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TABLE OF CONTENTS

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HIGHLIGHTS OF DAWN

A New Earth, Part 2 2

INTERNATIONAL BIBLE STUDIES

Good News for Today 10

Compassion in Action 12

Authorized to Help 14

Hope in the Face of Death 16

The Cost of Convictions 18

CHRISTIAN LIFE AND DOCTRINE

The Plan of God in the Book
of Genesis, Part 9—Sodom
and Gomorrah Destroyed 20

Overcoming the World 38

Memorial Supper Date 30

Weekly Prayer Meeting Texts 31

DAWN PUBLICATIONS 32

"FRANK & ERNEST"
Radio Listings 34

THE BIBLE ANSWERS
TV Listings 36

"FRANK & ERNEST" AD 37

OBITUARIES 31

TALKING THINGS OVER
"That Which Every Joint
Supplieth" 53

GENERAL CONVENTION 59

ENCOURAGING LETTERS 62

SPEAKERS' APPOINTMENTS 62

HIGHLIGHTS OF DAWN

PART 2

A NEW EARTH

THE APPROACH OF the year 2000 has been viewed by many as a date which could have significant change. On September 8, 1997, *Newsweek* published an article which reviewed dates set at various times, in particular those dealing with a complete destruction of life upon earth. Is the doomsday concept taught in the Bible? We say not. An abundance of scriptures can be found which contradict the thought of doomsday.

PRAYING FOR THE KINGDOM

Jesus taught his disciples to pray for God's kingdom when he instructed them to say, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) Christians have been voicing this prayer for twenty centuries but have not seen its fulfillment. All desired to know when that kingdom would come. The Bible contains much chronological data which have been assembled to determine the date.

However, there are pieces missing and assumptions to be made. Apparently God did not look favorably upon this desire of men to know the time,

and has kept it in his own power. What is far more important is the understanding of that kingdom and our devotion to it. Jesus said: "Seek ye first the kingdom of God, and his righteousness."—Matt. 6:33

God has given us many enlightening prophecies concerning this wonderful kingdom. One of these relating to the coming of the great Messiah and King in the kingdom: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."—Isa. 9:6,7

The LORD has recorded numerous prophecies to give us assurance that his kingdom will be established in the earth, and in many instances this kingdom is referred to as a mountain—"the mountain of the LORD". In Daniel, the second chapter, this mountain, according to Daniel's prophecy, first appears as a stone which smites the unholy kingdoms and governments of this world and becomes a great mountain to fill the whole earth. Verse 45 of this chapter gives us a wonderful assurance concerning the kingdom of God. We quote: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." In Isaiah, chapter 25, the kingdom of God is

again likened to a mountain. "In this mountain," we read, "shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isa. 25:6

BLESSINGS OF THE KINGDOM

Blessings of the kingdom are set forth with some detail in Micah 4:1-4. Verse 1 reads, "In the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." It is fitting that the LORD should liken his coming kingdom to a mountain. These prophecies were addressed in the first instance to the nation of Israel, and the nation of Israel was accustomed to being ruled from a mountain. Mount Zion of Jerusalem was the national headquarters of the government which ruled over Israel. It was here in this mountain that David exercised his governmental control over the affairs of Israel, the chosen people of God. So when in this and other prophecies God spoke of his mountain being established in the top of the mountains, it would be easy for the devoted Israelite to realize that his God, Jehovah, was promising to set up a more powerful kingdom on earth than had ever been known before, and this is what it will truly be.

In Micah's prophecy of the establishment of the mountain of the LORD, an additional point of explanation and interest is introduced. Here we read that this mountain of the LORD is the "mountain of the house of the LORD." (Mic. 4:1) This also was familiar language to the Israelites. The LORD's ruling house in Israel was headed by David and his successors. But David and his fleshly successors

will not be the ruling house of the future kingdom of God on earth. In many instances in the past, ruling houses over nations and empires consisted of a family arrangement in which the right to rule passed on at the death of the king to another member of the same family.

This is the manner in which the prophetic house of the LORD functions. This house of the LORD is composed of his sons, Jesus being supreme among them. We read that when Jesus came at his First Advent, "He came unto his own, and his own received him not. But as many as received him, to them gave he power [authority] to become the sons of God." (John 1:11,12) Under Jesus, these were the first members of God's ruling house. But in all Israel there were not enough who received Jesus to have this honor bestowed upon them; so in God's due time he turned to the Gentiles, through the preaching of the Gospel, to find those worthy of completing the foreordained number that would make up his ruling house.

Much is written in the New Testament about those who became believers since the First Advent of Jesus, and who through the power of the Holy Spirit do become the children, or sons, of God. To these the promise is that if they continue faithful they will reign with Christ in God's ruling house. (Rom. 8:16-19) "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in

us. For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God."

THE DISCIPLES' QUESTION

After the crucifixion and death of Jesus, he was resurrected from the dead as a spirit being. He did not ascend immediately to heaven, but stayed forty days with his disciples, manifesting himself to them on different occasions. At the last manifestation the disciples asked, "Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:6-8

It has been reasoned by some Bible Students that the information God keeps 'in his own power' was revealed to the church class when the power of the Holy Spirit was given to them on the Day of Pentecost. The two Greek words, however, translated by the English word 'power' are two different words.

The first use of the word 'power' by Jesus is the Greek word *exousia*, attributed to the Father, which means 'privilege' and 'authority'. Also included in these definitions are words such as 'capacity', 'competency', 'jurisdiction', 'liberty', 'right', 'strength'. No matter what we select as the proper translation of this Greek word, it appears that God knows some things alone, and reveals them to certain ones on a 'need to know' basis.

The second use of the word translated 'power' comes from the Greek word *dunamis*, which means

‘power occurring because of a miracle’, and, literally in the word-for-word translation, is ‘from a force’. Other words used are: ‘ability’, ‘abundance’, meaning ‘might’. The miraculous ability to understand the Bible was the giving the Holy Spirit to the apostles and disciples on the Day of Pentecost. Their newfound ability would help them understand God’s Word, but would it include knowing dates?

WHAT JESUS SAID ABOUT DATES

During the last days of Jesus’ ministry he taught his disciples saying, “Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” (Mark 13:32) These thoughts are also expressed in Matthew 24:36. It has been reasoned that although Jesus, as the man Christ Jesus, did not know the exact time of events, he would know once he was given the task to “open the seals” (Rev. 5:9) of God’s Divine plan of the ages. (vss. 1-10) Did Jesus make dates known to his disciples when he was with them? He gave them many signs that would occur foretelling the time of these events, and told them that by watching for the signs they would know of the proximity of God’s kingdom.

One of those signs was the return of the people of Israel to the land of Palestine, and the establishment of the new nation of Israel. Jesus taught a parable in which Israel is symbolized by a fig tree. Thus, Jesus said, “Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. . . . Verily I say unto you, this generation shall not pass away, till all be fulfilled.” (Luke 21:29-32) We see that Jesus only gave signs, not dates, and

left his disciples with the words, "Watch ye therefore, and pray always."—Luke 21:36

SEEK FIRST THE KINGDOM

Apparently the reason why God has not given us a date is because he wanted us to be tested in our faith and love for him. In the early days of the Truth Movement, the date 1914 was prominent in the minds of consecrated brethren. When all the events anticipated as occurring by that time did not occur (excepting the end of the Gentile times), many brethren left the movement. They had devoted themselves only to the date 1914, rather than the 'kingdom of God and its righteousness'. Since 1914, God continues to seek 'a people for his name'.—Acts 15:14

When all who have been called have been found faithful, the kingdom will arrive on time by God's time clock, not by ours. It will bring the blessing of all the families of the earth. As the Apostle John has written, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."—Rev. 21:1

We should not complain if God has not given us a definite date. It is plain that his authority and glory will not be given to another. As it is written: "I will not give my glory unto another." (Isa. 48:11) God's promises, his commandments, and his testimonies are sure. (I Kings 8:56; Ps. 111:7; Ps. 19:7) His wonderful plan of the ages will come to pass as he has promised in his Holy Word. With increased faith let us "watch and pray" (Mark 13:33), until the prayer, "Thy kingdom come. Thy will be done in earth, as it is done in heaven" (Matt. 6:10) becomes a reality. ■

THE LIGHT OF THE WORLD

"THE LIGHT OF THE WORLD" is a small 29-page Dawn booklet.

Following are two excerpts from the booklet:

"Darkness is used in the Bible as a symbol of separation from God and a lack of knowledge concerning him and his purposes toward mankind. 'God is light, and in him is no darkness at all', the Apostle John wrote. (I John 1:5) Those who know God as he reveals himself through his Word, and who are endeavoring to do his will, are scripturally represented as walking 'in the light'. All others are said to be walking 'in darkness'.—I John 1:6,7"

"During the Gospel Age the light of God's glory has been manifested in quite a different manner. When in our text Jesus said, 'Ye are the light of the world', he was speaking to his disciples. The era during which God miraculously manifested his hand in the protection and blessing of his chosen people, and in the punishment of their enemies, was rapidly drawing to a close. In a few short years God's typical people were to hear those fateful words, 'Your house is left unto you desolate'. Then the light of God was to shine out through other channels, and by different means."

