

The Dawn

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“I Will Come Again”

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”—John 14:1

“I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself . . . And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.”—Rev. 19:11-16

“Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.”—1 Thess. 5:1-6

THESE TEXTS ARE only but a few of the numerous Scriptures depicting various phases of our Lord's return at his Second Advent. The great majority of the Christian world is still awaiting the coming of Jesus to earth a second time, and there is a strong feeling among many, expressed in sermons, articles, and books, that his return is near at hand. But the views of the numerous denominations concerning the purpose for his return, or the manner of his return, or what will be the results of his return, are as varied as are their other doctrinal beliefs.

Why is this subject so little understood by Christians? After Jesus had been preaching to the people, his disciples posed a question, which bears on our question today. They asked, "Why speakest thou unto them [his audience] in parables?" Jesus explained, "Because it is given unto **you** to know the mysteries of the kingdom of heaven, but to **them** it is not given. For whosoever hath [understanding], to him shall be given, and he shall have more abundance: but whosoever hath not [understanding], from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

"And in them is fulfilled the prophecy of Esaias which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

"But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. 13:10-17; Isa. 6:9,10

To state it in a few simple words: the truth of God's Word is available to all who hear it, but in order to be blessed by it,

one must have the 'hearing ear', and the 'seeing eye', enlightened by faith and trust, and a heart attuned to at-onement with God's principles of Justice, and Love. One whose ear is in harmony with God's ways and character will easily recognize when doctrines are inharmonious with God's very being which is comprised of the characteristics: Love, Wisdom, Justice, and Power.

To understand this subject, we must first clarify the matter of what we mean by our Lord's coming, or more correctly, his presence. Then we will endeavor to determine the reasons for his return. And, finally, what will be the results of his presence?

One of the most important aspects of this subject is to determine whether we should think of Christ's Second Advent as a "coming," or as a "presence." The Greek word used most frequently in the New Testament in connection with Christ's return is '*parousia*'. This word has much more often been translated "coming," especially in the **King James Translation**. But a study of the matter indicates clearly that *parousia* should more properly be translated *presence*, which is one of its meanings. In some cases—only two times—the translators did use this word; however, in the overwhelming majority of cases—twenty-two times—they translated it *coming*. We understand the word *presence* to express a more exact thought than *coming*, because many events are foretold to occur and a long period of time to elapse during his *presence*. His *coming*, on the other hand, more accurately describes the first event of his *presence*. We believe a correct interpretation of time prophecy indicates that Christ returned in 1874. There is not time to go into the subject from this standpoint in this article. However, if you are interested in the matter, Dawn Publications offers several books and booklets dealing with the subject, as you will find if you look on the center pages of our magazine, entitled Publications List, or on the front and back inside covers of the magazine.

The two occasions where the translators of the **King James Version** did use the word *presence* to translate the

Greek word **parousia**, instead of the word **coming** are found in II Corinthians 10:10 and Philippians 2:12. In these two cases it would obviously have been incongruous to use the word **coming**, as that word would not have fit the situation: "His letters, say they, are weighty and powerful; but his bodily **presence [parousia]** is weak, and his speech contemptible." Again, **presence** is obviously the correct thought. There would not be a contrast between his 'presence' and his 'absence' if the word used had been his 'coming'. Again: "Wherefore, my beloved, as ye have always obeyed, not as in my **presence** only, but now much more in my absence, work out your own salvation with fear and trembling."

When his disciples asked Jesus to tell them the sign which would precursor the end of the age and of his return, their question really concerned what events would occur which, together, would reveal **when** he returned, rather than what would happen **just preceding** his arrival. (Matt. 24:3-44) Just as "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not," at the time of Christ's first presence here upon earth, so Christians who have learned the 'sign' (Matt. 24:3,30) of his second presence, will also be aware of his second advent.

Jesus first gave a capsule history of what would occur during the Gospel Age—wars and rumors of wars—earthquakes—violence—but "the end is not yet." (vs. 6) He continued, enlightening his true followers to the fact that they will not be well received during the hundreds of years designated the Gospel Age: "They shall deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." (vs. 9) Then Jesus informed them, and us, that "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (vs. 14) This time of the end is described as a time of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—vss. 21,22

The days of Noah are likened to the presence of the Son of man. (Matt. 24:37-39) Noah's 'days' not only included the time preceding the Flood, when the ark was being built, and when men had been carrying on their lives in the usual manner, completely unaware that their age was ending, and a new one about to begin, but his 'days' continued during the Flood, and after the Flood—right up until his death. Jesus also, in Matthew 24, not only gave signs of his presence, but also of events leading up to his presence.

But Jesus, after clearly delineating those events, said, "As the lightning [bright-shining, or, the sun] cometh out of the east, and shineth even unto the west; so shall also the coming [presence] of the Son of man be." (vs. 27) We are told in Malachi 4:2 that the "Sun of righteousness [shall] arise with healing in his wings." This is a beautiful prophecy depicting the Millennial reign of Christ, when as king he will restore all mankind, who are willing to accept his blessings, to health, happiness, and everlasting life. This is the part of his presence which we all long for, and pray for each day of our lives: "Thy kingdom come. Thy will be done in earth as it is in heaven." (Matt. 6:10) The next chapter is devoted to several parables which outline in more detail events of history which would occur from the time of his death until his return. They involved experiences of the church class—the wise and foolish virgins (Matt. 25:1-13)—the use of the talents by Christians (vss. 14-30)—and finally, his work after his return of separating the sheep from the goats.—vss. 31-46

One common error we may encounter when we study the Greek words involved with our Lord's presence, is the limitation of the *parousia* to the first phase of his return and presence. Actually, the Lord's *parousia*, once it begins, continues throughout all the other phases of his second advent, until the work of the kingdom is complete. The thought is *not* that the rising sun—spoken of in Matthew 24:27 and Malachi 4:2—initiates his *parousia* when it breaks upon the horizon, but rather it is initiated *before* it breaks above the horizon and the light from this sun which is about to rise can be seen. The full brightness of the sun is a picture of the completed

Christ, head and body, joined for blessing all the world with healing. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:4

The Apostle Paul wrote a marvelous treatise on the resurrection, recorded in I Corinthians, the fifteenth chapter. He there tells us how all men die because of Adam's transgression, since they were not born until after his sin and hence inherited, not everlasting life, but Adam's condemnation to everlasting death. However, because of Christ's sacrifice of his perfect life, mankind will be restored to life. The timing of this glorious event will be during the presence of Jesus: "Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming [*parousia*, 'presence']—vss 21-23.

The Apostle James encouraged the brethren to be patient until the presence of the Lord, which would be the time for the fruition of all their hopes. "Be ye patient, therefore, brethren, unto the coming [presence] of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the [harvest of the] early and latter rain. Be ye also patient; stablish your hearts: for the coming [presence] of the Lord draweth nigh." Yes, this was true. Despite the fact that it has been nearly two thousand years since James' spoke those words, still, from the time of the fall of Adam, four thousand years or more had elapsed, and so it could correctly be said that Messiah's reign "draweth nigh."—James 5:7,8

In the Scriptures there are other words associated with the idea of Christ's presence as shown by the Greek word *parousia*. There is *erchomai*, 'to come.' Before one can be present, one must come. There is the Greek word *heko*, which means 'have come'. (Matt. 24:14,50) Another word is *katabaino*, 'to come down'. And there are the words which deal with our Lord's presence as a manifestation, or a revealing. These are *phaneroo*, which means 'manifest'. Both *phaneroo* and *parousia* occur in I John 2:28: "Now, little children,

abide in him; that, when he shall appear [*phaneroo*, be made manifest], we may have confidence, and not be ashamed before him at his coming [*parousia*, presence].” Two more words are *epiphanela*, which means ‘manifestation’, and *apokalupsis*, which means ‘revelation’.

Knowing that the Scriptures often speak of the *presence* of the Lord Jesus, and not just the moment of his arrival, one logical question would be: what will be the nature of his presence? Will Christ appear in the flesh with the same body he had when he lived upon earth? Will he appear as a bright shining light, or will he be invisible? Will there be a great deal of fanfare heralding his arrival, or will he come so quietly that it will be practically an unperceived event? Will he arrive in broad daylight, or in darkest night? The Scriptures do provide answers to this question.

As recorded in John 14:1-3, Jesus told his disciples about his imminent departure from them. His encouraging words were these: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” “Yet a little while,” he continued, “and the world seeth me no more.” This is our first clue. After Jesus was put to death in the flesh, the world would not see him again, because he was raised a spirit being.

Again in I Corinthians, the Resurrection Chapter, we read in verses 41-45: “There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.”

Since Jesus Christ was raised with a spirit body—of the very highest nature, which is divine—this, of course, precludes his ever being seen by the world, either in his new body, or in the old fleshly body he had when he walked upon earth as a human being. Since his body of flesh had been offered up as a sacrifice to ransom father Adam and all his children as a corresponding price, Jesus was forever forbidden to take on the fleshly nature of man again. By offering up his perfect human nature upon the cross Jesus secured a return to life and human perfection for Adam and his progeny. “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John 3:16

For this reason, the world ‘sees him no more’. His nature now is divine. Just as no man can see God and live (I Tim. 6:16), so likewise the same is true of Jesus. He has now been exalted above all principalities, powers, and above every name that has been named. No human being can look upon his glory without serious effects.

