the text might

be paraphrased, "Who knoweth that the spirit of man is ascending, and the spirit of the beast is descending?" The prophet had already answered the question. Having sought in his heart to know God's answer to this question he had learned, he says, that man has no preeminence above a beast, that they have all one breath, and all go to the same place at death which, of course, is into death.

In Ecclesiastes, we have another very interesting use of the Hebrew word *ruwach*, so frequently translated breath in the Old Testament, the breath which is common both to man and beast. In this book is described the experience of death, and what it means. It says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (chap. 12:7) As we have seen, in the third chapter of Ecclesiastes we are informed that the spirit, or breath, of beasts goes to the same place when they die as does the spirit, or breath, of man. Are we to conclude, then, that beasts have immortal souls, which go to heaven when they die?

The Scriptures do not bear out any such rash conclusion. The Hebrew word *ruwach*, sometimes translated spirit, and sometimes breath, simply denotes invisible power. When associated with the works of God, it describes the power of God. It is this word that is translated spirit in Genesis 1:2 where we are told that the "spirit of God moved upon the face of the waters." When preaching on Mars' hill the Apostle Paul explained that in God "we live, and move, and have our being." (Acts 17:28) The power of God, by which we live, is transmitted to our organisms by means of the breath of life. The same is true with respect to the lower

animals. At death this invisible power of life reverts to its Giver, even as the body returns to the dust from which it was taken.

A LIVING SOUL

The record states that when God breathed the breath of life into the nostrils of the perfect human organism, which he had created, ‘man became a living soul.’ The essential fact here related is easily discerned—man ‘became’ a living soul. He was not given a soul, but became a living soul, or a living being, when the breath of life animated his perfect organism. This is the meaning of the word soul throughout the entire Bible. The Bible nowhere speaks of an immortal soul. This expression is not even contained in the Bible. It originated with various religions, and was introduced into the church after the death of the apostles. Various animals were referred to as souls, and in the same sense that men are souls. We quote, “Levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.”—Num. 31:28

The obvious and inescapable conclusion, which must be drawn from the complete scriptural testimony on this point, is that man was created a mortal being. Man, if he was to live forever, would have to be sustained by food and other provisions divinely provided, and blessed through the continuous sunshine of his Creator’s favor. ■



Joseph and Fruit Bearing

“Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)”

—Genesis 49:22-24

edge of good and evil.” (Gen. 2:17) Revelation 22:2 speaks of “the tree of life,” and of those having a right to its fruit. We also read of the palm tree; the cedars of Lebanon; the olive and fig trees, and many

THE SCRIPTURES FRE-quently refer to things of nature as illustrations of spiritual truths. For our encouragement, let our thoughts for awhile be among the trees and boughs, the wells and springs which are so often seen to be the emblems of spiritual life and growth. David speaks, in Psalm 1, of a righteous man as “a tree planted by the rivers of water.” (vs. 3) Jesus said in John 15, “I am the true vine, . . . ye are the branches.” (vss. 1,5) Genesis speaks of “the tree of the knowl-

edge of good and evil.” (Gen. 2:17) Revelation 22:2 speaks of “the tree of life,” and of those having a right to its fruit. We also read of the palm tree; the cedars of Lebanon; the olive and fig trees, and many

others which are used in the Scriptures as symbols of various characteristics of men and nations.

JACOB'S BLESSINGS

Jacob, at the end of his days, called for his sons, that before his departure he might confer blessings upon them and give them certain warnings. Through his long experience he had closely observed the peculiar and varying characteristics of his family, which, of course, is quite natural for parents to do. He was probably able to determine measurably the course each would take in life, and consequently the results which would follow the fruitage of their lives.

Jacob's strong faith and hope in the promises of God would encourage him to anticipate their fulfillment in, and upon, his twelve sons. He sought to confer his blessings and counsel upon them as indicated by the LORD's guidance. Thus he encouraged them to look for the fulfillment of those treasured promises made to him, and to his father and grandfather, Isaac and Abraham, that through the "seed" all the nations of the earth would be blessed.—Gen. 12:2,3; 22:18

Undoubtedly the spirit of prophecy was with Jacob, enabling him to make such statements of his sons as recorded in Genesis 49, which years after were fulfilled in the various tribes of Israel. The complete fulfillment of the greatest promise to Father Abraham is yet future. Of Joseph, Jacob declared he was a 'fruitful bough,' fruitful in the faith, in confidence of his God; and in the promises of God to the fathers. Joseph was truly a fruitful bough in the family tree, in his services to them and in his administrative office as ruler of Egypt under Pharaoh.