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INTERNATIONAL BIBLE STUDIES

LESSON FOR MARCH 1

GOOD NEWS FOR TODAY

KEY VERSE: *"There came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."*—Mark 1:11

SELECTED SCRIPTURE: Mark 1:1-20

OUR LESSON BEGINS with John the Baptist in the wilderness, preaching "the baptism of repentance" (vs. 4) as forerunner of Jesus. Mark also quotes Isaiah the prophet, saying, "The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God." (Isa. 40:3) John fulfilled this prophecy. When he saw Jesus approaching him at the river Jordan, John proclaimed to all waiting there to be baptized: "Behold the Lamb of God, which taketh away

the sin of the world."—John 1:29

What was this sin that was to be taken away? The original sin of disobedience was committed by our father Adam in the Garden of Eden. It was there that Adam partook of the forbidden fruit and brought upon himself and all his posterity the wages of sin, which was death. Adam knew what the penalty would be, for it was God who told him in the beginning, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) The Apostle Paul tells us

that "in Adam all die," and that "by one man sin entered into the world, and death by sin."—I Cor. 15:22; Rom. 5:12

Mark added to this the story of good news for today with Jesus as the main theme. He revealed who he was and why he came into the world. John's Gospel tells us that Jesus came into the world by the power and authority of God. Quoting Jesus' own words, he said: "I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38

The acceptance of our Lord's consecration and sacrifice to do the will of his Heavenly Father was evidenced when John the Baptist witnessed the descent of the Holy Spirit, coming down like a dove upon him, and immediately the heavens were opened unto him and it was revealed what he must do to finish the work of God.—John 1:32; John 5:36

The will of God for Jesus was to carry out the plan of salvation and redemption, so that the sin of disobedience by father Adam would be atoned for,

thus satisfying the requirements of God's justice. Paul affirms this by saying, "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) God's justice was satisfied, and also fulfilled, when the man Christ Jesus gave himself as a ransom, or corresponding price, for Adam, and all mankind. This we are told is to be realized "in due time."—I Tim. 2:6

With the present turmoil and trouble in the world, when men's hearts are failing them for fear, the good news for today comes only from the Word of God, which tells us that the 'due time' will introduce an era of peace the world has never known. It will usher in the long-promised kingdom, for which all Christians have prayed, saying, "Thy kingdom come. Thy will be done in earth."—Matt. 6:10

"Many nations shall . . . say, Come, and let us go up to the mountain [kingdom] of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."—Micah 4:2 ■

LESSON FOR MARCH 8

COMPASSION IN ACTION

KEY VERSE: *"Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean."*—Mark 1:41

SELECTED SCRIPTURE: Mark 1:40-45

THIS LESSON DEALS with an account of Christ's cleansing a leper. With great humility this leper went, beseeching our Lord to cleanse him from this dreadful disease. Kneeling down to him—whether giving Divine honor to God, and to Jesus as the Son of God, or rather a lesser degree of respect to Jesus as a great prophet—it teaches us that those who would receive grace and mercy from Christ must ascribe honor and glory to both God and Christ, and approach them with humility and reverence. With a firm belief of Jesus' power, the leper said: "Thou canst

make me clean." (Mark 1:40) He had faith in the power of Jesus, which implies his belief that Jesus was sent of God.

The leper had no doubt of Christ's readiness to help the distressed, but, with the modesty that became a poor petitioner, he referred his own particular case to him. This is a good lesson for us, for according to our faith, so shall it be to us. —Matt. 9:29

The poor leper's request was answered because of his faith. (vs. 41) Thus our faith in Christ, and our recognition of him, are the most prevailing petitions for mercy from him. In this

act we see how Christ was greatly moved with compassion. It also shows that his power is employed by his abundant sympathy for the relief of the poor and needy, and that his compassion was from within. We have nothing in ourselves to recommend us to his favor, but our misery makes us the objects of his great mercy, and what he does for us is with all possible tenderness.

He put forth his hand and touched the man, exerting the power that he had received from his Heavenly Father, and directing it to this one so much in need of healing. He said, "Be thou clean." (Mark 1:41) Christ's power was used to signify the fact that he will heal all the sick and afflicted, and was given as a sample of such healing which will be during his promised kingdom, soon to come. The scripture says, "Bless the LORD . . . who healeth all thy [our] diseases."—Ps. 103:1,3

The poor leper put an 'if' upon the will of Christ. "If thou wilt," was his request. But that doubt was soon put out of his mind by hav-

ing the miracle performed. Christ readily shows favor to those that come to him, and demonstrates how much his power is drawn out by the faith of his people. Speaking the words "as one having authority" (Matt. 7:29), God's power accompanying the words, the cure was perfect and immediately the man's leprosy vanished!

What are we to do when we have received mercy from Christ? We must answer his favors by obeying his commands. When Christ had cured the leper, "He straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man."—Mark 1:43,44

We must learn not to seek our own glory, but to desire "that men would praise the LORD for his goodness, and for his wonderful works to the children of men!" (Ps. 107:21,22) Jesus' compassion shown to the leper illustrates the wonderful works promised by God, to come in his kingdom when all mankind will receive his healing power, live, and truly know his love. ■

AUTHORIZED TO HELP

KEY VERSE: *"That ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house."*—*Mark 2:10,11*

SELECTED SCRIPTURE: *Mark 2:1-12*

JESUS, HAVING BEEN for some time preaching in the country, returned to his home in Capernaum. Many learned that he was in town, and straightway gathered to see and hear him. There were so many people that even at the door there was "no room to receive them." (Mark 2:2) Perhaps many of them came only for cures, and others to get a glimpse of him to satisfy their curiosity. But Jesus took this opportunity to preach to them. Though the synagogue door was open to him at proper times, he thought

it not at all amiss to preach in a house on a weekday, although some might have reckoned it both an improper place and time.

At this time a man crippled by palsy was brought to be helped by Jesus. Being disabled, he was carried upon a bed by four compassionate friends. Perhaps they thought that by seeing Jesus they would no longer need to carry him, and therefore made a strong effort to get him to the Lord. When they could not get through the crowd at the door, they took him onto the roof of the house where they broke

a hole in the roof. (vs. 4) They lowered him and the bed through this hole into the house where Jesus was preaching. This was truly a confirmation of their belief and faith in Jesus. They were in earnest! They would not go away, nor let Jesus go, without their friend obtaining a blessing.

The faith of this poor one sick of the palsy, and that of his four friends, when seen by Jesus caused him to say: "Thy sins be forgiven thee." (vs. 9) Jesus had tender compassion, demonstrating a deep care and concern for the sufferer. Likewise, God deals with us as with sons, and the words spoken to the afflicted man also apply to us: 'Thy sins be forgiven thee'.

Sin is the cause of all our pain and sickness. God graciously will take away the sting and malignity of sickness in his kingdom, when he will, indeed, forgive sin. Then the promise will be fulfilled: "Who [God] forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lov-

ingkindness and tender mercies."—Ps. 103:3,4

It is true, none can forgive sins except God. But it is not true that Jesus could not forgive sins, for he had abundantly proved himself worthy to have received Divine power from the Father. He had been authorized to perform the works of God.

As he said, "I do nothing of myself; but as my Father hath taught me, I speak these things." (John 8:28) Again he said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John 14:12

These 'greater' works Jesus spoke of are those works that will be performed when his kingdom is established in great glory. Then there will be the promised "times of restitution of all things, which God hath spoken by the mouth of all his holy prophets." —Acts 3:20,21

May 'thy kingdom come', as has been prayed for and desired, for centuries. ■

HOPE IN THE FACE OF DEATH

KEY VERSE: *"While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the master any further? As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe."*—Mark 5:35,36

SELECTED SCRIPTURE: *Mark 5:21-43*

JESUS HAD BEEN on or around the Sea of Galilee, which became a focal point of his ministry. On one side of the sea the population was predominantly Jewish, while on the other side it was mostly Gentile. Word of Jesus' deeds had spread because many—both Jews and Gentiles—came to see and hear him when he disembarked from the ship.

It was at one of these times that the daughter of Jairus, a leader in the synagogue, was at the point of

death, and Jairus sought Jesus to heal her. Jesus listened to Jairus' plea and "went with him; and much people followed him, and thronged him."—vs. 24

A messenger came from the ruler's house and told Jairus, "Thy daughter is dead: why troublest thou the Master any further?" (vs. 35) When Jesus heard this news he said to Jairus, "Be not afraid, only believe," (vs. 36) and they continued on to the home of Jairus. Disease and death have always been

enemies to mankind, and have continued so from the time of the disobedience of Adam, the first man.

But, by the grace of God in giving his only begotten Son Christ Jesus as a ransom price, both are to be conquered. Jairus, even though a ruler, had come to Jesus with great humility and reverence, falling at his feet. When the news came that his little daughter died, he still believed that if Christ would come and lay his hands upon her she would return even from the gates of the grave.