When Moses asked to see God’s glory, Jehovah told him, “Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts: by my face shall not be seen.”—Exod. 33:20-23

So God placed him in the cleft of a rock and covered the entrance with his hand—or protected him with his power—and all Moses heard was a voice saying, “The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin.” (Exod. 34:6,7) Moses only saw God’s back parts. This was not life-threatening as it would have been if he had been unprotected, and had actually seen the brilliance of God’s whole person and glory.

Jesus spoke of his return as being ‘thief-like’. A thief certainly does not announce his arrival. He wants to keep his

presence a secret. One text reads, "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 3:3) Another is: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15) From these texts we realize that Christ's second presence is without fanfare—quiet and stealthy.

Thieves also work at night when their victims are asleep, or are not at home. So, too, our Lord's return was to be at night: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation."—I Thess. 5:2-8

Some phenomena in the heavens can help us in our understanding of the presence of our Lord. The rudimentary study of astronomy reveals the fact that heavenly bodies change position in the heavens with regularity. Some of these movements are well-known to the majority of mankind; others are not. One such phenomenon used as an illustration of our Lord's presence and discussed earlier in this article is: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27), and reference was made to the fact that these words would more appropriately describe the sun's movements than that of lightning. Reference was also made to the prophecy in Malachi 4:2, describing our Lord's *parousia* as the Sun of righteousness arising with healing in its wings.

There is another heavenly phenomenon which very well illustrates our Lord's *parousia*. Just as night is ending, and the sun is about to rise, there appears in the heavens the 'morning star'. Our Lord's return also occurs just before the darkness of the night of the Gospel Age ends, which is the last phase of the nighttime of sin and death. The world is still in darkness. But the morning star can be seen by those who are watching—a harbinger that the sun is indeed about to rise.

This picture is in harmony with the purpose of our Lord's return. We believe that one of his first executive acts is to raise the 'sleeping saints'. (I Cor. 15:51,52) Another of his most important tasks is to settle accounts with the servants that remain, so that the Christ class can be completed. (Matt. 25:19) He comes as the 'chief reaper' of the harvest which concludes the age. (Rev. 14:14,15) He comes as a 'bridegroom' to claim his bride. (Matt. 25:10) He comes as a general of Jehovah's army to defeat the enemies of Jehovah. (Rev. 19:11-15) He comes as a king to exercise the rightful authority that belongs to him.—Isa. 9:6,7

All of these roles are held by our Lord while the darkness of evil and sin still prevails. This is beautifully illustrated by the morning star which appears in the sky just before dawn. The stars of heaven cannot be seen because the light from the sun is peeking over the horizon, dimming their glow. Only the morning star—a single, solitary star—shines brightly, a witness to the fact that morning is close at hand.

Two planets in our solar system assume the position of morning star. The one that usually plays this part is Venus, the brightest of all the planets and stars. It is fifteen times brighter than Sirius, the brightest star beyond our solar system. The Greeks used the word *phosphoros* [bright shining] to designate the Planet Venus. It is used only once in the New Testament, and is translated 'day star'; or what we designate the morning star. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—II Pet. 1:19

In the context of this passage, Peter describes his experiences during our Lord's transfiguration in the Mount. He tells how he and James and John were eye-witnesses of our Lord's glory, and concludes that all the footstep followers of our Lord have the sure word of prophecy to substantiate the greatness of Jesus. He reaches the zenith of his expression, saying that we should take heed and treasure in our hearts the prophetic word until the time comes when these prophecies are fulfilled in the presence of our Lord, as illustrated by the day star rising. How glad we are that this has occurred in our time, and that we can correlate the prophecies of God's Word with this marvelous event!

There are other scriptures in which Jesus speaks of himself as the bright and morning star. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star." (Rev. 22:16) How encouraging to our faith is the assurance that this phenomenon portrays our Lord's presence just before the nighttime of darkness and sin ends, and before the sun [the church complete] rises with healing in its beams.

A further picture has been given to us by our Great Creator to illustrate the marriage of the Lamb. Every nineteen years the orbit of Venus brings it into a location that is directly in the path of the rising sun. In this position it appears to disappear into the sun as the sun rises above the horizon. This merging of the morning star into the sun must have been intended by God to illustrate that the solitary appearance of Jesus will merge into the appearance of Jesus with his church as the sun of righteousness!

Then every eye shall see him! (Rev. 1:7) Then shall the mourning of the nations turn to joy as the blessings of the kingdom flow to all. (Rev. 21:1-5) Then shall the true seed of Abraham fulfill the promise of blessing all the families of the earth. (Gen. 22:16-18; Gal. 3:29) And as the Christ—Jesus, the head, and the church, his body—directs attention to the Heavenly Father as the great author of the plan of salvation through his Son, Christ Jesus, the world will

respond with the words of Isaiah 25:9: "Lo this is our God; we have waited for him, and he will save us; this is the LORD; we have waited for him, we will be glad and rejoice in his salvation." □

1993 Memorial Supper Date

THE PROPER TIME for the annual observance of the Memorial Supper will be after 6:00 p.m., on Sunday, **April 4, 1993.**

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

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

The video cassette can be purchased for \$6.00, and is also available free on loan. Send your request to:

**Dawn Video Cassette Service
P.O. Box 4355
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INTERNATIONAL BIBLE STUDY LESSONS

LESSON FOR FEBRUARY 7

Commissioned to Witness

KEY VERSE: *“Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”—Luke 24:47*

SELECTED SCRIPTURE: *Luke 24:36-53*

AS THE RISEN Christ prepared to ascend into heaven he told his disciples, “You are [my] witnesses.” (Luke 24:48) Christians are those who witness to God’s gift of Christ as the ransom sacrifice for all mankind, releasing them from the curse of sin and death.

The word witness has two related meanings. We can say that someone was a witness to an accident. By that we mean that he had personally **seen** what occurred. The other meaning of the word witness is this: If a person witnessed an accident, he may be asked to go into a court of law and act as a witness to what he observed. Used this way, the word witness means to **testify** to what happened.

Throughout the Bible the word witness is used in a similar two-fold way. Luke said that Jesus’ disciples—those

who followed him while he was here upon earth—witnessed his life, teachings, ministry, death, and resurrection. Being a follower of Jesus requires an active interest in the method of his ministry. Jesus walked among the Israelites, preaching to them concerning his coming kingdom, and illustrating the effects of his kingdom by healing many sick people, and by giving the ultimate example of how to please God.

After Jesus’ crucifixion, when the disciples’ hopes had been dashed, he returned to comfort them, healing their doubts. They were witnesses to his resurrection, being convinced that their Lord had triumphed over the grave. It was then that he commissioned them to go into all the world and to testify to what they had seen and heard.

Today's lesson prompts us to ask this question: How are we, today, witnesses of Jesus' life, death, and resurrection? We are living so long after these events occurred! Jesus' wonderful parting prayer, recorded in John 17, gives us a detailed answer to this question, climaxing with verse 20, which says, "Neither pray I for these alone [his disciples who were with him that night], but for them also which shall believe on me through their word." Jesus often instructed his apostles and disciples to teach all nations concerning the Father's great plan of salvation, baptizing in the name of the Father, and the Son, and the Holy Spirit those who believed and dedicated themselves to serve God. (Matt. 28:19) We are among those who constitute this group!

The glorious culmination of Luke's Gospel is the resurrection of Jesus Christ from the dead. The disciples present then, and we today who have read and believe their account of that marvelous event, together witness his resurrection, either actually, or by faith. Belief in his resurrection is vital to our understanding of truth.

Two disciples, traveling along the road to Emmaus shortly after their Lord's crucifixion, witnessed the fact that Jesus had truly been raised from the dead. They encouraged a 'stranger' whom they met on the road to stop with them overnight. The Lord—unknown to them as the 'stranger'—went in to tarry with them. "It came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight."—Luke 24:29-34

Throughout the entire Gospel Age, Jesus' followers have heralded out the story of God's plan of salvation to all who would hear. It is a message which we have been commissioned by God to preach, and the people of the world are in great need of the promised kingdom of peace, life, joy, and love, which God has planned. All who have been commissioned to share that message with others are glad to tell it, because they rejoice in the joyful sound of salvation. □

Proclaim the Gospel

KEY VERSE: "Faith cometh by hearing, and hearing by the Word of God." — Romans 10:17

SELECTED SCRIPTURE: Romans 10:5-17

BEFORE ANY OF us can proclaim the Gospel, it is necessary to carefully study the Word of God—not only to become very familiar with its doctrines, but particularly to become acquainted with its spirit. Our Heavenly Father has, for many centuries, worked through a variety of instrumentalities. God used the prophets to foretell his plans and purposes with regard to the world of mankind, and also with respect to his especially called people. These recorded messages from God make up our Bible, which contains all that the Christian needs to know to proclaim the Gospel in a manner acceptable to the LORD. — II Tim. 3:16

One man used very widely at the beginning of the Gospel Age was the Apostle Paul; he was not ashamed of the Gospel of Christ. Paul was willing to present the truth to anyone,

Jew or Gentile, who showed any interest in it. The truth—the Gospel—is the only means of salvation, but "faith cometh by hearing, and hearing by the Word of God," and we are told that "without faith it is impossible to please him [God]." — Heb. 11:6

The Apostle Paul's statement, when he said that faith comes by 'hearing', was a very logical one. Of course, 'hearing' is not limited to the sound made by an actual voice, although we may first have heard the message of truth during a conversation with a friend, or neighbor, or co-worker—or when listening to a broadcast over the radio or television. But many times we first hear the truth through reading a tract or magazine, book or booklet, published for the very purpose of proclaiming the Gospel.