PROPERLY RIPENED FRUIT

The glory of a fruit-bearing tree is its seasonable fruit—ripened in its rightful season. Fruit artificially ripened is not long-keeping. Fruit ripened out of season is often insipid and tasteless. How like ourselves in seeking to produce fruitage of character acceptable to God in our own power of restraint or self-control! Fruitage acceptable to God is the outgrowth of submission to his will. He works in us “both to will and to do of his good pleasure”—by discipline and through our sincerity—until we become “filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”—Phil. 2:13; 1:11

Joseph seems to have manifested a pleasing disposition, generally favorable to all. Tactful, uncomplaining under the most trying experiences, he seems to have borne fruit in his contact and dutiful obligations and service to, and for, others. Perhaps we would be strengthened in these privileges if we observed more closely Paul’s exhortation, “Be instant in season, [and] out of season,” in our zeal and love for the Lord and his kingdom.—II Tim. 4:2

Joseph was fruitful in his character and deportment in the prison life with the baker, butler, and jailer; and was quickly raised to authority above other prisoners. (Gen. 39:21-23; 40:1-23) When imprisoned he might have been justifiably sour or indignant, but retained sweetness and helpfulness to those about him. Think of his integrity, his honor, his humility, when accosted by Potiphar’s wife. “How then can I do this great wickedness, and sin against God?” (Gen. 39:9) If we could think of our omissions and commissions as against God

rather than against ourselves or others, what a power for overcoming! No one lives to himself, and the influence of Joseph's life was a torch of light and life to others.

Jesus said, for our benefit, our encouragement, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16) Jesus also confirmed the need of consistency of character in righteousness. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."—Matt. 7:16-20

ELEMENTS NECESSARY FOR GOOD FRUITS

Three things are especially necessary to successful fruit bearing. First, the condition of the tree and its source of life, or nutriment; second, the elements; third, the time. All who accept the life of faith find similar necessary steps to observe. First, one's heart condition before God, and the source of spiritual food, or nutriment, to give and sustain faith; second, the varied experiences of daily life; and third, patient waiting, trusting, confidence, and perseverance.

Joseph was a fruitful bough, or branch, by a well. Another reason for the fruitfulness of a tree and its boughs is the position of its roots. The roots typify our faith. Where faith is firmly rooted in the Word of God, and in Christ, growth, foliage, and fruit are certain. A living faith in (Continued on page 38)

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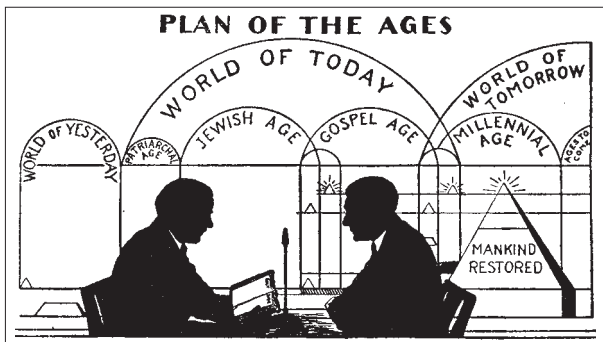
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(Continued from page 31) the Word of God is a well-spring of life.

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Joseph would appreciate that the promises made to Abraham, Isaac, and his father Jacob, were for future fulfillment and accordingly would treasure them. He would perceive something of the extent to which these promises reached—to all the families of the earth, outside and beyond Israel. Joseph would muse over, and meditate upon, their out-working upon nations and men, much more so than others of his family. They would satisfy his mind and heart, and would be to him a glorious hope of life and prosperity, and their fulfillment he would continually seek to visualize. All this is implied in his request that his bones be taken out of Egypt to the land promised to Abraham and his father Jacob. (Gen. 50:25) Joseph would be included in the apostle's remarks. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11:13

The meditation of Joseph on the promises of God is substantiated by his remarks to his brethren when disclosing to them that he was their brother whom they sold into the hands of the Ishmaelites.

He said, “Be not grieved, . . . that ye sold me hither: for God did send me before you to preserve life.” (Gen. 45:5) Such an assertion could come only from a heart strongly convinced of God’s overruling providence and a faith firmly rooted in, and grasping tenaciously, the promises of God. Thus we are reminded that our faith must be firmly embedded in Christ Jesus and sustained by the Word of God—the water of Truth—and so take the same stand of righteousness by faith as did Joseph.

Jesus assures us that he is “the way, the truth, and the life.” (John 14:6) “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” (chap. 4:14) We should always seek to draw water from “the wells of salvation.”—Isa. 12:3

BRANCHES OVER THE WALL

Joseph was a fruitful bough, whose branches run over the wall, suggesting unlimited growth. Imagine a fruit tree by a well with roots reaching down into its bed. A well gets its water not from the surface only; it does not depend entirely on rain. Its main resources are from underground streams.