It is usual with most people not to concern themselves with Christ until they have tried in vain all other help, and only after finding these sources of no value. They turn as a last resort to Christ as the sure refuge and helper. Jesus encouraged the grieving father to hope that his appeal to him on behalf of his child should not be in vain, saying, 'Be not afraid' my visit to your daughter will be to no purpose, 'only believe' that I will make it right. Upon arrival, Jesus saw all the weeping and deep sorrow, and said, "The damsel

is not dead, but sleepeth." —vs. 39

We should not despair concerning our loved ones who have died. Remember what was said to Rachel by the LORD, through the prophet. She represented the mothers of Israel when Herod had all young children two years old or younger in the Bethlehem vicinity slain. "Rachel weeping for her children refused to be comforted for her children, because they were not." The LORD said, "Refrain thy voice from weeping, and thine eyes from tears: for . . . they shall come again from the land of the enemy." —Jer. 31:15-17

The damsel's parents were witnesses of this miracle of the raising of their daughter from the dead, which Jesus wanted to conceal from others. He told them that "no man should know it." (vs. 43) However, such a great miracle could not be kept secret for long, especially when there were other witnesses present.

The only remedy for a disquieting grief is strong faith that our dear ones will live again. ■

THE COST OF CONVICTIONS

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 8:27-34*

OUR LESSON BEGINS with Jesus and his disciples on the way to Caesarea Philippi, when our Lord asked the disciples, "Whom do men say that I am?" (Mark 8:27) They answered that some said, 'John the Baptist', others 'Elijah the prophet', and still others said, 'one of the Prophets'. Each of the answers honored him, but each was incorrect.

Jesus then asked the disciples directly, "But whom say ye that I am?" Peter was quick to reply, "Thou art the Christ, the Son of the living God." (Matt. 16:15,16) Although Peter

spoke the truth, he obviously did not understand the full meaning of his answer, as the next verses illustrate. After Jesus began to teach them that he must suffer many things and be rejected by the elders, chief priests and teachers of the Law, and that he must be killed and after three days rise again, Peter began to rebuke him saying, "Be it far from thee, Lord: this shall not be unto thee." (vs. 22) This indicated how far the disciples were from discerning Jesus' part in the plan of God. Jesus "turned, and said unto Peter, Get thee behind me. Satan: thou

art an offence unto me: for thou savourest not the things that be of God, but those that be of men."—vs. 23; Mark 8:33

When Jesus had called the people to him, with his disciples also, he said to them, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." (Mark 8:34) He also said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." (Luke 14:27) Just what is this reference to 'denying self' and 'crossbearing'?

The Lord's crossbearing consisted in the doing of the Father's will under unfavorable conditions. This course brought upon him the envy, hatred, malice, strife and persecution of those who thought themselves to be God's people, but whom our Lord, who read their hearts, declared to be of their father, the Devil. Since we are now following the Master in the same narrow way that he walked, we may expect that our crosses will be of a similar kind to his—opposition to our doing the will of our Father in heaven, and op-

position to our serving his cause and letting the light shine out as our Master and leader directed.

Crossbearing is closely related to self-denial, and yet a distinction between them may be noted. Self-denial relates more particularly to passive obedience and endurance for the Lord's sake. Crossbearing has to do more especially with activities in the LORD's service, which we find to be contrary to our natural inclinations. Faithfulness in self-denial means courage and zeal. Crossbearing means victory and overcoming. Our self-denials may be victories in our own hearts, of which others may know nothing, and of which they should know nothing, if we desire to have the fullness of the LORD's blessing. Our crossbearing, however, may be seen to some extent by those who are in close contact with us, and especially by those who are walking in the same 'narrow way'. —Matt 7:14

May each prove worthy to hear those words, "Enter thou into the joy of thy Lord."—Matt. 25:21 ■

CHRISTIAN LIFE AND DOCTRINE

THE PLAN OF GOD IN THE BOOK OF GENESIS —PART 9

SODOM AND GOMORRAH DESTROYED

CHAPTER NINETEEN

VERSES 1-3 “And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

“And he said, Behold now, my lords, turn in, I pray you, into your servant’s house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

“And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.”

Chapter eighteen tells of Abraham's efforts to have the cities of Sodom and Gomorrah saved from destruction, evidently because of his interest in Lot and his family. These efforts failed, and now two angels of the LORD visit Sodom, not to save the city, but to warn Lot and thus give him an opportunity to escape. While the LORD was not willing to spare the cities for Lot's sake, he did favor Abraham to the extent of showing mercy toward his nephew and his family.

'Lot sat in the gate of Sodom', and this is where the angels found him when they entered the city. By comparing this statement with Genesis 23:10,18; 34:20,24; and Ruth 4:1, it becomes apparent that it has reference to the fact that Lot had a prominent position in Sodom.

Exercising discernment which one in such a position should possess, he recognized that these were no ordinary visitors, and quickly bowed himself humbly and addressed them as 'lords', inviting them to spend the night in his home. They at first demurred, indicating that they were planning to spend the night in the street. But Lot pressed his invitation and they accepted, whereupon a feast was prepared for his guests, including unleavened bread. Evidently Lot recognized that his visitors were righteous persons, hence the use of unleavened bread.

VERSES 4-11 "But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

"And they called unto Lot, and said unto him, Where are the men which came in to thee this

night? bring them out unto us, that we may know them.

“And Lot went out at the door unto them, and shut the door after him,

“And said, I pray you, brethren, do not so wickedly.

“Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

“And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

“But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

“And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.”

These two angels—who appeared as human beings, and were probably two of the three who just previously had visited Abraham—must have been outstanding in appearance, for they attracted the attention of many in the city as they entered. Some had doubtless seen them enter Lot’s home, and being wicked of heart may have surmised that these strangers were not particularly friendly toward the city.

Before the two distinguished visitors had retired for the night a mob gathered in front of Lot’s residence demanding that he produce his guests. Sensing that they meant to harm them in some way.

Lot stepped outside of his door and closed it behind him—which was a brave thing to do under the circumstances—and sought to appease the rioters by offering them his daughters in return for not molesting his guests.

It is difficult for us today to understand how a father could have so little regard for his daughters, but apparently ethical standards of that time must have been quite different from what they are now. It would seem that civilized codes of conduct governing human behavior in those ancient days greatly favored men above women, to the extent that in any circumstance where it seemed necessary to sacrifice one or the other, men and their interests were protected.

The crowd of Sodomites who gathered in front of Lot's house were not to be appeased. They accused Lot of wanting to act as judge over them, and probably would have done him harm but for the fact that the two angels—his visitors—intervened. They reached out of the door and snatched Lot away from the angry mob, and then, by the use of supernatural powers, smote the would-be intruders with blindness, rendering them impotent to do anybody harm.

VERSES 12-16 “And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

“For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

“And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up,

get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

“And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

“And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.”

This demonstration of the Sodomites’ wickedness ended in a manner to give Lot great confidence in his visitors. Then they revealed to him the real purpose of their visit. For Abraham’s sake they gave Lot every opportunity possible to save not only himself, but all of his family as well.

Lot cooperated by warning his two daughters and his sons-in-law to be, “who were to marry his daughters.” (Gen. 19:14, *Revised Standard Version*), but apparently the only ones who left the city were Lot and his wife, and his two daughters. And even these seemed reluctant to leave, being pulled out by the angels by the hand.

VERSES 17-22 “And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

“And Lot said unto them, Oh, not so, my Lord:

“Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which

thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

“Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

“And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

“Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.”

After leading Lot out of the city, the angel who acted as spokesman counseled him to flee to the mountain for his life, and not to look back. Apparently the cities were to be destroyed in such a manner that the entire territory of the plain was to be affected, hence it was necessary to be farther away than merely outside of the city.

For some reason Lot seems to have been attracted to city life, for he hesitated to obey the command to flee to the mountain. Instead, he requested the privilege of entering another, although a much smaller, city. The angel who spoke for the LORD granted this request, so Lot and his two daughters entered Zoar—meaning ‘little’—and probably so named because of this circumstance.

VERSES 23-25 “The sun was risen upon the earth when Lot entered into Zoar.

“Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

“And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.”

When Lot reached Zoar the sun had risen. It was evidently the morning following the angels' visit to Sodom. They had all feasted together at Lot's home in Sodom, but no one had an opportunity to retire because the commotion caused by the men of Sodom made it impossible for anyone to sleep.

Morning had come, and with Lot safe in Zoar, 'the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven'.

Sodom and Gomorrah were destroyed, and 'all the plain'. No attempt was made to convert the people of these cities before destroying them. They were not called upon to repent. This fact is confirmed by Jesus, who said that if the same mighty works had been done in these cities of the plains as had been done in certain Jewish cities of his day, they would have repented. Why, then, did God not bring about their repentance?

Jesus furnishes the answer by telling us that God will deal with them in the future Day of Judgment, when it will be more favorable for them than it will be for those who rejected him despite the mighty miracles which they saw him perform. While God promised Abraham that he would bless all the families of the earth through his seed, it was not then the due time to bless them. Under the circumstances it was better for the people of Sodom and Gomorrah to be cut off in death to await the resurrection and future day of trial, than it was for them to continue in sin, drifting further and fur-

ther away from God, and entering ever deeper into debauchery and wickedness.

VERSE 26 "But his wife looked back from behind him, and she became a pillar of salt."