At the heart of the Christian faith is the necessity for

the followers of Christ to tell out the good news. We are commissioned to speak "glad tidings of good things!" (Rom. 10:15) wherever we find ourselves. It has been said, "I would rather see a sermon than hear one;" and again, "Practice what you preach." This sort of statement implies that 'living' the good news is more effective than merely 'speaking' the good news. This is important to remember when witnessing.

Through the spoken and printed word we communicate the truth of the Gospel to one another. Gradually those who listen catch a glimpse of the Christian vision. Their lives are put into perspective, and they develop new goals and ambitions to strive toward. As Christians become more and more familiar with the reason why Jesus came to earth—to ransom mankind from their condemnation to death, and to be a perfect example as they try to walk in his steps—the truth becomes a lens through which they have a new and clearer view of life.

One reason why a Christian's good works are acceptable to God is because they are always attempted and car-

ried out in harmony with God's will. We know that during the Gospel Age, the time in which we are still living, the work which God is accomplishing is the call of the church. God is seeking a 'bride' for his son, Jesus—his 'footstep followers' who will lay down their lives in the doing of God's will even unto death—preaching the glad tidings. Once the selection of the church is complete, all other good works can commence: the resurrection of the dead, the opening of the blind eyes and deaf ears, the healing of disease, pain, and heartbreak; the spread of peace, harmony, and plenty to all the peoples of the earth; and finally, perfect life-everlasting.

"How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (Rom. 10:15) Yes, despite the many forces led by their arch-enemy, Satan, which seek to render the messengers silent, there are still those who dare to speak the good news clearly and unceasingly! How beautiful is their message!

Let us share our faith with someone today!

Serve and Honor

KEY VERSE: *"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification."—Romans 15:1,2*

SELECTED SCRIPTURE: *Romans 15:1-13*

OUR KEY VERSE gives us an important lesson. We are to sympathize with, and be merciful toward, the infirm and weak among the LORD's people. All who come to Christ have weaknesses of the flesh, physical and mental. And some of God's people are stronger than others due to maturity in Christ.

Very often those who have been following in Jesus' footsteps along the "narrow way" many years are stronger spiritually as a result of having developed the fruits and graces of the Holy Spirit. However, the fact that God has called any person, whether strong or weak, and invited them to be his children, is sufficient indication that we should accept them sympathetically, as brethren.

Certainly this does not mean that we should only choose the weak and underdeveloped brethren, spiritually, as our intimate friends in order to be of support and benefit to them, and should shun as close associates those who are strong in the LORD. It does mean, however, that we should be patient with the infirmities of the weak ones—sympathetic, merciful, kind, and loving to them as brethren. Our Heavenly Father, who searches the heart, counts each of us according to our **development** in the precious fruits of the Holy Spirit, not necessarily how many we possess by nature.

God has opened to us a variety of doors of opportunity for service—or talents—to the benefit of our brethren. The

LORD measures our degree of love for them by the zeal with which we use these opportunities which he has put under our control. Realizing this should motivate us to greater energy and faithfulness in the joyful service of the LORD through zeal and devotion in service to the brethren, thus testifying to the Master the degree of our love and zeal for him.

“Let every one of us please his neighbor for his good to edification,” is the second half of our Key Verse. The quality of being gracious and pleasing to others is a good trait, especially when properly used. If we offered a prayer each day for peace and harmony between ourselves and all with whom we have dealings it would be something like this: “Dear LORD, may we be pleasing to you this day; and may we be pleasing to one another.”

Occasionally we may be blessed with the opportunity to discuss God’s Word and plan with our neighbors. At such times our approach should always be pleasant and gentle. This does not mean that we should deny or compromise the truth; or go anyplace, or

do anything contrary to the Spirit of the LORD, simply to be pleasing to somebody. God’s principles of honesty and truthfulness must always rule, but tempered with kindness and courtesy so far as loyalty to God will permit, and with the desire to bring happiness to all. We should follow our Master’s advice and seek to be as “wise as serpents, and harmless as doves.”—Matt. 10:16

Paul said that we are to please our “neighbor for his good to edification” (Rom. 15:2), and: “Let us therefore follow after the things which make for peace, and things wherewith one may edify another.” (Rom 14:19) To emphasize this matter, Paul again wrote: “Comfort yourselves together, and edify one another, even as also ye do.” —I Thess. 5:11

The word edification has the thought of instruction. In our relationships with each other—neighbors, relatives, or the children of God—our priority must be to help each one to grow in the knowledge of God’s ways. We are exhorted by the Apostle Jude to build one another up in the “most holy faith.”—vs. 20 □

Teach the Truth

KEY VERSE: *“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”—II Timothy 2:15*

SELECTED SCRIPTURE: *II Timothy 2:14-26*

AFTER HAVING COME to some knowledge of the Scriptures, we must meditate upon them and consider how the Word of God is applicable to all life's affairs. The central thought of our lives should be the approving of ourselves to God, not to man. The Prophet David spoke of such contemplative study in these words: “My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.” (Ps. 119:48) David agreed with the Apostle Paul, who, as shown by the words of our Key Verse, knew that the chief aim of one who dedicates his life to God, either in past ages, or during the present Gospel Age, or the future Millennial Age, is to please the Heavenly Father and to be approved by him.

“Rightly dividing the Word of truth,” signifies not only understanding the Scriptures correctly and harmoniously, but

also the proper application of the Word of truth in our lives. Throughout the millennia until the time of the apostles and writers of the New Testament, God's message to man was given solely through the prophecies and lessons of the Old Testament. As Paul said in Hebrews 1:1,2, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.” After our Lord left the earthly scene, he provided apostles and elders to be his special mouthpieces to explain and enhance the writings of the Old Testament.

Rightly dividing the Word of truth involves applying each scripture of the Bible correctly from several aspects. First: to whom is the writer speaking?; second: to which period of time is the writer referring? third: is the reference to be taken literally or symbolically?

For instance, some scriptures refer to events which occurred in the past. Noah prophesied that God would send a devastating Flood upon the earth. It would not be proper for us to make such a prophecy today, because it has already been fulfilled in the distant past. Some prophecies are still to be fulfilled, and many have already been fulfilled. We must discern between them.

Another example could be Isaiah's prophecy which reads: "They shall not hurt nor destroy in all my holy mountain [kingdom]: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea." (Isa. 11:9) We realize that this prophecy remains to be fulfilled. An example of symbolism is also contained in this verse, in the use of the word 'mountain'. Bible students have discovered that in the Bible, mountains are used to symbolize kingdoms.

An example of another factor—who is being spoken to, or of, as well as the time in which it was spoken—could be illustrated in this scripture: "You only have I known of all the families of the earth." (Amos 3:2) This reference is

to the Jewish nation, and involved the period of time when God dealt only with the Israelites, up until three and one-half years after Jesus' death. And then Ezekiel 21:25-27 went into effect: "I [God] will overturn, overturn, overturn it [the Jew's position of being God's chosen people, represented in their king, and his crown] and it shall be no more, until he come whose right it is; and I will give it him."

As we make use of the many translations of the Bible available today, which simplify the wording, it becomes easier to rightly divide the word of truth. Concordances, Bible dictionaries, and other Bible helps, are aids of which we should take advantage.

The LORD promised that he would guide his people through his Holy Spirit. We seek daily to have our conduct harmonize with God's principles. To do this we have the Holy Spirit to help us to know and do the will of the Heavenly Father. If we follow the Captain of our salvation, Jesus Christ the righteous one, we shall indeed be an honor to him, and pleasing to our Heavenly Father. □

CHRISTIAN LIFE AND DOCTRINE

“All Things”

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue.”

—II Peter 1:2,3

ALL TRUE FOLLOWERS of the Master have entered into a covenant with the Heavenly Father to do his will. Psalm 50, verse 5, describes it as a covenant into which we enter “by sacrifice.” We pledge with God to sacrifice all that we possess in his service, even as Jesus did. However, this is not a one-sided covenant, for, after he has accepted our consecration to serve him, God has promised to do ‘all things’ necessary to help us meet the terms to which we have agreed. It is important to realize this, for otherwise we might easily become discouraged. But it is blessed, through the “knowledge of God, and of Jesus our Lord,” to be assured that heavenly grace does abound toward us and that all our needs are continuously supplied.—Phil. 4:19

Our text explains that ‘all things’ which “pertain to life and godliness” are supplied to us by “divine power.” The Greek word which is here translated “power” is translated “miracles” eight times, and “miracle” once, in the New Testament. It is used in Acts 1:8 to describe the power of the Holy Spirit, which, of course, is the power of God. Jesus referred to the Holy Spirit as the “Spirit of truth.” (John 14:17) God’s Spirit, or power, operates in our minds and hearts through the truth of the divine plan.