Joseph lived daily by a wellspring, which to him was life indeed. He could say, like David, “All my springs are in thee.” (Ps. 87:7) Joseph’s constant faith, manifested in so many of his experiences, beautifully illustrates for us our spiritual life and growth as New Creatures in Christ Jesus. Only as we abide in him by faith, and in meditation on his Word and life, can we grow spiritually and produce the fruit our Heavenly Father expects to find in us.

Such fruit will honor him, as Jesus disclosed to his disciples, "Herein is my Father glorified, that ye bear much fruit."—John 15:1-8

Let us ever remember that our life as New Creatures in Christ is first internal, not external. Our spiritual life does not first consist in ordinances or activities. The Scriptures say, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10) Justifying faith is more than an intellectual conviction of Truth. The Apostle James said, "Devils also believe, and tremble." (James 2:19) Justifying faith is an operation of the heart, which represents a man's affections.

FLOURISHING LIKE THE PALM TREE

Spiritual life consists not in outward institutions, but in internal affections. Our spiritual life being within is beautifully illustrated in the palm tree. Its life is in the heart, or center of the trunk, from the roots, not between the bark and the tree trunk, which is usually the case. (Ps. 92:12-14) The center root runs to a spring. You cannot kill the palm tree unless you get at its heart, or center. That faith which justifies or assures one of righteousness; the faith that brings a conviction that a seal has been made, a covenant agreed upon, and gives one a deep sense of peace and rest as well as fellowship with God, is an operation of one's heart.

The Apostle Paul says, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." (Rom. 14:17) Paul's enumeration of the fruit of the Spirit does not mention a single action, but merely a series of internal

emotions—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5:22,23

THE LIFE OF FAITH

It is true that "faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) The head, or intelligence, will teach that "the just shall live by faith." (Heb. 10:38) The heart, of necessity, imbibes the spiritual truths of the Word of God. The life of faith is an individual matter. It is far more than an acceptance of doctrine which we consider scriptural and therefore true. It is the assimilation of that which we have proved to be the Truth, so that its principles become our principles, and its promises become our inspiration.

It is manifest that the fruitage acceptable to God emanates from Christ Jesus and his Word. "The words that I speak unto you, they are spirit, and they are life." (John 6:63) "Whoso keepeth his word, in him verily is the love of God perfected."—I John 2:5

Living, active faith in God and his Word is a virtue of the heart. The Apostle Paul explains that it is the power that worketh in us both "to will and to do of his good pleasure." (Phil. 2:13) "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." (Rom. 8:10) "Ye are dead, and your life is hid with Christ in God."—Col. 3:3

FRUITS OF THE SPIRIT

It is the fruitage of growth in spiritual powers that we are exhorted to produce by wholehearted submission and obedience to God. Through the

Lord's grace and Holy Spirit, begotten within, we are renewed in the spirit of our minds. We are transformed. (Rom. 12:2; Eph. 4:23) It is those virtues, that are the product of the Holy Spirit within us, that will enable us to manifest the fruitage that God is looking for in us as followers of his dear Son—fruitful branches of the true vine. "Put on therefore, as the elect of God, holy and beloved, bowels [a heart] of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another. . . . And above all these things put on love."—Col. 3:12-14

Fruitage of character is developed amid the trials and antagonisms of daily life, especially so as the roots of faith and hope are well embedded in the wellspring, Christ. We can discern this worked out in varying particulars. Think of the words of Jesus, "Blessed are the meek: for they shall inherit the earth." (Matt. 5:5) Who are the meek? Where is meekness seen? When is there scope for manifesting meekness? Only in circumstances of irritation and provocation. There is no experience for meekness in a hermitage where the will is never thwarted, or where there are none of the jars and collisions of daily life. There is no manifestation of meekness without antagonism.

The apostle exhorts to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities [that is, the great Adversary, the god of this world], against powers [the emissaries of Satan with powers to oppose, deceive, and discourage the church of Christ], against the rulers of the darkness of this

world [those human agents with overriding influence against all goodness and righteousness], against spiritual wickedness in high places.”—Eph. 6:11-17; Col. 2:3; Eph. 4:26,27,32

“Blessed are the merciful: for they shall obtain mercy.” (Matt. 5:7) Mercy is not merely goodness or forgiveness, but goodness in the face of demerit. God is merciful. The LORD is longsuffering and of great mercy, “forgiving iniquity and transgression,” “abundant in goodness and truth.” (Exod. 34:6,7) “Be ye therefore merciful,” says Jesus, “as your Father also is merciful.”—Luke 6:36