The angel had given instructions not to look back. Probably this expression denotes more than merely to turn one's head to look behind. It seems to imply a hesitance to go forward, if not an actual turning back. Jesus compared Lot's wife with one who puts his hand to the plow and turns back. Jesus used the illustration as a warning to his followers not to turn back into the world from which they had separated themselves when they obeyed his call to forsake the world and follow him.

It is not necessary to suppose that Lot's wife turned into a solid pillar of salt. The account indicates that the entire area was affected by the fire and brimstone which destroyed the cities. It is probable that when she looked, or turned, back she still was in the region where the atmosphere had become impregnated with sulphur and possibly other gases. According to some who have been in this region, it contains numerous salt pits and rocks. One explanation is that bituminous gases exploded into flames and caused an eruption of molten salt which rained down upon her and she became covered by molten salt. So it is with the Christian who turns back into the world. It is not that the LORD specially punishes such a one, but the environment and circumstances are such that his spiritual life is destroyed.

VERSES 27-29 "And Abraham gat up early in the morning to the place where he stood before the LORD:

“And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

“And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.”

Abraham realized from conversing with his three visitors that Sodom and Gomorrah were not to be saved, so he arose early in the morning and witnessed what he could of the destruction. While God did not spare the cities on his account, nevertheless, he ‘remembered Abraham, and sent Lot out of the midst of the overthrow’. Abraham’s prayer on behalf of his nephew had great influence with the LORD, for the angel said to Lot, ‘Haste thee, escape thither; for I cannot do any thing till thou be come thither’. If the LORD would not destroy Sodom until Lot had made his escape because of Abraham’s prayer, is it any wonder that the “time of trouble” (Dan. 12:1) at this end of the age is shortened “for the elect’s sake”?—Matt. 24:22

VERSES 30-38 “And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

“And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

“Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father

“And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

“And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

“And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

“Thus were both the daughters of Lot with child by their father.

“And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

“And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.”

We have another example of the vast difference between the moral code of ancient times and what is considered proper today. Here, the concern of Lot's daughters over the matter of keeping the family name alive seems to have outweighed all other considerations. Failure to bear children was considered a calamity, and this, too, may have entered into the planning of Lot's daughters.

The LORD's purpose in permitting this action on the part of Lot's daughters to be recorded was in order to establish the origin of the Moabites and the Ammonites. These figure somewhat in the experiences of the natural descendants of Abraham. Even

more important is the fact that Ruth, one of the mothers in the genealogy leading down to Jesus, was a Moabitess. ■

1998 Memorial Supper Date

THE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m. on Thursday, April 9th, 1998.

We have a complete Memorial Service 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 per copy, or is available free of charge on loan from:

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NOTE: Cutoff date for ordering all tapes is March 20th.

BLESS the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits.

—*Psalms 103:1,2*

OBITUARIES

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

Sister H.O. Clarke, Edmunds, Suffolk, England—
December 14. Age, 95.

Sister Verna Houlmont, Grand Rapids, Michigan—
February 2.

Sister Jennie Husk, Los Angeles, CA—February 2.

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 208)

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 (Wilson's Diaglott) (Z. '00-360 Hymn 256)

MARCH 19—"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he [God] which hath called you is holy, so be ye holy in all manner of conversation."—I Peter 1:14,15 (Z. '03-55 Hymn 344)

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 20)

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SUNDAYS UNLESS OTHERWISE NOTED

ALABAMA

Guntersville
WTWX 95.9 fm 6:45 a.m.

ARKANSAS

Little Rock KAAY 1090 6:30 a.m.
Marshall KCGS 960 4:30 p.m.

CALIFORNIA

Concord KATD 990 11:30 a.m.
Monterey KNRV 1240 8:30 a.m.
Riverside (Sat.)
KPRO 1570 8:00 a.m.

FLORIDA

Jacksonville
WIOJ 1010 7:45 p.m.
St. Petersburg
WTIS 1110 5:00 p.m.

GEORGIA

Augusta WGAC 580 8:00 a.m.

ILLINOIS

LaSalle WLPO 1220 9:45 a.m.
Marion WFRX 1300 9:15 a.m.

INDIANA

Hammond WJOB 1230 8:30 a.m.
LaPorte
WCOE 96.7 fm 10:00 a.m.

KANSAS

Goodland KLOE 730 7:30 a.m.

KENTUCKY

Bowling Green
WBGH 107.1 fm 8:15 a.m.

MAINE

Portland WLOB 1310 6:30 p.m.
Rumford
WWMR 96.3 fm 6:30 p.m.

MASSACHUSETTS

Boston (Mon.) WROL 950 6:30 p.m.
Springfield WACE 730 6:30 p.m.
Worcester WCRN 830 6:30 p.m.

MICHIGAN

Livonia WLQV 1500 9:30 a.m.
Fremont WSHN 1500 9:00 a.m.
WSHN 100.1 fm 9:00 a.m.

MISSOURI

Osage Beach
KBMX 101.9 fm 8:30 a.m.

NEW JERSEY

Camden (Tues.)
WTMR 800 2:30 p.m.
Flemington WJHR
1040 8:00 a.m.

NEW YORK

Buffalo WHLD 1270 12:00 noon
New York WEVD 1050 6:45 a.m.

NORTH CAROLINA

Greensboro (Tues.)
WQMG 1510 3:00 p.m.
Zebulon WETC 540 4:45 p.m.

NORTH DAKOTA

Fargo WDAY 1500 8:00 a.m.

OHIO

Cincinnati WSAI 1530 8:30 p.m.
Lorain WRKG 1380 7:45 a.m.

PENNSYLVANIA

Carlisle WHYI 960 8:15 a.m.
Pittsburgh KQV 1410 7:30 p.m.

SOUTH CAROLINA

Charlestown
WOKE 1340 7:45 a.m.

TENNESSEE

Camden WFWL 1220 7:00 p.m.
Nashville WSM 650 7:45 a.m.

VIRGINIA

Brookneal WODI 1230 6:45 a.m.
Chester WGGM 820 7:45 a.m.

WASHINGTON

Spokane KAQQ 590 7:00 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 6:15 p.m.

.... WORLDWIDE RADIO BROADCASTS

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ALBERTA

Banff CFHC 1340 11:45 a.m.
Brooks CIBQ 1340 8:00 a.m.
Canmore CFNC 1450 11:45 a.m.
Stettler CKFQ 1400 7:45 a.m.

BRITISH COLUMBIA

Duncan CKAY 1500 10:00 p.m.
Grand Forks
CKFG 1340 9:00 a.m.
Qualicum-Parksville
CHPQ 1370 9:30 p.m.

BRITISH WEST INDIES

Trinidad Radio Trinidad 610
10:30 p.m.

CHILE (Spanish)

Talcahuano Radio Almirante
Latarre

COSTA RICA (Spanish)

San Jose Radio Sonorara
105.9 fm and 700 am 6:15 a.m.

MEXICO (Spanish)

Culiacán Ranchera
XECQ 8:30 a.m.
Guadalajara
XEWK 1130 8:30 a.m.

MANITOBA

Winnipeg CKJS 810 9:00 a.m.
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St. Thomas
CHLO 1570 10:45 a.m.

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North Battleford
CJNB 1040 7:15 a.m.
Weyburn CFSL 1190 8:45 a.m.

NIGERIA

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

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

PERU (Spanish)

Trujillo 105.7fm
9:30 a.m. and 10:00 p.m.

PHILIPPINES

Manila
DZAM 1026 kHz 7:45 a.m.

SOUTH AFRICA

Swaziland SWAZI 8:15 p.m.
Commercial Radio 1400 am
Shortwave 49m 6156 kHz



*"O send out Thy light
and Thy truth: let them
lead me; let them bring
me unto Thy holy hill,
and to Thy tabernacles."*

Psalms 43:3

THE BIBLE ANSWERS TV PROGRAMS

SUNDAYS UNLESS OTHERWISE LISTED

ALABAMA

Birmingham 12 6:30 a.m.
 Florence WXFL 6:30 a.m.
 Florence F28AP 6:30 a.m.
 Guntersville Chan. 5 10:30 a.m.
 Guntersville Chan. 5 7:30 p.m.
 Guntersville (Mon.) Ch.5 7:30 p.m.
 Tuscaloosa 403BF 6:30 a.m.

ARIZONA

Phoenix K23BJ 5:30 a.m.
 Phoenix KBHC 5:30 a.m.

ARKANSAS

Fort Smith KFDF 6:30 a.m.

CALIFORNIA

Chico K2210 4:30 a.m.
 Los Angeles TV6 4:30 a.m.
 Los Angeles KPAL 4:30 a.m.

FLORIDA

Jacksonville (Sat.) WTEV
 (Ch. 47) 6:00 a.m.
 Miami WWFD (Ch. 8) 7:30 a.m.

GEORGIA

Atlanta W34AG 7:30 a.m.

HAWAII

Honolulu Cab. Chan. 22 11:30 a.m.

ILLINOIS

Champaign W41BL 6:30 a.m.

INDIANA

Evansville WJTS 6:30 a.m.
 Evansville WBP 6:30 a.m.
 Evansville TV24 6:30 a.m.