While in a sense this is partially understandable to us, actually it is something which goes beyond human comprehension, for it is miraculous. It involves our begetting, and

ultimately our birth as New Creatures in Christ Jesus. In Ecclesiastes 11:5 we read concerning the work of the Spirit in bringing forth life:

“As thou knowest not what is the way of the Spirit, nor how [even] the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all.” While we do not always understand how God assists us in the carrying out of our covenant of sacrifice, we do experience and appreciate the benefits of his Spirit being shed abroad in our hearts and lives. The Apostle Paul gives us the assurance that “if God be for us,” no opposing forces can successfully work against us.—Rom. 8:31

We know that as members of Adam’s race, we are fallen and imperfect human beings, and Satan takes advantage of this in his efforts to discourage us. But one of the “all things that pertain to life and godliness” which our loving Heavenly Father has provided is our justification through Christ. So, as Paul wrote in Romans 8:33,34, “It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even now at the right hand of God, who also maketh intercession for us.”

The Spirit’s Begetting

It is by divine power, the power of the Holy Spirit, that we are “begotten again unto a lively [or living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you [*Margin*, or, ‘us’], who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” (I Pet. 1:3-5) Even before we enter into a covenant with the LORD by sacrifice, and are begotten by his Holy Spirit, divine power draws us to Christ, and through the truth we learn to know something of God’s “high calling,” and of the privilege that is offered to us to take up our cross and follow Jesus into sacrificial death that we may attain the “prize of the high calling of God in Christ Jesus.”—Phil. 3:14; John 6:44

When, through the drawing power of our Heavenly Father, we become so overwhelmed by his love that we surrender all in order to do his will, we know that the exceeding great and precious promises of the divine nature belong to us, and they become a life-giving energy in our minds and hearts.—II Pet. 1:4

Those drawn to Christ by the Heavenly Father originally were sinners. But their minds are enlightened to a need of a Redeemer. Those who accept Christ as their Redeemer and Advocate, and come to the point of full consecration to God, are said to be begotten of God, begotten by “the Word of truth,” begotten by the Spirit of God. (James 1:18; I Pet. 1:2,3) Thus they become New Creatures in Christ Jesus, and ‘all things’ needed for their nourishment and growth as New Creatures continue to be provided by divine power.

Realizing their weaknesses and imperfection, through the Word of truth these New Creatures are assured of divine help and gracious forgiveness. Their need for guidance in the narrow way is also assured, for they can ask God for wisdom—spiritual wisdom—and know that they will receive it liberally, and not be upbraided for asking.—James 1:5

Every precious promise of God pertaining to the nourishment and development of New Creatures in Christ Jesus contributes to the exercise of divine power in bringing forth his New Creation. It is by feeding upon these promises that we grow strong in the LORD and in the power of his might. It is by the influence of the Spirit of truth in our lives that we mature from “babes in Christ” to manhood in the LORD. (I Cor. 3:1; Eph. 4:15) Only those who do thus mature will come to birth—spiritual birth—through a further exercise of divine power. The Heavenly Father will not exalt spiritual ‘babes’ to the divine nature.

The Divine Commission

There is a divine purpose behind our calling and begetting. We are not called by God merely to be delivered from sin and death, although the divine calling provides for this. God’s New Creation is being prepared to be the channel of

his promised blessings to all the families of the earth. When exalted with Jesus in the first resurrection, to live and reign with him, they will be associated with the Master in giving health and everlasting life to all the willing and obedient of mankind.

But before the members of the New Creation are exalted to the divine nature in the kingdom, their mission is to be the bearers of God's truth to all who will hear and respond to the message. Indeed, they are commissioned to proclaim the message even though the world gives but little or no heed to it. This divine commission to work for the LORD is symbolically referred to in the Scriptures as the 'anointing' of the Spirit. This symbolism of anointing is based upon the ancient custom of Israel to anoint kings and priests to office. It was the official designation to office, a symbol of the authority invested in them.

Yes, the Scriptures reveal that all who are begotten by the Holy Spirit as New Creatures in Christ Jesus are also anointed by the Spirit to be co-workers with God in the out-working of his plan of salvation. (I Cor. 3:9; II Cor. 6:1) This is a wonderful arrangement of divine grace. Actually, in our weakness, and with all our imperfections, we can do nothing for the LORD that is really worthwhile from his standpoint. We cannot imagine that the great Creator of the universe really needs us. There is nothing that we can do that he could not accomplish in some other way. Nothing that we can give to him will make him rich, nor will our withholding make him poor.

It is by divine grace that we are invited to work for the LORD, and this grace is the more abundant because of the many assurances of the Word that our Heavenly Father really wants us to be partners with him and with his beloved Son, Christ Jesus. This assurance that is given is given to us through the anointing of the Holy Spirit. One of the principal texts referring to the anointing is Isaiah 61:13, which reads:

"The Spirit of the LORD God is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to

proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the LORD, and the Day of Vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."

This outline of the Spirit's anointing comprehends briefly the outworking of the entire divine plan of the ages. Jesus quoted and applied it to the work he was commissioned to do. Jesus not only proclaimed glad tidings to the meek, and the opening of the prison to those who are bound, but also gave demonstrations of what the good news of the kingdom would ultimately mean to all the sin-cursed and dying world. The divine commission covers both these aspects of the Master's ministry. It will be under this same divine commission that Jesus will conduct the future kingdom work of healing all the sick and raising all the dead.

So it is with us, the Master's followers. We are anointed by the Spirit to be partners with Jesus, both in proclaiming the Gospel of the kingdom, and by-and-by to be associated with him in the great restitution work foretold by all God's holy prophets since the world began. (Acts 3:19-21) And what a marvelous blessing this is! Through the truth we have come to know God. To know God is to want to talk about him. We "love to tell the story," and through the anointing of the Holy Spirit we are assured that our Heavenly Father wants us to tell the story, that his name might be glorified.

Proper preparation is needed in order to utilize the anointing of the Spirit. When we see a signed and sealed diploma in a doctor's office, it means that the one to whom it applies is authorized to serve the public as a physician, and is qualified. It means that he has made a thorough study of all those things he needs to know in order to be a doctor of medicine. So it is with our anointing, our authority to be "ambassadors for Christ." (II Cor. 5:20) The LORD expects us to become acquainted with his plans and purposes so that when we

speak for him, and in his name, we will not misrepresent his intentions with respect to the recovery of the world from sin and death.

The Apostle Paul wrote to Timothy, saying, "Study to be diligent, to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." (II Tim. 2:15, **Wilson's Diaglott**) The Word of God, Paul further wrote, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16,17) Yes, the "all things that pertain to life and godliness," which have been furnished by divine power, include an understanding of the instructions in the plans and purposes of God that we might, through their faithful use, be 'thoroughly furnished unto all good works'.

The Spirit's Witness

Another of the 'all things that pertain to life and godliness' which the LORD has so graciously furnished, is the witness or testimony of his Holy Spirit that we are his children. It is a blessed thing to be assured that we have been begotten by the Holy Spirit, and thus possess the "spirit of sonship." (Rom. 8:15, **Wilson's Diaglott**) But how can we know this? The Apostle Paul gives us a definite answer to this question. He wrote, "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."—Rom. 8:16,17

We have the witness of the Spirit that we are the children of God if we are suffering with Christ. Why did Paul state this so definitely? It is because the holy prophets of God, who wrote as they were moved by the Holy Spirit, had foretold the sufferings of Christ and the glory that should follow. (I Pet. 1:11; II Pet. 1:21) The Scriptures reveal clearly that those who enter into a covenant with the LORD through sacrifice have the privilege of suffering with Christ, encouraged by the glorious hope of reigning with him. So, if we are

having the privilege of suffering with Christ, of being ostracised by the world—looked upon as “not belonging,” because of our faithfulness to the truth—then the Spirit of God which foretold this is testifying to our spirits that we are the children of God!

This does not imply the necessity of being incarcerated, or of having physical pain inflicted upon us. It does mean that if we are faithful to the LORD and to the truth, that faithfulness will cost us the friendship of this sinful, selfish world. It could also mean that before we finish our course this side the veil some real tests of faith will come upon us in the way of suffering, or threatened suffering, for the truth's sake. To whatever extent we come face to face with these experiences, be they mild in nature, or severe, we have this as a witness of the Spirit that we are the children of God. This is another of the ‘all things’ that pertain to life and godliness, which divine power has given to help us make our calling and election sure.

The Seal of the Spirit

The symbol of a ‘seal’ is sometimes used in the Bible in connection with the work of the Holy Spirit in our hearts as it molds us into the image of Christ. This is one of the very important ‘all things’ which the power of God is accomplishing for us as New Creatures in Christ Jesus. This sealing begins with a knowledge of the truth, a knowledge of God, the Author of the truth. It is described in Revelation 7:3 as a sealing of “the servants of our God in their foreheads.” It is important in this connection that we continue to yield ourselves fully to the molding influences of the Holy Spirit, that our every thought, word, and deed might be more and more fully conformed to the will of God in Christ Jesus.

The Scriptures also use the word ‘seal’ from the standpoint of a guarantee. It is thus used by Paul in Ephesians 1:13,14. This text reads: “In whom [Christ] ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation: in whom also after that ye have believed, ye were sealed with the Holy Spirit of promise, which is the earnest

[or, "pledge," *Wilson's Dloglott*] of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Paul says that we are sealed by "the Holy Spirit of promise." It was through the ministry of the Holy Spirit that all the precious promises of God were recorded in his written Word. Many of these promises 'seal', or guarantee, our victory through Christ by assuring us of divine help in every time of need. The sum of all these precious promises is that nothing can hinder us from making our calling and election sure except ourselves, and this would be as a result of our own unfaithfulness.