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.” (Matt. 5:3) This implies the loss of conceit with one’s own strength, goodness, and wisdom, to feel that apart from God’s grace we are nothing. It is to realize that our best resolves are like stubble. The Apostle Paul confesses, “I know that in me (that is, in my flesh,) dwelleth no good thing.”—Rom. 7:18

This is the grace—‘poor in spirit’—that lays at the foundation of all other graces and which is matured and confirmed as we meet the antagonisms of our daily life in the overcoming spirit. The apostle says, “For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.”—Rom. 8:36,37

THE FRUITAGE IN CHRIST

Joseph was truly an example of faith, and a faithful bough in all his experiences through life—a fruitful bough by a well, whose branches (extension of trial and persecution) ran over the wall (radiated

light and truth to others). “The archers have sorely grieved him, and shot at him, and hated him: But his bow [power of service] . . . [was] made strong by the hands of the mighty God of Jacob.—Gen. 49:23,24

The secret of our quest is fruitage in Christ. It is not merely the blossoms of profession or confession that we are Christ’s. It begins with faith in his redeeming sacrifice on our behalf, and sincerity fostered with an honest heart. It continues with a desire to be like him in all his virtues.

Jesus was ever seeking to make these matters clear to his disciples; to earnest inquirers such as Nicodemus; to the rich young ruler; to scribes and Pharisees; and to all receiving his words of life. To Nicodemus he said, Ye must be “born again.” (John 3:3) To the young man running to him and saying, What must I do? Jesus said, If you are sincere in your inquiry, go sell all that you have, dispose of that, and then “follow me.”—Matt. 19:21

Life is more than meat. Life is more than nutriment for the body, and the body more than raiment. The vessel containing life, the inner self, or heart, emotions, is to be cherished more than outward adornment. Let us “labour not for the meat which perisheth,” but for that which abideth unto eternal life.—John 6:27; I John 2:3-6; John 15:9-12; Eph. 4:31,32; Heb. 13:20,21

“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.”—John 15:8 ■



Quietness and Confidence

***“Thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.”
—Isaiah 30:15***

THE QUALITY OR VIRTUE

of habitual quietness and confidence in the Christian walk of faith before God, places one exactly opposite to the modern rule of life and way of the world. The world rushes on to accomplish, whereas Christians achieve by waiting on the LORD. Thus, as Jesus said, while we are in the world, we are not of it.

THE COUNSEL OF GOD

It is encouraging for us always to consider the counsel and admonition of the Word of God, especially the convincing assurances of these consequences resulting from obedience to his Word. In our present subject we have the enchanting characteristic upon which God has been pleased to place such high value;—namely, quietness, a quiet spirit. Solomon reminds us, “Better is an handful with quietness, than both the hands full with travail and vexation of spirit.”—Eccles. 4:6

The Apostle Peter draws our attention to these virtues also. *Wilson's Emphatic Diaglott* reads, "Decorate the hidden man of the heart with what is incorruptible—a meek and quiet spirit, which is very precious in the sight of God." (I Pet. 3:4) This means it is a treasure of great value. It is incorruptible, and an adornment to the hidden man of the heart.

GREEN PASTURES AND STILL WATERS

The word quietness is sometimes translated as calmness, tranquility, harmony, peace, and rest. In thinking of quietness, we readily visualize green fields of pasture, refreshing waters; and we are lifted away in our thoughts to some of these very pleasing visits we have made, away from the rush and bustle of daily routine. How arresting it is! How consoling and soothing to the mind! The psalmist must have known so well the sweetness, restfulness, and joy of like experiences when he wrote Psalm 23. "He maketh me to lie down in green pastures: he leadeth me beside the still waters"—waters of quietness.—vs. 2

We need to be led by the Divine Shepherd every day in the green pastures of his Word, and the still waters of rest and faith, trust, and confidence. We are to feed upon him, drinking, too, of the waters of Truth and revelation of his will for us as found in his Word, by the aid of his Holy Spirit. Jesus reminded the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14

Jeremiah found it so. He wrote, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jer. 20:9) Jesus said, "He that believeth on me, . . . out of his belly shall flow rivers of living water." (John 7:38) "I am the living bread which came down from heaven: if any man eat of this bread [appropriates to himself by principles and maxims of life], he shall live for ever." (John 6:51) Should we fail to eat and drink of Jesus and his words we shall lose the art of meditation and rest of faith, and come short of that inner preparation which is so necessary to the outer expression of faith and love for the Lord.

MEDITATION

Let us take a lesson from Isaac. (Gen. 24:63) He went out to meditate in the field at eventide. He lifted up his eyes and saw Rebekah, his prospective wife, approaching. How interesting to us in this our day of waiting and looking for that blessed hope and glorious revealing! It is on these occasions of meditation that we experience thrilling seasons of enlightenment upon the LORD's Word, with increasing love and anticipation for him.