KANSAS

Wichita KSMI 6:30 a.m.

KENTUCKY

Lexington WOGBC 7:30 a.m.
 Lexington W10BM 7:30 a.m.
 Lexington W02BP 7:30 a.m.
 Lexington W07BY 7:30 a.m.
 Louisville 406AY 7:30 a.m.
 Louisville (Tues.) WBNA 8:30 a.m.
 Paducah WQTV 6:30 a.m.

MAINE

Augusta W67BE 7:30 a.m.

MARYLAND

Baltimore WMJF 7:30 a.m.

MICHIGAN

Grand Rapids W25BI 7:30 a.m.

NEW MEXICO

Albuquerque K31CT 5:30 a.m.

NEW YORK

New York (Wed.) WLNY
 6:30 a.m.

NORTH CAROLINA

Greensboro WAUE 7:30 a.m.
 Raleigh W67CD 7:30 a.m.
 Wilmington WSSN 7:30 a.m.
 Wilmington TV 10 7:30 a.m.

OHIO

Cleveland WOHz 7:30 a.m.
 Columbus WDLR 7:30 a.m.

OKLAHOMA

Tulsa KPOC 6:30 a.m.

OREGON

Portland K25EB 6:30 a.m.

PENNSYLVANIA

Wilkes Barre W35AT 7:30 a.m.
 Wilkes Barre W47AO 7:30 a.m.
 Wilkes Barre W65CE 7:30 a.m.

UTAH

Salt Lake City KSGF 5:30 a.m.
 Salt Lake City KVLV 5:30 a.m.

WASHINGTON, D.C.

Washington WTMW-14 9:30 a.m.

WISCONSIN

Green Bay W04CW 6:30 a.m.
 La Crosse KQEG 6:30 a.m.

"This Gospel of the kingdom shall be preached . . . unto all nations; . . . then shall the end come."—*Matt. 24:14*

"The cup of blessing which we bless, is it not the participation of the blood of Christ? The bread which we break, is it not the participation of the body of Christ? For there is one loaf, we who are many are one body."

—I Corinthians 10:16,17, NIV

IT is one cup, though it be the juice of many grapes, even as it is one loaf, though it be from many grains. The grains cannot maintain their individuality and their own life if they would become bread for others; the grapes cannot maintain themselves as grapes if they would constitute the life-giving spirit; and thus we see the beauty of the apostle's statement that the LORD's people are participants in the one loaf and cup. There is no other way that we can attain the new nature than by accepting the LORD's invitation to drink of his cup, and be broken with him as members of the one loaf.—*Manna for April 12th*

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OVERCOMING THE WORLD

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

—John 16:33

AS JESUS DREW near to the close of his ministry in the flesh, he was more than ever solicitous for the welfare of his disciples. He knew that without the enlightenment of the Holy Spirit they would not be able to understand fully the meaning of the seemingly tragic events which were fast closing in around him. Yet he endeavored to prepare their minds and hearts as fully as possible, lest they be completely stumbled and thus not be ready to enter into the privileges of the Gospel Age which were to open up with the coming of the Holy Spirit at Pentecost. He not only ministered to them directly, but prayed for them to this end.

The disciples had already learned that being a follower of the lowly Nazarene did not bring them the goodwill and plaudits of the world, particularly the religious world of that day. True, there were times when the multitudes flocked around their

beloved Master, but too often the motive turned out to be the 'loaves and fishes' of material benefit which they hoped to receive from him. Few were interested to the point of being willing to make sacrifices in order to be disciples of Jesus; and often there was out-and-out opposition manifested toward him.

Before Jesus was crucified his disciples probably thought that in some way he would overcome this opposition and become the accepted leader and King of Israel, and ultimately of the whole world. Had not the prophet written concerning him that of the "increase of his government and peace" there would be no end? (Isa. 9:7) As yet they did not know that first of all it was necessary that he suffer and die for the world ere the prophecies concerning his kingdom glory would be fulfilled. And it was their hope to share in the Master's glory, which they believed was near.

Jesus did not, of course, withhold from his disciples the fact of his imminent death, but somehow they felt that what he had said to them pertaining thereto must have another meaning. "My flesh . . . I will give for the life of the world," he had said. (John 6:51) He told them also that he must go to Jerusalem where he would suffer many things, and finally be killed. When hearing this, Peter said, "Be it far from thee, Lord," indicating that he thought Jesus was wrong in estimating the strength of his enemies, or else that he could be dissuaded from recklessly exposing himself to danger.—Matt. 16:22

But Jesus meant literally what he said concerning his rapidly approaching death, even though the disciples could not bring themselves to believe that it would actually occur. Jesus knew that they

were still viewing their privileges of discipleship too largely from the standpoint of the material advantages of glory they hoped to attain from being associated with him. True, they loved him, and they loved the messianic cause of which they were convinced he was the Divinely-appointed leader, but they did not yet know as clearly as they understood later that there was to be suffering and death associated with that cause, as well as glory and honor. The prophets had foretold the "sufferings of Christ" as well as the "glory that should follow," but thus far they knew only of the promised glory, and in that glory they hoped to share.—I Pet. 1:11

Jesus knew this, so in the closing days of his ministry he endeavored to prepare them for what he foresaw would yet be their experience. "If the world hate you," he said, "ye know that it hated me before it hated you." Again, "If ye were of the world, the world would love his own: . . . but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." (John 15:18-20) "These things have I spoken unto you," the Master continued, "that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."—John 16:1,2

There would seem to be no way of misunderstanding the meaning of statements such as these, for they are filled with impending tragedy. In addition to telling his disciples that death might be their reward for following him, he also warned, "The hour . . . is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and

yet I am not alone, because the Father is with me.” (John 16:32) Such warnings as these, coming from a reliable source, would certainly be liable to engender fear and a fretful foreboding of future disaster but Jesus explained, “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”—John 16:33

What a strange way of cheering people and of quieting their hearts! But it is well to note that it was not so much the warning of coming persecution that was calculated to give the disciples peace and good cheer, but rather the fact that when it came they would understand its meaning and realize that they were having the privilege of suffering with him. He wanted them to know also that he overcame the world and that they too would be given strength to overcome the world if they continued to be his disciples. With this assurance of victory they could have ‘good cheer’ despite the opposition and persecution of the world. Knowledge that they were suffering with their Master, while not lessening the pain, would nevertheless give them courage to continue on.

THE CHRISTIAN WARFARE

In the example set by Jesus’ own life and ministry, and through his teachings as well as the teachings of his apostles, it is clear that the Christian life is one of struggle against opposition, a warfare in which we are engaged in deadly combat with formidable enemies, enemies which most certainly would overpower us unless we were given Divine strength to overcome them. Satan, the Devil, is the chief of our enemies, and his allies are the world and our own fallen flesh. As New Crea-

tures in Christ Jesus we find ourselves at enmity with all three of these, and this struggle will continue as long as we are in the flesh.

Descriptive of our efforts to subdue the flesh are such scriptural terms as 'mortify', and 'crucify'. (Col. 3:5; Rom. 6:6; Gal. 2:20; 5:24; 6:14) Speaking of himself, the Apostle Paul wrote, "I keep under my body, and bring it into subjection." (I Cor. 9:27) On the other hand, the term 'overcome' is used in the New Testament to describe the Christian's victory over the Devil, over the Devil's world, and over the evil which is the foundation of the world of which Satan is the prince. "Be not overcome of evil, but overcome evil with good," writes Paul. (Rom. 12:21) John speaks of overcoming "the wicked one." (I John 2:13,14) He also writes that he who "is born [begotten] of God overcometh the world."—I John 5:4

The Apostle John was greatly impressed with what the Master said about overcoming the world, for not only did he make a record of it in his Gospel (which Matthew, Mark, and Luke do not), but he enlarges upon this theme in his epistles. John writes specifically about overcoming the world. John also seemed to appreciate greatly the thought of Divine love as it was manifested in the sending of Jesus to be man's Redeemer—"God so loved the world, that he gave his only begotten Son," he records. (John 3:16) And with reference to our privilege of joint-heirship with Jesus he writes, "Behold, what manner of love the Father hath bestowed upon us."—I John 3:1-3

It will be helpful in considering the matter of overcoming the world, to remember that there are two great principles operating in the earth which

have been operating since man's original sin. These are love, and selfishness—or good and evil. It was probably the Apostle John's clear vision of Divine love, and what it means to God's creatures, that helped him to discern the importance of the Master's statement concerning the matter of overcoming the world, that it meant he had been victorious over the evil, selfish spirit of the world.

Jehovah, the Creator, our Heavenly Father, is the Author of love, and throughout the ages has been its sponsor. Satan is the sponsor of selfishness. These two principles have been at war with each other since the fall of man. The people of God, those whom he has called to serve him and who have been faithful to the terms of their calling, have been motivated by love—during this Gospel Age, “begotten of God,” that is, by his Spirit—while the remainder of earth's millions have gone through life with the principle of selfishness largely controlling them. Not that all have been willfully wicked, or unjust, or unkind. Man was created in the image of God, and traces of this image still remain and manifest themselves in deeds of kindness on the part of many.