Paul explains that this 'seal' is the 'earnest of our inheritance'; that is, the down-payment, so to speak. And what a joy it is to realize that this initial payment will, in the first resurrection, be followed by the fullness of the promised inheritance, even glory, honor, and immortality; and the great privilege of living and reigning with Christ a thousand years. The 'seal' of the Spirit is, then, another of the 'all things that pertain to life and godliness', which has been given unto us by divine power.

Precious Promises

All the promises of God pertaining to his New Creation have been given to us by divine power. In the verse following our text Peter writes, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." It is not enough, however, merely to know of these promises, and to rejoice in them. The promises of God constitute the basis of our faith; but if they are to accomplish God's intended purpose in our lives we must, as Peter explains, give "all diligence" in adding to our faith "virtue; and to virtue knowledge; and to knowledge temperance [self-control]; and to self-control patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity [love]."—vss. 5-7

"If these things be in you, and abound," Peter explains, "they make you that ye shall neither be barren [*Margin*,

Greek, 'idle'] nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."—vss. 8-12

An abundant entrance into the kingdom of Christ, to be joint-heirs with him in the blessing of all the families of the earth, is one of the things made possible for us by divine power. We must be willing to do 'these things' mentioned by Peter, and give 'all diligence' to this end, but actual growth in grace and knowledge is possible only as God gives us help. We can work out our own salvation only as God works in us "to will and do of his good pleasure."—Phil. 2:12,13

Prophetic Truths

Peter's second epistle, in which our text appears, has much to say concerning the return of Christ, and the establishment of his kingdom. He uses the prophetic truths of God's Word as an incentive to faithfulness. After describing, symbolically, the destruction of Satan's world, Peter adds, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—II Pet. 3:11

We are now living in the time when Satan's world is being 'dissolved'. There is, therefore, more reason than ever for giving diligence in making our calling and election sure. The world and her pursuits are perishing; her beauty is fading like a flower, so what manner of persons ought we to be in all holy conversation and godliness. The Greek word here translated "conversation" denotes more than simply what we talk about. It refers to the entire demeanor of life—to all that we say and do. We are to give diligence in bringing our

every thought, word, and deed into conformity with the will of God in Christ.—II Cor. 10:5

The prophecies pertaining to the presence of Christ and the destruction of Satan's world were not put in the Bible to frighten God's people, but to enlighten and encourage them. We are encouraged to know that we are now living in the end of the age; that Christ is present, and that his kingdom will soon manifest itself for the blessing of all the families of the earth. The joy of knowing this is one of the 'all things' given to us by divine power, and is a great incentive to faithfulness.

Of Jesus it is written that for "the joy that was set before him [he] endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2) The joy of participating with Jesus in the future kingdom work of blessing mankind has been set before us by the Holy Spirit. This joy also helps us to bear the cross and to despise the shame which is attached to following the Lamb whithersoever he goeth.—Rev. 14:4

After telling us about the impending destruction of Satan's world, Peter adds, "Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." (vs. 13) "Wherefore," Peter continues, "seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Here Peter explains "what manner of persons" we ought to be.

"Being justified by faith" we do have "peace with God through our Lord Jesus Christ." (Rom. 5:1) As long as we remain under the protection of faith in his blood, our Heavenly Father will look upon us as being without spot and blameless. But this does not relieve us of the responsibility of giving all diligence in conforming our lives as nearly as possible to the perfect pattern set before us in Christ Jesus our Lord. We still must add virtue, knowledge, self-control, patience, godliness, brotherly-kindness and love. If we lack these things we will become spiritually blind, and the prophecies of the good things to come will fade from our spiritual vision.

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 Rockford WRRR 1330 6:15 a.m.
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INDIANA

Hammond WJOB 1230 8:30 a.m.
 Jeffersonville WXVW 1450 10:00 a.m.
 LaPorte WCOE-FM 96.7 10:00 a.m.
 North Vernon WKRP 1460 8:00 a.m.

KANSAS

Goodland KLOE 730 7:15 a.m.
 Coffeyville KGGF 690 9:05 p.m.

IOWA

Waterloo KXEL 1540 10:15 p.m.

KENTUCKY

Bowling Green WBGN 107.1 FM 8:15 a.m.
 Winchester WHRS 10:30 a.m.

LOUISIANA

New Orleans (Sat.) WWL 870 9:00 p.m.

MICHIGAN

Battle Creek WOLY 1500 1:45 p.m.
 Detroit CKLW 800 7:45 a.m.
 Fremont WSHN 100 FM 9:15 a.m.

Fremont WSHN 1550 AM 9:15 a.m.

MISSOURI

Excelsior Springs KEXS 1090 7:30 a.m.
 St. Louis (Sat.) KSTL 690 8:30 a.m.

NEW JERSEY

Camden (Tues.) WTMR 800 AM 2:30 p.m.
 Salem WNNN-FM 101.7 9:45 a.m.
 Salem WJIC 1510 9:45 a.m.

NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

NEW YORK

Buffalo WWKB 1520 AM 10:15 p.m.
 Buffalo WHLD 1270 12:00 noon
 New York WOR 710 9:15 p.m.

OHIO

Cincinnati WNOP 740 9:00 a.m.

OKLAHOMA

Muskogee KHJM 100.3 FM 5:00 p.m.

OREGON

Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
 Pittsburgh WCXJ 1550 3:00 p.m.
 Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

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

TENNESSEE

Nashville WSM 650 AM 7:45 p.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Spokane KUDY 1280 9:45 a.m.
 Tacoma KAMT 1360 10:15 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 6:30 p.m.

WISCONSIN

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

PLEASE NOTE CHANGES WHICH ARE MADE OFTEN.

WORLDWIDE RADIO BROADCASTS

Canada

ALBERTA

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

BRITISH COLUMBIA

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

MANITOBA

Winnipeg CKJS 810 9:00 a.m.

ONTARIO

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

SASKATCHEWAN

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

Angola and Zambia

Radio Africa #2 (Thurs.) 9:00 a.m.

Argentina (Spanish)

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

Brazil (Portuguese)

Curitiba Radio Capital 1270 KHZ 8:45 a.m.

British West Indies

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

Chile (Spanish)

Concepcion Unica FM 105.5 10:15 a.m.

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

China

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

Kenya & Uganda

Radio East Africa 4:00 p.m.

Mexico (Spanish)

Culiacán Ranchera XECQ 8:30 a.m.

New Zealand

Whakatane IXX 8:10 a.m.

Nigeria

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

Panama (Spanish)

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

Philippines

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

Russia (Russian)

Novgorod FM 71.3 10:00 a.m.

South Africa

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

Sri Lanka

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

Tonga

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

Uruguay (Spanish)

Montevideo Radio El Espectador 810 9:15 a.m.



YE ARE THE LIGHT
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THE BIBLE ANSWERS PROGRAMS

TV Listings

United States

New Jersey Cable TV

Programs are shown every Sunday evening.

Eastern Standard Time 6:00 p.m.

Channel America TV-Cable and Low Power TV

Programs are shown every Sunday morning. Consult your local newspaper for the station in your area.

Eastern Standard Time 12:00 noon

Central Standard Time 11:00 a.m.

Mountain Standard Time 10:00 a.m.

Pacific Standard Time 9:00 a.m.

Canada

Cable Vision TV

Programs are shown every Sunday morning. Consult your local newspaper for the station in your area.

Atlantic Time 10:30 a.m.

Eastern Time 9:30 a.m.

Central Time 8:30 a.m.

Mountain Time 7:30 a.m.

Pacific Time 6:30 a.m.

(Continued from Page 31)

On the other hand, if we diligently 'do these things' we shall 'never fall'. This does not mean that we will never make a mistake. It does not mean that we can have peace with God apart from the righteousness of Christ. But it does mean that we will not fall away from divine grace, from the keeping power of God. The promises of God assure us of this, and these promises are among the 'all things that pertain to life and godliness', which have been given to us by divine power.

"A thousand shall fall at thy side, and ten thousand at thy right hand," wrote the psalmist, "but it shall not come nigh thee." (Ps. 91:7) What a blessed assurance this is of the keeping power of God! Through the psalmist, the Holy Spirit also gave us the assurance which reads, "The angel of the LORD encampeth round about them that fear him, and delivereth them." (Ps. 34:7) What a wonderful protection is thus assured to all who 'do these things'.

"Great peace have they which love thy law: and nothing shall offend them," the psalmist wrote. (Ps. 119:165) The thought here is that they shall not be permitted to stumble and fall. The reason is that they love God's laws, his righteous ways, his plan, his Word. If we truly love the LORD and his instructions, we will give 'all diligence' to conform our lives to them. Making our calling and election sure will not become an incidental, half-hearted effort of life, but will continue to be an all-consuming work, the working out of our own salvation.

If we truly love the LORD and his Word we will not be like those who, according to Peter, "wrest the Scriptures unto their own destruction." (II Pet. 3:16) Instead, we will take God at his word, and obey his instructions without hesitation. We know that the human heart is deceitful and will influence our minds to interpret Scriptures in such a manner as to make the narrow way of sacrifice a little less narrow, if we permit it to be so. But if we give 'all diligence' to study, and sincerely apply the LORD's instructions, we will be protected against all influences which would take us out of our Heavenly Father's loving care. Even Satan will not be permitted to

harm us if we remain devoted to the doing of God's will, and submissive to all the providences which divine power permits and overrules for our good.