Perhaps we would grow more spiritually minded if we were more alone, and accomplish more if we attempted less. Let us seek to redeem our time by adjusting some of the unnecessary habits of daily life to that of meditation and waiting upon God. It was when Jacob was left alone that a man wrestled "with him until the breaking of the day," and Jacob triumphed saying, "I will not let thee go, except thou bless me," and his name was changed to

Israel, because as a prince he had “power with God and with men, and hast prevailed.”—Gen. 32:24-27

Moses was alone in the “backside of the desert” when “the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush,” and the LORD called to him. (Exod. 3:1,2) Peter was alone on the housetop hungry, when it was revealed to him that Cornelius needed his services. (Acts 10:9) The Prophet Isaiah records these words for Israel, words of encouragement from God, “O that thou hadst hearkened to my commandments! then had thy peace [quietness] been as a river, and thy righteousness as the waves of the sea.”—Isa. 48:18

QUIET HEARTS

Quiet hearts are as rare as radium. Yet quietness is so strengthening and comforting to faith. Someone has said, “Rests or pauses in music contribute to the finer expressions of harmony and melody.” Rests or pauses certainly contribute to the finer music of life with the LORD’s dear saints. Our Lord during his ministry enjoyed these rests, for we read that Jesus withdrew himself into “a desert place apart.” (Matt. 14:13) Luke says, “He went out into a mountain to pray, and continued all night in prayer to God.” (chap. 6:12) In every life there is a pause that is better than onward rush.

There should be zeal and activity for the Lord and we must perform the many duties of life; but there should be also a *Selah* [pause, or end] in every Christian life, to reflect, to think over, to weigh up, compare, and to pray. “It is good that a man should both hope and quietly wait for the salvation of the LORD.”—Lam. 3:26

THE TURMOIL OF LIFE

The strenuousness of life today, with the increasing distraction of the world around us, demands that the Lord's followers seek a zone of silence and a quiet hour. Like many other aspects of the life of faith, the Christian way of life is in direct contrast to that of the world. The world rushes on in turmoil, uncertainty, and confusion. The prophet says, "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not." (Isa. 59:7,8) Consequently, the world is full of fear, agitation, dissatisfaction, and unrest. Again, as prophesied by Isaiah, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isa. 57:20,21) Also, "The way of peace they know not; and there is no right judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace."—Isa. 59:8, *Marginal Translation*

Isaiah again depicts the condition of our day as if he were living right here with us. He writes, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey," or, as the margin states, "is accounted mad."—Isa. 59:14,15

The Christian way of life should be that of the Master—a way of meekness, humility, unselfishness; a way of truth, steadfastness, purity and covenant-keeping, even to one's hurt or loss. A strait

way is a way of self-denial, cross-bearing, sacrifice, righteousness, justice and love. How true are the words of Jesus, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:14

In the chapter from which our subject is taken (Isaiah 30), Israel had made an alliance with Egypt and had entered into war against Assyria. They sought to find shelter and protection in Egypt, refuge in her shadow, or cover. They were told by the prophet that by so doing they were adding sin to sin. "Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." (vs. 3) The LORD assured them that 'in returning [to him] and rest shall ye be saved; in quietness and confidence shall be your strength.' The Egyptians' help would be in vain. The strength of God's people was "to sit still." (vs. 7) How often we have need to learn this lesson; 'to sit still' and wait . . . as David said, "Wait, I say, on the LORD."—Ps. 27:14

THE PATIENCE OF GOD

What wonderful patience and mercy is revealed in God's dealings with Israel, and with us today! His mercy, patience, long-suffering, forgiveness, and love are so often repeated in our blunders, careless omissions, and commissions. And how characteristic of our beloved Redeemer, our merciful High Priest, and Advocate toward us! When we become overanxious and wayward, as well as prone to seek refuge and comfort in others, he says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon

you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.”—Matt. 11:28,29

It is the Divine purpose to have a New Creation—a Divine family, a people for his name—in possession of the Divine nature and character of wisdom, justice, and love in perfection. Surely serenity, evenness of temper, calmness of poise and being, quietness, and complete control of one’s spirit with undisturbed confidence in God and in each other, must be one of the essential characteristics to be developed and possessed eternally in such a family, enduring happily through all experiences and ages.

Paul’s prayer was for such attainments. “For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”—Eph. 3:14-19

What a precious thought it is for us who are called to a throne, to the High Calling of God in Christ to complete the Divine family, that our Father accepts, through the merit of Christ Jesus our Lord, our hearts’ desires and affections, our sterling intention to seek, with all diligence, righteousness and holiness, with wholeheartedness and perfection of will!