But it is not the occasional kind deed, nor the rare act of charity—however much these are to be commended—that constitutes overcoming the world and its spirit, as Jesus set us the example. Rather, it is a matter of a changed viewpoint on the objective of life, a conversion from the principle of living for self to the principle of living for God by devoting our lives to his service. “Self-preservation,” it is said, is “nature's great law,” and this is undoubtedly true with respect to all the lower orders of God's creatures here on the earth and

properly so; but it is only because of sin and the misrule of Satan that it has been adopted by human beings as the dominating motive of life.

Nevertheless, it has been adopted by the human race and has become so much a way of life in the world that it is considered normal and commendatory. Self-interest, broadened to include one's immediate family, is the principle which rules the world—this "present evil world" over which Satan is the prince. (Gal. 1:4; John 12:31) This was also true during the world before the Flood. It has been true throughout the more than four thousand years of 'this . . . world'. There have been a few exceptions. Some, instead of drifting with the tide of selfishness which sweeps the masses along to inevitable destruction, have gone against it, giving their lives unselfishly in causes which they hope might eventually turn the tide, or at least alleviate the sufferings of those who were unable to help themselves. These will have their reward in God's due time.

The only 'cause' which actually will do away with selfishness and establish love throughout the whole earth as the motive of life is the Divine plan of redemption through Christ. The only ones, therefore, who can overcome the world, in the scriptural sense, are those who follow faithfully in his footsteps of sacrifice. Before the First Advent of Jesus there were some who caught the spirit of the messianic cause and gladly gave their lives for it. Paul lists a number of these in the 11th chapter of Hebrews. Moses was one of them: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy

the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.”—Heb. 11:24-26

John wrote that the victory which overcometh the world is faith. (I John 5:4) On this basis, Moses was an overcomer. As the world views matters, it would have been in every way to Moses' advantage to remain in Egypt and accept legal membership in Pharaoh's family. From the standpoint of self-interest he had everything to lose and nothing to gain by leaving, and espousing the cause of his people. But, as the apostle explains, “By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.” (Heb. 11:27) Moses had faith in the promises of God and was confident that a course of life consistent with those promises would be to his best eternal interests, even though it meant the loss of practically all temporal advantage.

JESUS, THE GREAT EXAMPLE

In Jesus we have our greatest and most comprehensive example of love as a way of life. He not only gave us an example, but enjoined love upon his followers, saying, “A new commandment I give unto you, That ye love one another; as I have loved you.” (John 13:34) But this viewpoint was not understood nor appreciated by the people of Jesus' day, and not until Pentecost did his own disciples grasp its real import. When the rich young ruler was told to sell all he had and give to the poor, he went away sorrowful. In following the law of self-preservation he had accumulated those goods as a protection against a ‘rainy day’ and he was not

prepared to abandon the idea that after all it *might* 'rain' and he would need his wealth.

Even the disciples were perplexed at this advice to the rich young man, which seemed to reflect so reckless an abandoning of all self-interest. Commenting on the incident, Jesus explained to his disciples that it would be easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. Then they asked, "Who then can be saved?" Jesus did not answer this question directly, observing merely, "With men this is impossible; but with God all things are possible." Peter, wishing to get at the bottom of a philosophy so different from anything to which they were accustomed, asked, "Behold, we have forsaken all, and followed thee; what shall we have therefore?"—Matt. 19:16-27

The import of Peter's question is obvious. "We have left all," he said. In other words, he was reminding the Master that as his disciples they had complied with the conditions of discipleship he sought to impose upon the rich young ruler. True, their 'all' was probably not as much as his 'all', but the principle was the same, and having made this sacrifice, they naturally wanted to know what they could expect to get out of it. This was the point of Peter's question. It reveals that as yet he had not caught the real spirit of discipleship. To him it was still more or less of a business proposition, one which he hoped would net him greater returns, at least in honor and prestige, than his fishing business. Instead of being a humble fisherman, he had hopes of a prominent position in Messiah's kingdom, to be a ruler, a prince, a great one among men.

When Jesus announced to his disciples that he was going to Jerusalem and that he expected to be arrested there and put to death, Peter admonished, "Be it far from thee, Lord," or, as the *Marginal* rendering says, "Pity thyself." (Matt. 16:22) Jesus' reply to this well-meant advice was to the point: "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matt. 16:23) Peter was attempting to persuade the Master that he should permit self-interest to influence him and not go to Jerusalem where he knew his enemies had set a trap for his arrest. In doing this, Peter was espousing the cause of Satan, who always encourages men to consider self first.

'Thou savourest not the things that be of God', Jesus explained, 'but those that be of men'. Men of the world—the world over which Satan is the prince—just naturally think of self first. It is openly and avowedly their way of life, and has been since the days of Eden; but it is not God's way. It is the way of men in Satan's world. Now Jesus was introducing a new way, the way of love. In God's world, "wherein dwelleth righteousness" (II Pet. 3:13), it is the only way which will be permitted to continue, but now it is the way merely of Jesus' disciples, introduced by him at the beginning of the age.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:24,25) Peter advised Jesus to save his life, but Jesus explained to Peter that those who endeavor to save their lives shall lose them, but that those who lose their lives in sacrifice shall save

them. It is doubtful if the disciples understood the depth of this remark at that time, but it was simply one method by which Jesus explained the difference between the way of selfishness—self-interest—and the way of love, a love that is manifested by a self-sacrificing interest on behalf of others.

Jesus was even then losing his life sacrificially for others—for the whole world of mankind. Later, to the women at his empty tomb, the commission was given to go and tell the disciples that he had been raised from the dead, and in that commission special mention was made of Peter. "Go . . . tell his disciples *and Peter*." (Mark 16:7) When Jesus explained to Peter that those who lose their lives in the Divinely-directed service of God shall save them, Peter probably comprehended but little of what it meant. But now it would seem that Jesus was driving the lesson home to Peter's mind and heart by calling his special attention to the fact of Jesus' resurrection. Jesus' thought was, Yes, tell Peter that my life has been saved. He wanted me to save it by selfishly avoiding the privilege of sacrifice. Like men of the world, he considered it foolish that in an emergency I should think of anyone but myself. He thought I should protect myself; but when you tell him that I have been raised from the dead, he will realize that my life has been saved—saved in God's way, not by following the worldly principle of self first.

OVERCOMING THE WORLD

Overcoming the world, then, means that in living up to the terms of our consecration we stand up against the principle of selfishness with which we are surrounded on every hand, and continue to lay down our lives unselfishly in the service of God.

of the truth, and of the brethren. The words of Jesus can be paraphrased to say, I have called you out of the world, so we are to remain separate from it, and not permit ourselves to be influenced by its self-interested viewpoint. We cannot reform the world nor change any of its institutions from the viewpoint of self first to that of the sacrifice of self, the denying of self; so the test upon us is to continue separate from the world while, by abandoning the self-first viewpoint, we endeavor to lose our lives in the cause of Divine love.

Overcoming the world has far more serious implications than merely to refrain from participating in some of the pleasures of the world. The whole world is largely wrong, for it is Satan's world, and we cannot take part in any of its arrangements, nor should we be influenced at any time by its viewpoint. The world has its pleasures, and even these are selfishly inspired, hence should be shunned by those who are endeavoring to overcome the world. But let us not think that we are faithful overcomers simply because we stay away from the world's pleasures.

As followers of the Master we are being prepared to share with him in the rulership of God's new world, hence we are being trained in the principles of love. Under the influence of love we are losing our lives in sacrifice. This does not mean that we have no joy in life; for, if we are living up to our privileges, the joy of the LORD will be ours. If we have not learned to appreciate the way of love and sacrifice sufficiently to find in it, and in the promises of God associated with it, a fully satisfying portion which more than compensates for all the trifling joys of this world, we should examine our

hearts to find out what is wrong. If we have to go to the world and its pleasures to find 'diversion' while we lay down our lives for God, we might seriously question whether or not we are as victorious as we should be in overcoming the world.

"In the world ye shall have tribulation," said the Master, "but be of good cheer; I have overcome the world." (John 16:33) The tribulation we have in the world will be in proportion to the degree that our course in life runs counter to the spirit of the world. The world loves its own, Jesus explained, and if the world does not find anything in us, or in our way of life that is contrary to its own, then we may well question the course we have been taking or the degree of our overcoming.