Just as divine power has provided all things pertaining to life and godliness, we can also be assured that it will not allow anything to interfere with the accomplishment of the divine purpose in our lives. Surely this is a blessed promise, for we know that greater is he who is for us than all who are against us. Let us continue to rejoice in the abundance of God's grace as we continue zealously to fulfill the terms of our covenant with the LORD by sacrifice, strengthened by the certain knowledge that our Heavenly Father will be faithful to us. If we do this, when the due time comes, we shall have an abundant entrance into that glorious kingdom which is to uplift and bless the people of all nations.



Weekly Prayer Meeting Texts

FEBRUARY 4—"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Revelation 18:4 (Z. '03-3 Hymn 97)

FEBRUARY 11—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matthew 5:11,12 (Z. '94-368 Hymn 13)

FEBRUARY 18—"The LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul."—Deuteronomy 13:3 (Z. '98-40 Hymn 71)

FEBRUARY 25—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matthew 4:4 (Z. '02-246,248 Hymn 71)

Limitations of Liberty in Christ

“Come unto me [Christ], all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”
—Matthew 11:28-30

TODAY VIRTUALLY THE whole world is yearning and striving for liberty. Much progress toward liberty has been made, with small underdeveloped nations emerging from the oppressive authority of their colonial masters. Millions of denominational religionists are seeking to be free from the fettering creeds that have held them in restraint, and are insisting upon mingling with other groups to a larger extent, that they might come to a better understanding of the religious world around them. The cry for more liberty is making itself felt in almost all lines of human endeavor. Even the youth of the world are seeking to be free from what they feel to be undue restraint on the part of their elders.

Actually, of course, there is no such thing as complete liberty. Christians and non-Christians alike are more or less restricted by the circumstances with which they are surrounded. No one can be a law unto himself and disregard the viewpoints and wishes of others unless he desires to be at war with his surroundings. Even in free countries there are

restrictive laws and regulations to which all must conform if they expect to live in peace and happiness.

In a free society the restrictions placed upon individual activities are designed for the welfare of the majority. There are rules governing the operation of cars on a highway. To break those rules might mean the injury, or even the loss of life of others to say nothing of one's own life. A driver might well have a great urge to speed his car up to a hundred or more miles an hour, but he does not have the liberty to do this, for the restrictions usually limit him to about fifty miles.

We become accustomed to the many restrictions upon our personal liberties, and they are not burdensome to us. Those who choose to disobey the laws of a free society may do so, but sooner or later these find themselves restricted still further behind prison walls. These exercise their liberty of choice, and the 'free and easy' life they choose results in their imprisonment.

Man was created a free moral agent, but this simply implies the freedom of making a choice. Adam was given this freedom. It did not mean that he had the liberty to partake of the forbidden fruit and go unpunished. It only meant that he could choose, without coercion, to eat or not to eat; to obey the law of his Creator, or not to obey it. If he chose to obey, he could continue living and enjoying the blessings of the garden home the Creator provided for him. If he chose not to obey, he would die. He exercised his freedom of choice, and came under the bondage of sin and death.

Adam's progeny have all been born slaves to sin and death. They have not had the liberty to choose whether or not they would live or die. Because of God's love in providing a Redeemer from death, all of Adam's children will yet be given the opportunity of choosing life rather than death. Upon the basis of faith, the called ones of this Gospel Age have had that opportunity, but generally speaking, up to the present time the human race has been in bondage to sin, a bondage which terminates in the sleep of death. Nor do the people have liberty to choose anything different.

When God, through Moses, gave the Israelites his Law, he gave them the choice of life conditional upon their full obedience to that Law. "Choose life, that both thou and thy seed may live," he said. (Deut. 30:19) But the people, in bondage to sin, were unable to rise above the restraining cords which held them. They were not able to keep God's perfect law, so failed to obtain life. Instead, they found themselves under the additional bondage of the Law. The Law itself was good, but its high standard of righteousness simply emphasized the imperfections of those who endeavored to keep it.

In Jesus' Day

The Israelites in Jesus' day were under a still greater bondage than that originally imposed by the Law, in that their religious leaders had placed additional burdens upon them through their interpretation of the Law. Jesus said of these, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." (Matt. 23:4) It was among a people oppressed by these burdens, in addition to being in bondage to sin and death, that Jesus conducted his ministry. It was to these that he extended the invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Theme Text

In these wonderful words Jesus is offering a choice between one form of bondage and another. Jesus said of the Pharisees in his day that they sat in Moses' seat, and therefore should be obeyed by the Israelites, to the extent that they were God's spokesmen. (Matt. 23:2,3) But Jesus, who was superseding the Pharisees, offered the people a choice. He told them that if they became his followers, severing their connection with the religious leaders of that time, he would give them the opportunity of bearing his yoke.

To some of the people of Jesus' day his invitation was appealing. He emphasized that the burden he would give his followers was light. He coupled this information with the fact

that he was meek and lowly in heart. This would assure his disciples that Jesus would not be austere, dictatorial, and ruthless in his demands of his followers, as were the Pharisees. But even so, a 'yoke' would be involved in accepting his leadership. A yoke is a symbol of servitude, and those in servitude to others are not free to do as they please.

So here again the only exercise of liberty offered to the disciples by Jesus was to make a choice. They were free to choose between the bondage of the Law, with the increased burdens heaped upon them by the Pharisees, and his yoke of servitude. "My yoke is easy," he said, "and my burden is light." But there would be both a yoke and a burden for all those who became his followers. The lightness of this burden is largely in the fact that the LORD helps those who are bearing it, giving them strength in times of need. This also was to be in contrast with the Israelites' experience under their religious leaders. Of these Jesus said, "They themselves will not move them [the added burdens] with one of their fingers."—Matt. 23:4

Truth Makes Free

John 8:31,32 reads: "Then said Jesus to those Jews who believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Jesus did not mean that his disciples were to be given the liberty to chart their own course in life as rugged individualists who would be responsible to no one for their actions. The freedom here referred to is again freedom from the bondage of the Law, and from the burdens heaped upon the people of that day by the scribes and Pharisees. It is also freedom from the universal bondage of sin and death which holds the whole world of mankind in slavery.

But Jesus did not offer his disciples freedom in the sense of throwing off all personal responsibilities and restraints. Notice what he said: "If ye continue in my word, then shall ye be my disciples indeed." What are some of the words of Jesus to those who would be his disciples? Here is an exam-

ple: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke 14:26,27

We know, of course, that Jesus did not mean that his disciples should actually hate their own families. The thought here is, rather, 'to love less'. In other words, to be a disciple of Christ we must give him the supreme position in our affections and lives. The will of the LORD must come before any desires we may have with respect to our families. This is restrictive. Besides, we are to take up our cross and follow Jesus into death, suffering, and dying with him. The flesh would not ordinarily choose a course of this kind.

Jesus also said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt 16:24) To deny oneself is certainly in exact contrast to indulging oneself in a false liberty of action which is not sanctioned by the Bible. When we deny ourselves, we acknowledge that we have no liberty but to do the will of the LORD, and his will is that we lay down our lives in his service, enduring all the weariness and persecution which such a course might and does often entail.

Liberty to Choose

As we have seen, all that Jesus offered the disciples so far as actual liberty was concerned, was the liberty to choose his leadership and the yoke which it entailed, or to continue their servitude under the scribes and Pharisees. Those who are now drawn to the LORD by the truth have this liberty. They may accept or not accept the invitation to become bondslaves of Jesus Christ.

After all, this is just about the extent of the liberty that anyone is able to exercise—that is, the liberty of choice. In a free society a person may choose to support one political party or another; or he may choose not to support any. A young man may choose to become a physician, or a lawyer, or an engineer. But having made his choice, he then be-

comes subject to all the laws and restrictions governing that profession. Unless he accepts the responsibility of abiding by these restrictions, he becomes more or less of a failure in that respect.

So it is with the Christian. If we have made our choice to be followers of the Master, then we have the responsibility of abiding by all the rules and regulations of discipleship. In effect, they mean that we are not allowed to use either our time, strength, or means as we might think best, but must always endeavor to discern what the LORD's will might be in these matters. We are to lay down our lives, not preserve them. We are to think of the best interests of others rather than our own. Being followers of the Master, we are to endeavor as far as possible to determine what he would have us do in any circumstance, and remember that we have no choice but to do as we believe he would have us to do.

If we have taken Jesus' yoke, it means that all our movements are restricted to the basic principles of his movements. We can only go where we believe he would go, and serve where and in the way that he would serve. Jesus said to those who became his disciples that they would know the truth, and the truth would make them free—free, that is, to do the will of the LORD, because through the truth they would know the will of the LORD. One does not have the liberty of choosing something of which he has no knowledge. So to be free to do the LORD's will we must know his will, and it is through the truth that this knowledge reaches us. This is one of the ways in which the truth makes us free.

Just what is the truth which makes the disciples of Christ free? It is the same truth by which Jesus said we are sanctified, and this, he said, is the Word of God—"Thy Word is truth." (John 17:17) Jesus himself is the central figure in the truth of God's Word. The coming and work of this great Redeemer and Deliverer is the central theme of the entire Bible. It is Jesus, through his sacrifice on behalf of the people, who eventually will give all mankind the opportunity to be made free from the bondage of sin and death. Paul explained it this way: "This is good and acceptable in the sight

of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."—I Tim. 2:36

Clustered around this great fundamental of God's plan of salvation are the various other teachings which reveal the manner in which the benefits of the ransom are made available both for the church of this Gospel Age and the world in general during the Millennial Age. In addition there is the great truth concerning God's purpose in the creation of man, and his fall into sin and death. We need to have a knowledge of man's fall into the bondage of sin and death in order to appreciate God's grace in making provision for release from this bondage. The Law Covenant into which God entered with the Israelites reveals that man could not, by his own righteousness, deliver himself from death.