THE EXAMPLE OF JESUS

In the life of Jesus there is also a great lesson for us in quiet submission and tranquility of mind and spirit. When Jesus was before Pilate, and was questioned concerning himself "he answered him to never a word." Pilate "marvelled greatly," as well he might, and said, "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above."—Matt. 27:14; John 19:10,11

When Judas escorted a crowd of men and officers and soldiers, with torches and weapons, to arrest him, "Jesus therefore, knowing all things . . . went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. . . . I have told you that I am he: if therefore ye seek me, let these go their way." (John 18:4,5,8) This remarkable composure and courage, the calm, quiet poise of mind and heart under such unjust and cruel circumstances, is nothing short of amazing to us.

We may yet be called upon to take our stand with Jesus in faithfulness to God and our covenant with him, when we shall need the same strength and courage as possessed by Jesus. Our complete confidence in the overruling providence of our Father will provide the quietness and composure to witness for him.

O for a faith that will not shrink,
Tho pressed by every foe;
That will not tremble on the brink
Of any earthly woe.

—*Hymns of Dawn*

It was undoubtedly because of the trust and confidence Jesus had in his Father, with entire submission to the Father's will for himself, that he maintained a meek and quiet spirit, unperturbed in every experience. Jesus said, "My meat is to do the will of him that sent me." (John 4:34) This was his great ambition and lofty attainment.

Let us seek to fortify ourselves with that mind which was the mind of Christ, so that in the severest provocation, from whatever source it may come—the world, the flesh, or the Adversary—we may find ourselves in possession of strength, furnished and maintained in the quietness, calmness, and tranquility displayed by our great Exemplar, Christ Jesus, our Lord and Head.

PROPER RESTRAINT

Silence, or in being alone, or restraining oneself from retorts or retaliation to unjust charges, is not the quiet spirit to which we refer. Quietness created by restraint will not furnish one with a quiet spirit for long. This is self-developed and is temporary, and, "If thou faint in the day of adversity, thy strength is small," says Solomon. (Prov. 24:10) The quiet spirit to which we refer, and which we are exhorted to possess, is begotten within by the Holy Spirit through the written Word of God being "shed abroad in our hearts."—Rom. 5:5

This calm spirit, this implicit trust, has been, and still is, the aspiration of all God's saints through all ages. These have always experienced, when during the daily routine this treasured possession is broken by some omission or commission, or has been attacked from without, that inward cry of David,

“Why art thou cast down, O my soul? and why art thou disquieted in me?” (Ps. 42:5) Then the heart and mind immediately seek refuge and deliverance, breathing, “Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.” (vs. 11) The hymn we sometimes sing beautifully expresses the mind of such:

Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.

—*Hymns of Dawn*

CONSECRATION

This quietness can be enjoyed amidst the greatest confusion, and is acquired by fullness of devotion to the LORD's will from day to day. The first essential is stated in Malachi 3:10. “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” An offering to God must ever be free and willing, wholehearted, and complete without a blemish.

The apostle explains very clearly this same theme of consecration to God, which he has always required of those desiring to worship and serve him, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”—Rom. 12:1

The outworking of verse 2, “Be not conformed to this world: but be ye transformed by the renewing

of your mind,” is one of the greatest honors conferred on men, and the noblest deed that man can perform. The result of one’s endeavor in this respect is that their life becomes “hid with Christ in God” and, “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”—Col. 3:3,4

The sincerity of such a resignation and quiet acquiescence to the LORD in every experience depends not on self-reliance but on acquaintance with the LORD through his Word. Jesus told his disciples, “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”—John 14:23

John, in his epistle, also confirms this wonderful unity and perfect oneness of the LORD with his dear children. “We have known and believed the love that God hath to us.” (I John 4:16) This inspires confidence, and confidence inspires quiet rest in him.

“There is no fear in love; but perfect love casteth out fear: because fear hath torment,” or restraint, as the Greek warrants. (vs. 18) This delightful love for the LORD and his Word is inspired within, and instinctively resists fear. It is evidenced by a quiet, calm spirit—a mind and heart possessing implicit faith in God and in Christ Jesus.

Abiding in Christ our Lord and in fellowship with the Father is, or should be, the valued treasure of all who keep his Word. They possess this treasure, not because of talent, ability, courage, or age, but despite everything in themselves, or out of themselves. They have an inward conviction

of love and delight for the Lord and his all-abiding presence in their daily life. They are able to sing,

But what to those who find? Ah this,
Nor pen nor tongue can show,
The love of Jesus, what it is,
None but his loved ones know.