But if we are overcoming the world, we are bound, at some point, and in some way, to feel its opposition because, 'in the world ye shall have tribulation'. Nevertheless, we can 'be of good cheer'—not because we rejoice in trouble, but because of this evidence of Divine approval and because of our faith in God's promises that although we are now losing our lives, giving up everything which the world considers valuable, we are sure to find it, for by "patient continuance in well doing" we are seeking for "glory and honour and immortality, eternal life."—Rom. 2:7

THE BREAD AND THE CUP

During those closing days of the Master's earthly ministry he taught his disciples a great deal concerning his impending death and its meaning to him, to them, and to the world. One of these lessons was in the "upper room" (Mark 14:15) where he inaugurated the Memorial Supper. "This is my

body, which is broken for you," he said concerning the bread. (I Cor. 11:24) "This is my blood, . . . shed for many," he explained with respect to the cup. (Matt. 26:28) And he invited his disciples to partake of these emblems, thus signifying that they not only were to benefit from that which they represented, but also that they would share in it. This latter point was afterward emphasized by Paul when he wrote about the common union of the body and blood of Christ as pictured by the bread and the wine.—I Cor. 10:16,17

There are many vitally important and practical lessons we can get from our meditations on the Memorial bread and cup. A new and richer than ever blessing awaits the LORD's people each year as they commemorate the death of Jesus. Let us think of them as picturing our privilege of overcoming the world, for they represent sacrifice, the breaking of Jesus' body and the shedding of his blood through his adherence to the principle of love, the love which called for the sacrifice of his all that the world might live. In that sacrifice we have the privilege of sharing, being "planted together in the likeness of his death."—Rom. 6:5

The world of Jesus' day hated him, and finally put him to death. We should expect no better treatment from the world today. For, as Jesus explained, the servant cannot expect to be above his Master. But the reason the world hated Jesus was that his way of life was contrary to theirs. By his example of sacrifice he condemned their way of selfishness, and by his teachings he exposed their popular errors, while teaching unpopular truths himself. So he was hated.

And now we hear his call, "Follow me!" (Matt. 4:19) To follow Jesus means more—much more—than merely to admire him. To follow him faithfully means that our experiences in the world will be similar to his. But "be of good cheer," he said, "I have overcome the world." (John 16:33) And we, too, can overcome the world if, like him, we keep before us the great objective of the Divine will and confidently rely on the Heavenly Father's promised grace to help in time of need.

So as we partake of the Memorial emblems this year, let us rejoice more than ever in what they mean as symbols of Divine grace toward us, and also remember that they picture our privilege of dying with Jesus by denying ourselves and laying down our lives in doing God's will. If we are faithful in this we will be true overcomers, and can apply to ourselves the promise of the Master, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."—Rev. 3:21 ■

IN MEMORY OF the Saviour's love we keep this simple feast, where every consecrated heart is made a welcome guest.

This cup shall e'er recall the hour when thou didst set us free; soon with new joy in kingdom power we'll drink it, Lord, with thee.

What rapturous joy shall then be ours, forever, Lord, with thee! Clothed with our resurrection powers, thine endless praise shall be!

“THAT WHICH EVERY JOINT SUPPLIETH”

Ephesians 4:16

THERE ARE TIMES when the people of the world make a special effort to display the spirit of goodwill toward one another, but this should be the aim of Christians at all times. True unity among the brethren can stem only from the spirit of goodwill and love which overflows their hearts, spilling over in an unctuous stream of sympathy and helpfulness toward all who are walking in the same narrow way of sacrifice and devotion to God.

By nature we are all more or less different, emotionally and otherwise. Our viewpoints are molded somewhat by environment of home, business, and country, but we have all accepted Jesus as our Head. The Holy Spirit reaching us through him and through the Word should inspire faithfulness to our God and loyalty to one another, despite our natural differences. Our endeavors should be to exalt our

Head, Christ Jesus, and to be obedient to the heavenly impulses which reach us through him.

The Spirit of the LORD promotes love and sympathetic understanding among the brethren, as well as an attitude of humility. We should never be like the Pharisee who said in his prayer to God, "I thank thee, that I am not as other men." (Luke 18: 10-14) So we, too, should never say we are thankful that we are not as other brethren because we have advanced beyond them, are able to dig deeper into the Word of God, and to discover more spiritual truths upon which to feed. If we find ourselves inclining in this direction, it would be well to examine our hearts very carefully and sincerely, for it may be that unwittingly the spirit of pride is developing there.

EACH MEMBER OF THE 'BODY' IS UNIQUE

Because we are each different naturally, we may have a tendency to become 'specialists' in our study and use of the truth. Some minds seem especially to appreciate the types and shadows of the Old Testament; others find great joy in the prophecies, particularly those pertaining to our day; still other brethren are thrilled—all should be!—by the doctrines of the Divine plan and never tire of talking about their harmony and beauty. Then again, there are those, more emotionally inclined, who feel that the most important thing to meditate upon and to talk about is the love of Jesus—his love for us, and our love for him.

All of these phases of the truth are contained in the Word of God, and are there for our instruction and encouragement. It may be natural for one mind to specially appreciate a certain phase of the

truth and its application in our lives. To indulge in this preference to the exclusion of the remainder of the truth, or to decide that those who do not appreciate so much the things in which we particularly rejoice are not as 'spiritual' as we are, would be dangerous, for it could lead to the judging and condemnation of our brethren. Actually, of course, it is unwise to make a 'hobby' of any phase of the truth. Jesus said that man can live only by feeding upon "every word" (Matt. 4:4) that comes from the mouth of God. The LORD would not have given us the entire Bible if it were necessary only that we love Jesus, or study the Tabernacle, or rejoice in certain prophecies.

ALL CONTRIBUTE TO FELLOWSHIP

Paul, in using the "body" illustration of the church, speaks of that "which every joint supplieth." (Eph. 4:16) Perhaps, in the Divine economy, the LORD knew that some of his people would give more study to certain parts of his Word than others, and has so arranged it that they can, and should, help one another by combining their special treasures in sweet and upbuilding fellowship.

The types and shadows of the Old Testament could have no meaning except as they are viewed in the light of the precious doctrines of the Divine plan. And the doctrines are made to glow with a brighter luster as the lessons of the types are focused upon them. Surely, then, the brother who especially revels in the doctrines should appreciate the studies of the brother who enjoys types and shadows, and vice versa.

Indeed, we should learn to appreciate what every brother and sister is able to contribute to our

fellowship in the truth. One of the important parts of the Bible, for example, is the Book of The Acts, and one reason we all enjoy it so much is because it relates so many thrilling experiences of the brethren in the Early Church. And today also, an important part of our fellowship is based upon our experiences in serving the LORD and one another.

VARIETY OF STUDY SUBJECTS

Love is certainly an all-important requisite in the Christian life. It should pervade all our thinking, our study, and our service. We must have supreme love for God—a love which will cause us to sacrifice everything, even life itself, in the doing of his will. Our love for God will include love also for Jesus. The Master encouraged us to love his Father, and indicated that if we did, we would love him also. When Peter professed his love for Jesus, he received the commission, “Feed my sheep.” To all of his disciples, Jesus said, “If ye love me, keep my commandments.”—John 14:15; 21:15-17

In obedience to the commission to feed the Lord's sheep, Peter wrote two of the outstanding epistles of the New Testament. One of them—the first—deals primarily with the foretold sufferings of Christ, and the privilege we have of sharing in those sufferings and, if faithful, to participate also in the “glory that should follow.” (I Pet. 1:11) The other (II Peter) is devoted mostly to that blessed hope pertaining to the second presence of Christ and the establishment of his kingdom, using this glorious outlook as an incentive to faithfulness in adding to our faith, fortitude, knowledge, self-control, patience, godliness, brotherly kindness, and love. But in this epistle Peter did not hesitate to warn the church of false teachers and scoffers who

would seek to undermine the faith of the brethren. He did this because he loved Jesus.

“If ye love me, keep my commandments.” (John 14:15) One of these commandments is that we “love one another” (John 13:34) as Jesus loved us. Others, involve every phase of the Christian life—study of the Word, and activity as his ambassadors.

When we let our light shine, we are demonstrating our love for Jesus. When we sacrifice time and strength and means in serving the brethren, we are proving our love for Jesus. Our enthusiasm for all the glorious doctrines of the Divine plan, in which Jesus is the central figure, displays our love for him, and of course, also for our Heavenly Father, the Author of the Divine plan.

We cannot properly set apart any feature of the truth, or any phase of our relationship to God through Christ and the truth, and devote ourselves primarily to that one thing, in the belief that we have chosen that which is best of the LORD's arrangements. Those who allow the Spirit of God to lead them will rejoice in all that pertains to the Divine plan and its service; and in their love for God, and for Jesus, will take a lively part in forwarding the interests of all the truth, delighting in the privilege of discussing, and hearing discussed, all its doctrines and the manner in which those doctrines should be influencing us in the laying down of our lives in Divine service.

VAST VARIETY OF SERVICES AVAILABLE

The Apostle Paul tells us that the LORD has set every member in the body of Christ as it pleases him. (I Cor. 12:18) This means, for one thing, that our privileges of service will vary. But in this also

there should be a beautiful and loving blending of interests and joys. No matter how small or how insignificant our opportunities of service in the 'body' may be, they are important—just as important as the larger opportunities of others. We are all servants one of another. None of us is a lord over the brethren. What a wonderful harmony of interest is thus represented, and what sweet joys will be ours if, by the LORD's grace, we keep this viewpoint of love in mind and faithfully adhere to it in our associations with the brethren.

We are not saying these things because the brethren do not know them, but because they do, and because it is so obvious that these vital principles of loyalty and love are already ruling in their hearts. We do not believe that the LORD's blessing would have been so abundantly upon our united efforts to serve one another and to proclaim the truth throughout the year had this not been the case. And, as we continue in another year of mutual fellowship and service, let us endeavor to keep it so.