The teachings of the Word with respect to God's work during the Gospel Age of selecting a people from the world of mankind who are given the opportunity to prove worthy of living and reigning with Christ in his kingdom are very fundamental to our understanding of God's plan as a whole. God's promises to establish a kingdom on the earth, over which the foretold Messiah will be the chief Ruler, reveal another basic truth of God's Word. This truth of the kingdom is another feature we need to understand in order to see clearly just what the will of the LORD is for us today. The purpose of all the truths of the Bible is to reveal the will of God for his people.

God's covenant with Abraham, his promise of a New Covenant, the purpose of the First Advent, and the purpose and fact of Christ's second presence, are all basic because they have a bearing on how we serve the LORD—how his will is expressed through our mortal bodies. The truth concerning Christ's second presence is related to the harvest, which is the end of the age. If we did not know that it was harvest time, it would make a difference as to the message we proclaim as the ambassadors of Christ. To know that

Christ is present, and that we are living at the close of the Gospel Age, just prior to the new age of Christ's kingdom, also helps to govern the message we proclaim.

Knowing these truths gives us an understanding of the meaning of world events, and the manner in which they are fulfilling prophecy. Having this knowledge, we can go to the people with a message of comfort, rather than one which would help to generate a greater fear in their hearts. How wonderful, indeed, is the privilege we now have of comforting those who mourn, by pointing out to them that the blessings of the long-promised kingdom of Christ are near! It is in proclaiming this, and the other great truths of the Bible, that we have the privilege as bondslaves of Jesus Christ, to lay down our lives, following in his footsteps.

Serving Together

One of the truths clearly set forth in the Word of God is that he desires his people to work together. Our liberty in Christ does not make us freelance in the service of Christ. Where even two or three are able to meet together for fellowship, the LORD blesses them in this, and in their united effort to carry out the terms of their consecration. Where more than one is involved, it calls for the restraint of each in deference to the best spiritual interests of the others. Peter mentions this. He wrote: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you, be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace unto the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:5,6

Here Peter makes it plain that being subject one to another is one of the ways in which we humble ourselves under the mighty hand of God. This language is a far cry from describing the concept of personal liberty which is held by many in the world. Instead, it suggests restraint of our liberties, of making our actions subject to others, that the general good of all might be served. "All of you be subject one to another," Peter wrote.

The Law of Liberty

The Apostle James wrote: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:25) The *New English Bible* translates this, "The perfect law, the law that makes us free." This reminds us of Jesus' promise that those who know and continue in the truth are made free—free, that is from the Law, from condemnation, from Adamic death, and from the shackles of human theories and creeds.

Looking into this perfect law that makes free, the law of liberty, is the same as looking into the Word of God. No one need fear looking into the Word of God in order to know the truth, and how to apply it in his life. To look into that Word sincerely, however, will strengthen the cords by which one is bound to Christ as his yoke-fellow in divine service. Every "thus saith the LORD" which applies to our relationship with Christ reveals our bondage to him. At the same time we will find that his "yoke is easy, and his burden is light," (Matt. 11:30) for the simple reason that divine assistance is given us to wear the yoke with joy, thankful that we have been made free from the law of sin and death, and because of our love for him.

At the beginning of this article we mentioned the great cry for liberty that is abroad in the earth. Much of this clamoring for liberty is proper on the part of the world, some of it is not. Our reason for mentioning it is that the followers of the Master find themselves being influenced at times by what is taking place around them in the world. There is a danger that the world's cry for liberty could influence us to demand our supposed rights in the church of Christ. But let us remember that no matter how good or evil the world's viewpoints might be, it is still the world, and we are not to be guided in our viewpoints and actions by what is taking place in the world. We are in the world, but not of it.—John 15:19

We have been made free in Christ, and this is a freedom concerning which the world knows nothing. It is not a free-

dom to do as we please, but liberty to do God's will. It is not a freedom to further our own interests, but liberty to lay down our lives following in the footsteps of Jesus. It is not a freedom to do what we can to shine before men or the brethren, but liberty to be subject one to another, and to humble ourselves under the mighty hand of God that he might exalt us in due time.

Ours is a liberty, not to go our own way and serve the LORD as we might want to serve him. If we think we have special talent, we should wait on the LORD as to its use. We are to be a part of the entire anointed company, and to blend our efforts with those of others, that through cooperation in the ministry, greater good may accrue to all. Let us be so thankful that we have been made free from the law of sin and death that we will gladly accept servitude under Christ and the banner of the Gospel. Having exercised our liberty to choose this better way of life, let us continue in it.

As we have noted, the world in general during the Millennial Age will also be given an opportunity to choose the way of the LORD. God will then turn to the people a pure message of truth, that they might all call upon him to serve him with one consent. (Zeph. 3:9) But serving the LORD then will not mean doing as they please. There will be restraints on personal liberty, even as now. There will be a law to be obeyed, and those who do not obey that law will be destroyed from among the people.—Acts 3:23

As for ourselves, let us ever remember that our liberty in Christ also means responsibility to one another, to Christ, and to our Heavenly Father. This responsibility is to be discharged in the spirit of love and self-effacement. We are to bear one another's burdens. It is thus that we will fulfill the law of Christ as it applies to us who have taken his yoke upon us.

It is inspiring to think of the glorious hope of living and reigning with Christ, but much is involved in the attaining of such a high position. It is with us as it was with James and John, whose mother asked that one sit on the Master's right hand, and the other on his left hand in the kingdom. Jesus

asked if they were able to drink of his cup and to be baptized with his baptism. Through the Word he asks us this same question, and we know that ability to meet these requirements implies sacrifice, the bearing of burdens, sufferings, and trials. To meet these experiences in the strength which the LORD provides is the choice which we are privileged daily to make. Let us determine that in every instance we will exercise our choice in the right manner, choosing always to do the Father's will even though knowing that it will finally lead to death.



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YOUNG ADULTS BIBLE STUDIES

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Triumph over Temptation



WHEN JESUS HAD been baptized by John at the river Jordan, he received power from God, which is called the Holy Spirit. Then he went out into the desert to be alone. The power of the Holy Spirit opened his eyes as they never had been opened before, to understand the prophecies and teachings of the Old Testament.

He had so many things on his mind that he wanted to think about. Jesus stayed in the desert for forty days, studying the Scriptures and praying to his Heavenly Father. Through an understanding of the prophecies he discovered the course his life should take. He learned of its many significant details: just where to start; what he should teach; to whom he should minister; what he was to accomplish; and even how, when, and **where** his life would end!

Forty days in the desert takes a toll on the human body! Jesus was a perfect man, but, regardless of this, he needed

food and shelter! Mark 1:12 tells us, "He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him." What a lot of information is compacted into this one verse of scripture!

Satan, the archenemy of God, was still trying to destroy the Seed of promise! He had tried to blot out the infant Jesus by killing all the babies of Bethlehem, two years old and under. Now, in the desert, he used a different attack. He tried to tempt Jesus through hunger and through pride, to disobey God. He tried three times to tempt Jesus, but he failed!

"When [Jesus] had fasted forty days and forty nights, he was afterward an hungered. And when the tempter [Satan] came to him, he said, ***If thou be the Son of God***, command that these stones be made bread!"

But Jesus, knowing that he was indeed the Son of God, answered and said, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Of all the many hundreds of miracles Jesus performed in his lifetime, not one was to his advantage! This was no exception—he did not turn stones into bread to relieve his hunger. He had no need to prove that he was the Son of God. Satan had failed in his first temptation.

But Satan did not give up easily. He tried still another plan of attack. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the Temple, and saith unto him, ***If thou be the Son of God***, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Jesus had quoted from God's Word in answer to Satan's first temptation. Now Satan had quoted a beautiful promise to God's faithful people! He was suggesting to Jesus that by doing something very spectacular he could prove to all the Israelites that he was the Son of God! From his first failed temptation, Satan realized that Jesus did not need a miracle to be sure he was the Son of God.

Now his second temptation concerned proving to the Jewish people that he was the Son of God. However, Jesus knew from the Scriptures, and as the Holy Spirit gave him understanding, that this was not God's method at this time. So, although Satan quoted a scripture to trap Jesus, this temptation failed to deceive him. He answered Satan with another scripture, saying, "It is written again, Thou shalt not tempt the LORD thy God." (Deuteronomy 6:16) Satan failed in his second temptation!

Satan's third temptation was meant to appeal to pride, and to gaining power without suffering. Jesus had learned from the Scriptures during his forty-day meditation in the wilderness, that he would suffer and die on a cross! Now Satan was tempting him with the prospect of becoming the king of the world without any suffering or painful death. "The devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and he saith unto him, All these things will I give thee, if thou wilt fall down and worship me. "Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the LORD thy God, and him only shalt thou serve! Then the devil leaveth him, and, behold, angels came and ministered unto him." Satan's third and last temptation failed completely!