—*Hymns of Dawn*

Paul, in relating some of his experiences to Timothy, enjoyed this blessedness and treasured relationship, saying, "I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II Tim. 1:12) This attitude of heart and mind assures an indwelling trust and confidence, whereas wavering faith and disobedience disturb the mind and heart before God. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3

EXAMPLES OF ANCIENT WORTHIES

Enoch, "walked with God." (Gen. 5:22) This meant fellowship and communion. It must have been so, because Jude tells us that Enoch prophesied the Lord would come with "ten thousands of his saints" to judge the ungodly.—Jude 14,15

Daniel's self-possession in times of extreme provocation and persecution enabled him to declare in calmness of spirit, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."—Dan. 6:21,22

Job, in his severe and heartbreaking trials, said, "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD."—Job 1:21

It is an inspiration to trace this quiet confidence and restful spirit, this great composure of all the LORD's saints. We can be greatly strengthened in our faith by reviewing their complete resignation to the LORD's overruling of their every experience, and it inspires in us the same tranquility of being. Our Heavenly Father has so graciously arranged that our imperfections, our weaknesses and unwilling blemishes, are covered by the righteousness of Christ Jesus, and the first blessing accruing by faith in him is peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5:1

ACHIEVING QUIETNESS AND CONFIDENCE

The LORD does indeed lead us beside quiet waters of Truth. We live in a very rushing time from early morn to close of day, our responsibilities are great, our obligations are pressing, our duties multiply, and we find it difficult to tear ourselves away from these ties that bind us to a world like this with its cares and exactings. Nevertheless, a quiet moment or two at the beginning and close of day is so very necessary to our growth in grace and truth. Even though the feet may join the throng in the pursuit of our daily needs, the mind and heart may enjoy sweet communion with God at any time, in any place.

We need the quiet time of waiting upon the LORD, so that we can freely "mount up with wings as eagles" and renew our strength, in order to run, and not be weary; and to walk, and not faint.—Isa. 40:31

Confidence is trust, and to possess this is to have a well-grounded persuasion of audience and

acceptance. This is acquired by constant fellowship in meditation and prayer with our Heavenly Father and our Lord Jesus Christ. The apostle urges, "Cast not away therefore your confidence, which hath great recompence of reward;" and, "We have boldness and access with confidence by the faith of him."—Heb. 10:35; Eph. 3:12

What then is the prayer that will enable one to possess and enjoy the blessed state of rest in faith, and of peace and quietness, engendering confidence and trust? It is not a prayer for all occasion of disturbance to be removed, but it is a longing and a prayer for sweet, trustful, loving acquiescence in the revealed will of God. Such will bring "the peace of God, which passeth all understanding," keeping our hearts and minds in Christ Jesus.—Phil. 4:7

Let us, then, make great use of the legacy our beloved Master left for our present possession, the legacy of peace, "Peace I leave with you, my peace I give unto you." (John 14:27) Let us appropriate it in every experience by his grace, that we, like our Lord, may be unperturbed, tranquil, restful in him. If faithful in this to the end we soon shall receive our change, for we are nearing our home. When introduced to our Father and the holy angels by our blessed Lord and Master, Jesus Christ, we do not wish to be embarrassed. We wish to feel at home. Let us all resolve that in quietness and in confidence shall be our strength. ■

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."

—Isaiah 32:17

General Convention Bulletin

July 17-22, 2004—Orange, California

THE 2004 GENERAL CONVENTION is only a few months away. Now is the time to make your plans to attend and participate in the blessings of this annual gathering of the Lord's people. As announced previously, the convention this year will be held at a new location, on the campus of Chapman University in Orange, California. Rooms sharing a bathroom with one other room are available. Additionally, rooms with private bathrooms are available at a somewhat higher price. All rooms are air conditioned. Details of all room and meal prices, as well as a registration form, can be found on the pages immediately following this announcement.

The convention theme text will be the words of Luke 21:28, "When these things are beginning to occur, raise yourselves, and lift up your heads; for your deliverance is drawing near."—*Wilson's Emphatic Diaglott*

As is the case each year, there will be special programs for young people of all ages. Five different age groups, beginning at age three and up to age twenty-five, will have daily studies, fellowship, recreation and other activities designed especially for them. Well qualified brethren have been selected to coordinate each of these five groups.

The cost of room and meals for those five years old or younger will be paid for by the convention. Once again, 50% of the cost of those from ages six through seventeen will be refunded if the young person attends at least 75% of the studies for his or her age group. This subsidy does not cover meals paid for at the door.

The Orange County Airport (code is SNA-Santa Ana) is the closest to Chapman University. Local brethren will provide frequent shuttle service between that airport and the college as needed. Those who fly into other airports might have a longer wait before a commercial service, paid for by the convention treasury, takes them to Chapman.