Wonderful opportunities of service are continuing—the radio and television witness; having "*The Dawn*" on the Internet; the follow-up work; kingdom card and tract distribution; service in the ecclesias; personal witness work; and the great privilege of prayer. Besides, we will continue to have our joys of study and fellowship, and our personal communion with the LORD. This year will be a blessed year if, in the spirit of love, we share all our joys as children in the one family—the family of God—and as members in the one body—the body of Christ. ■

TALKING THINGS OVER

General Convention Bulletin **July 25–30, 1998—Johnstown, Pennsylvania**

THE 1998 GENERAL CONVENTION will be held on the campus of the University of Pittsburgh at Johnstown, Pennsylvania. The rooms in one facility (called the Living/Learning Center and abbreviated LLC here) all have private bathrooms, small refrigerator, and microwave. Families may be more interested in a two-story townhouse (abbreviated TH). These have two bedrooms and a bath upstairs, and a living room, kitchen, and bath downstairs. A child could sleep on the couch in the living room.

Rooms in Laurel Hall are more like what we have had before. Two bedrooms share one bathroom. The rooms in the LLC are air conditioned; all other rooms are not. Prices of LLC and TH rooms are the same; rooms in Laurel are less. Townhouses are more distant from the auditorium.

The cost of room and meals for those who are 5 years old or younger will be paid by the convention. Once again, half the price for those who are 6 through 17 years old will be refunded if the person attends at least 75% of the Bible classes while at the convention.

Those who stay for the entire week now have the option of selecting a package price with or without breakfast.

Here is a summary of the prices:

ages 18 and up		13-17	6-12
Breakfast	\$4.00	\$3.00	\$3.00
Lunch	6.00	5.00	4.00
Dinner	<u>8.00</u>	<u>7.00</u>	<u>5.00</u>
Total, three meals	18.00	\$15.00	\$12.00
Lodging (per night)			
dbl occ (LLC and TH)	\$16.00	\$13.00	\$8.00
dbl occupancy (Laurel)	\$14.00	\$11.00	\$6.00
single occ (LLC and TH)	\$30.00	n/a	n/a
single occupancy (Laurel)	\$19.00	n/a	n/a
PKG: 7 nights, 18 meals			
dbl occ (LLC and TH)	\$198	\$164	\$114
dbl occupancy (Laurel)	\$184	\$150	\$100
single occ (LLC not TH)	\$296	n/a	n/a
single occupancy (Laurel)	\$219	n/a	n/a
PKG: 7 nights, 12 meals			
dbl no brkfst (LLC+TH)	\$174	\$146	\$96
dbl. no brkfst (Laurel)	\$160	\$132	\$82
sngl no brkfst (LLC+TH)	\$272	n/a	n/a
sngl no brkfst (Laurel)	\$195	n/a	n/a

A van service between Pittsburgh and Johnstown will be provided at a cost of \$10 per person in each direction. Let us know your flight arrival information if you want to take advantage of this service.

General Convention Registration

1425 Lachman Lane --- Pacific Palisades, CA 90272

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

	Breakfast	Lunch	Dinner	Lodging
Friday, July 24, '98				
Saturday, 25th				
Sunday, 26th				
Monday, 27th				
Tuesday, 28th				
Wednesday, 29th				
Thursday, 30th				

Check for package: 7 nights, all 18 meals ☐

-or- 7 nights, six lunches and six dinners only ☐

Check: ☐ private bath (LLC) ☐ Townhouse ☐ Laurel
☐ Double occupancy ☐ Single occupancy

Names and Ecclesia name (age if under 18)

Address:

--

Telephone number [evenings]: area code ()

Flight info into Pittsburgh, PA., if you want to be picked up:

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ENCOURAGING LETTERS

EASY ENLIGHTENMENT

Dear Sirs: Enclosed is a check for a renewal of *The Dawn* magazine, and for the book, "*The Creator's Grand Design*," and an additional copy to my daughter, which she will enjoy as I did. *The Dawn* magazine is designed for easy enlightenment of the Bible, which I find enjoyable and penetrating. I also enjoy listening to "*Frank & Ernest*" on the radio on WHLD Buffalo, on Sundays. I would like to hear them speak on the subject of Psalm 91:11,12. Thank you very much for a great magazine! Sincerely.—NY

NIECE OF DAWN'S FIRST EDITOR

Sirs: Enclosed please find check in appreciation for all the years you have sent me *The Dawn*. Norman Woodworth was my uncle, his sister being my mother. So I have some knowledge of the truth. Please continue in your good works, dear brethren, and may the LORD bless you all. Sincerely.—PA

LEARNS NEW THINGS

Dear Sirs: I really enjoy receiving *The Dawn* each month. I am always learning things unknown before. I like the explanations given so we can understand. Keep up the good work, and God bless you.—IA ■

SPEAKERS' APPOINTMENTS

These speakers 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

Louisville, AL
St. Petersburg, FL

March 1
3

Fort Myers, FL
Orlando, FL

March 4,5
7-9

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

R. Gorecki		Fresno, CA	27-29
Pass Christian, LA	March 7,8	Sacramento, CA	31
New London, CT	29	Jos. Panucci	
D. Holliday		Orlando, FL	March 7,8,9
Seattle, WA	March 15	G. Passios	
Spokane, WA	17	Middletown, NY	March 1
Portland Area, OR	18-20	L. Post	
San Diego, CA	22	Claymont, DE	March 15
Los Angeles Area, CA	23-26		

CONVENTIONS

These conventions are listed by request of classes who sponsor them. So that 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

NEW ORLEANS/PASS CHRISTIAN BIBLE STUDENTS CONVENTION, March 7,8—Holiday Inn, Hwy. 90/Pratt Ave., Gulfport, MS. For hotel reservations: Bonnie Moran (601) 864-4310. Other information: Mrs. Ward Buel, 214 Magnolia St., Pass Christian, MS 39571
Phone: (228) 452-4351

FLORIDA CONVENTION, March 7,8,9—Holiday Inn at the Orlando Arena, 304 West Colonial Drive, Orlando, FL 32801. Contact Bob Goodman for meal count and information, 426

Sundown Tr., Casselberry, FL 32707
Phone: (407) 695-6815
NEW YORK BIBLE STUDENTS SPRING CONVENTION, March 22—Ramada Inn, Two Bridges Road & Exit 52, Route 80, Fairfield, NJ 07006. Contact: Ann-Truth Lange.
Phone: (914) 948-5428

FRESNO, CA, 45th ANNUAL PRE-MEMORIAL CONVENTION, March 27,28, 29—Holiday Inn, Fresno Airport, 5090 E. Clinton Ave., Fresno, CA 93727. Contact: Mrs. Robert Wilson, 2104 N. Price, #112,

2104 N. Price, #112,
Fresno, CA 93703 for reser-
vations *before March 13th*.
Phone: (209) 255-2214

**COLUMBUS, OH, BI-
BLE STUDENTS PRE-
MEMORIAL CONVEN-
TION, March 28, 29—**

Contact: Lisa Knapp, 1855
San Remo Dr., Columbus,
OH 43204.

Phone: (614) 486-0431

**GREATER NEW LON-
DON PRE-MEMORIAL
CONVENTION, March**

29—Bayview Lodge, Soci-
ety Rd., East Lyme, CT.
Contact: Shaune Armstrong
Phone: (860) 445-4295

**DETROIT PRE-ME-
MEMORIAL CONVEN-
TION, April 3-5—Ma-**

comb Community Col-
lege, Warren, MI. Con-
tact: Frank Nemesh.

Phone: (248) 649-6588

**ALBUQUERQUE, NM
CONVENTION, April**

10-12—Contact: R. Buss.
Phone: (505) 266-0450

BOISE, ID, April 24-

26—Owyhee Plaza Hotel,
1109 Main St., Boise.
Contact: Donna Allers,
2438 Bruins Circle, Boise
83704. Cutoff April 9th.
Phone: (208) 375-6873

**DELAWARE VALLEY,
PA, CONVENTION,**

April 26—Masonic Hall,
South Olds Blvd., Levit-
town. Contact: Ruth Eld-
ridge, 37 Falcon, Levit-
town, PA 19056

Phone: (215) 949-0652

**PITTSBURGH, PA,
SPRING CONVEN-
TION, April 26—**

Park-
way Center Inn, Mt. Wash-
ington Room, 875 Green-
tree Rd., Pittsburgh, PA.
Contact: C. Martig, 94 S.
Harrison Ave., Bellevue,
PA 15202

Phone: (412) 734-9269

**AGAWAM, MA, CON-
VENTION, May 16, 17**

—Harley Hotel, 1 Bright
Meadow Blvd., Enfield,
CT. Contact: Sophie
Zielinski, 21 Silver St.,
Agawam, MA 01001

Phone: (413) 786-1216

**WEST NEWTON, PA,
CONVENTION, May**

17—Sewickley Grange
Hall, Route 136, West
Newton. Contact: John
Krasonic, Sr., 1106 State
Toute 136, Belle Vernon,
PA 15012

**ASILOMAR CONVEN-
TION, May 22-25—**

Pac-
ific Grove, CA. Regis-
trar: Mark Blicharz, 1511
Cartagena Ave., Hayward,
CA 94544

Phone: (510) 783-8831