	Ages 18 & up	13-17†	6-12†
Breakfast	\$7.00	\$6.00	\$5.00
Lunch	8.00	7.00	6.00
Dinner	10.00	9.00	8.00
Total, three meals	\$25.00	\$22.00	\$19.00
Lodging (per night)			
dbl occ (private bath)	\$40.00	\$40.00	\$40.00
dbl occ (shared bath)	\$35.00	\$35.00	\$35.00
single occ (private bath)	\$70.00	n/a	n/a
single occ (shared bath)	\$60.00	n/a	n/a
PKG: 7 nights, 18 meals			
dbl occ (private bath)	\$345*	\$325*	\$310*
dbl occ (shared bath)	\$295*	\$275*	\$260*
single occ (private bath)	\$495*	n/a	n/a
single occ (shared bath)	\$395*	n/a	n/a
* Deduct \$25 if no breakfasts.			
† 50% of these costs will be refunded if the young person attends 75% of the studies for his or her age group.			

General Convention Registration

1425 Lachman Lane — Pacific Palisades, CA 90272

E-mail: Nekora@aol.com (310) 454-5248

	Brkfst	Lunch	Dinner	Bed
Fri., July 16, 2004				
Saturday, 17th				
Sunday, 18th				
Monday, 19th				
Tuesday, 20th				
Wednesday, 21st				
Thursday, 22nd				

Check for package: 7 nights, all 18 meals ☐
or 7 nights, 12 meals (no breakfasts) ☐
(Dinner Friday, July 18 is at additional cost)

Check: ☐ private bath or ☐ shared bath
☐ double occupancy ☐ single occupancy

Names and ecclesia name (age if under 18)

Address:

OBITUARIES

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

Brother John Wyskiel, Hartford, MI—December 8. Age, 84

Brother Hal Nason, San Gabriel Valley, CA—January 25. Age, 87



SPEAKERS' APPOINTMENTS

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

S. Jones

Orlando, FL March 6-8
New York, NY 14

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

C. Chandler

Orlando, FL March 6-8

R. Goodman

Detroit, MI March 26-28

R. Gorecki

Detroit, MI March 26-28

S. Jeuck

St. Augustine, FL March 28

B. Keith

Fresno, CA March 19-21

E. Kuenzli

New York, NY March 14

J. Panucci

Orlando, FL March 6-8

L. Post

Orlando, FL March 6-8
New London, CT 21

R. Shahan

Detroit, MI March 26-28

CONVENTIONS

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

FLORIDA CONVENTION, March 6,7,8—Clarion Hotel, Orlando International Airport, 3835 McCoy Road, Orlando, FL 32812. For rooms, contact the hotel at (407) 859-2711 or (888) 266-2711. For other information, contact Michael J. Balko, 321 Kentia Road, Casselberry, FL 32707. Phone: (407) 339-7580

NEW ORLEANS CONVENTION, March 13,14—Beachfront Holiday Inn, Gulfport, MS. Contact Mrs. Lezlie Costelli, 1505 18th Avenue, Gulfport, MS 39501. Phone: (228) 868-2464

NEW YORK SPRING CONVENTION, March 14—Wellesley Inn (formerly Ramada Inn), Two Bridges Road & Exit 52, Route 80, Fairfield, NJ. Contact Ann Truth Post. Phone: (845) 634-5876

FRESNO CONVENTION, March 19,20,21—Pica-dilly University Hotel, Cedar at Shaw Avenue, Fresno, CA. Contact Virginia Wilson, 2103 N. Price Avenue, #112, Fresno, CA 93703. Phone: (559) 255-2241

GREATER NEW LONDON AREA PRE-MEMORIAL CONVENTION, March 21—Bayview Masonic Temple, Society Road, Niantic, CT. Contact Rebecca Armstrong, 99 Cliff Street, Norwich, CT 06360. Phone: (860) 204-9702

DETROIT PRE-MEMORIAL CONVENTION, March 26,27,28—Macomb Community College, 14500 12 Mile Road, Warren, MI. Contact Norman Zendler, 20 Devonshire, Pleasant Ridge, MI 48069. Phone: (248) 399-8843

ALBUQUERQUE CONVENTION, April 9,10,11—Wyndham Hotel Albuquerque, 2910 Yale Blvd. SE. Contact Sandra Thomassen, 402 Bryn Mawr SE, Albuquerque, NM 87106. Phone: (505) 268-8170

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

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

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

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

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

BIBLE STUDENTS GENERAL CONVENTION, July 17-22—See pages 59-61 of this issue for more information.