Satan took Jesus up into the high mountain to show him the glory, wealth, beauty, power, and dignity of being a ruler of this world. Satan did not show him the poverty, suffering, sickness, sadness, and dying of all the creatures he would rule over. But Jesus felt keenly all this sadness and pain, and he knew he had been especially chosen by God to be the one who would relieve humanity from the curse of sin and death. He was the Seed who would bless all the nations of the earth with life, health, and peace. This was his part in the plan of God, and Satan could never tempt him away from fulfilling his destiny!

QUESTIONS:

1. Where did Jesus go after he was baptized by John in the river Jordan?
2. What was his purpose for going into such an isolated place?
3. What did he learn while he was there?
4. Who came to tempt Jesus? What was his purpose in tempting Jesus?
5. What was the first temptation? How did Jesus answer Satan?
6. What was the second temptation, and to what wrong motives did it appeal?
7. What was the third temptation, and how did Jesus answer it?
8. Who ministered to Jesus after Satan left the scene?
9. What destiny inspired Jesus to prevail against falling prey to Satan's temptations?

Truth Most Precious

 GREAT TRUTHS are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are dearly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.

TALKING THINGS OVER

The "Acts" of the Brethren

WE NEVER TIRE of reading the Book of Acts, of the "Acts of the Apostles," because in this important section of the New Testament we learn of the experiences, not only of the apostles, but of many and various zealous servants in the Early Church, and the manner in which the LORD blessed their ministry as they went forth as ambassadors for Christ in an unfriendly world.

At that time the brethren were very much limited in what they could accomplish. The message in printed form was unknown. The only 'reading matter' available were the handwritten parchment scrolls of the various books of the Old Testament, supplemented, over a period of many years, by the various books of the New Testament, which also had to be handwritten. Scrolls were scarce. Not every believer possessed one. In most cases only one copy was available for each congregation, and many times a congregation had to share its copy with other congregations.

When the apostles and others went on missionary journeys they did not have all the various methods of rapid travel which we enjoy today. Indeed, they did not have any of them. They were limited to foot travel, riding on the back of a donkey, or the uncertainties of the sail boat. It required weeks and months to make comparatively short trips from one segment of the 'vineyard' to another. But despite the handicaps and the hardships involved, they continued to serve faithfully—even unto death.

These ardent servants of the truth in the Early Church did not have the benefit of radio and television stations to assist them in broadcasting the message. They were limited to their personal contact with those to whom they witnessed. Even now, of course, this is the most effective method of bearing witness to the truth, but with the tremendous increase of the world's population, and the very limited number of those who are able to serve in the 'vineyard', the LORD, in his

providence, has provided the means of reaching a much larger audience with the witness, but without restricting the personal work of all who can participate in it.

The truths which were proclaimed so vigorously by the apostles and others in the Early Church are still being declared today. The faith once delivered unto the saints is still believed by faithful children of God who are willing to spend and be spent in witnessing it far and wide, as they have the opportunity and ability. This message which Jesus described as the Gospel of the kingdom is being proclaimed today in the United States, Canada, Mexico, the British Isles and Continental Europe, in Africa, South America, Australia, New Zealand, India, Japan, and Asia. And there are faithful ambassadors for Christ in all these various countries.

It is a pleasure for the Dawn to have a continued part in the work in which so many cooperated during 1992. As we look ahead into 1993, it is with confidence that He who led us once will lead us still. The work is the LORD's, not ours. Let us rejoice in whatever privileges of service he may entrust to us, as individuals and collectively. Above all, let us continue to look to him for his guidance and blessing, as day by day we seek to know and to do his will.

Financial Report Year Ending 9/30/92

	<u>Receipts Expenditures</u>	
General Fund	\$890,606.37	
Advertising	500.00	\$116,078.16
Publications	37,061.43	436,234.62
Radio & Television	22,359.43	234,327.97
Speakers (USA & Overseas)	1,220.00	24,897.76
Audio-Film-VCR Services	2,962.56	103,797.99
Overseas	6,194.50	118,340.83
Refurbishing Various Areas at Plant		12,427.42
Improvements at Dawn Home (145 W.P.)		27,740.25
Investment and Interest Income	<u>235,026.39</u>	
Total before Bequests	\$1,195,930.68	\$1,073,845.00
Bequests Received	<u>62,020.94</u>	
TOTALS	\$1,257,951.62	\$1,073,845.00

TALKING THINGS OVER

General Convention Bulletin

George Fox College

Newburg, Oregon

June 26 – July 1, 1993

NOW IS THE time to begin making plans to attend the first General Convention held on the west coast of our country! The Convention Committee is putting together a program which we trust will be a great blessing to all who attend. It will be centered around the Convention Theme Text, which is Ephesians 4:15: "Speaking the truth in love, [we] may grow up into him in all things, which is the head, even Christ."

We are happy to announce that the cost to attend the 1993 General Convention will again be very low:

0 to 2	3 to 9	Ages 10 and over (per person)
MEALS ONLY		
Free	\$11.65 (all three meals)	Breakfast \$3.75; Lunch \$5.00; Dinner \$7.00 per day or \$15.20 for all three meals)
LODGING ONLY (per day)		
Free		Dorm SINGLE \$7.50 DOUBLE \$4.00 Apartment DOUBLE or TRIPLE \$7.00; 4-IN-AN-APARTMENT \$4.00
PACKAGE (7 nights lodging, 6 days of meals)		
Free	Dorm \$90.	Dorm SINGLE \$143. DOUBLE \$119. Apartment DOUBLE or TRIPLE \$128.; 4-IN-AN-APARTMENT \$119.

These prices assume that you will provide your own pillow, pillowcase, sheets, and blanket. If you prefer, you may rent these items at a cost of \$3.50 per day or \$7.00 per week.

We have the exclusive use of the campus during the convention. Each dormitory bedroom contains two twin-size beds. Either one men's or women's bathroom will be on the same floor as your bedroom. And either a men's or women's bathroom will be up or down one flight of stairs. There are a limited number of apartments. Some have two bedrooms containing a total of three or four beds. A bathroom adjoins these rooms. Some apartments have four bunk beds in one room connected to a bathroom, and a study room. The apartments will be allocated to those who use the maximum number of beds. If all apartment beds are occupied, fifth and sixth persons may sleep on the floor in their own sleeping bags at a cost of \$2.00 per night.

Some of the dorms and apartments have three stories. Since there are no elevators, those who have health problems which do not permit them to climb stairs can ask for ground-floor sleeping rooms. Brethren may park and live in their fully self-contained motor homes requiring no hook-ups. We will be happy to send a list of nearby motels to those who request it.

The college is located in Newburg, Oregon, about 30 miles southwest of the Portland Airport. If you require transportation from the airport to the college, send us your airline name, flight number, arrival day, and arrival time. We will advise you where to meet the pick-up van.

You may pay in advance or when you arrive at the convention. Of course if your plans change, any advance deposit will be promptly refunded. Please return the registration form whether you intend to stay at the college or not. Detailed information about the convention and a map of the college campus will be sent only to those who return the form:

General Convention Registration Form
George Fox College June 26 to July 1, 1993

	Break.	Lunch	Dinner	↓Dorm -or- Apt↓ (check 1 box per night)
Friday, June 25th				
Saturday, 26th				
Sunday, 27th				
Monday, 28th				
Tuesday, 29th				
Wednesday, 30th				
Thursday, July 1st				
Friday, 2nd				

OR check here for package: 7 nights, 18 meals

First and last name (and Ecclesia)

Age (if under 18)

Address:

Telephone number [evenings]: *area code* ()

Are you able to walk up one flight of steps?

Two flights?

Will you have the use of an automobile at the convention?

If you're alone, would you like to share a room with someone?

Do you want to rent linens?

Give us your flight arrival information if you want to be picked up:

Send to: **General Convention Registration**
1425 Lachman Lane Pac. Palisades, CA 90272

ENCOURAGING LETTERS

Easily Understood

I sure enjoy The Dawn magazine. It is helpful and easily understood. Leads one to reading the footnotes on each scripture reference. Thanks for helping others to know the Bible and understand God comes **first** in all things.—OH

Very Special Ministry

Sirs: I must say how elated I was to hear your explanation of the parable of Lazarus and the rich man. It was one of the most thrilling experiences I ever had! I have heard this story many times before, but from a different angle. Now that I have heard your version, I now know the truth! I also believe there are more truths in the Bible that have been twisted or left out accidentally or deliberately. That is why I have decided to take advantage of your offer of your booklet, "The Truth about Hell." I know it will make very good reading. I thank you in advance. God bless you and your

very special ministry.—West Indies

Received "Poranek"

Dear Friends: Recently I received a copy of the "Poranek" (Polish Dawn magazine) and "Kingdom of God," from a cousin in the USA. I don't have a job and have two children so cannot send any money. If possible can you send me some books or booklets? I would be most grateful. Do you have a branch in Poland? Can I keep in contact with you in Polish?—Poland

An "Early" Listener!

Please send me "Hope beyond the Grave." I am learning to love your broadcastings. They are great. I get up at 5:30 a.m. on Sundays to listen to them. God Bless You.—CA

Deeply Touched

Dear Friends: After hearing your radio program on Sunday I was deeply touched by your warmth and sincerity. Further, I would be interested in reading "When

a Man Dies," offered during the program. I need two copies. Yours in Christ.—NY

Wants More

Dear "Frank and Ernest": First I want to tell you how much I love your program on KTPI on Sunday morning. Could you manage to be on an hour? Please send me the booklet offered last Sunday and this Sunday. Thank you.—CA

A Relevant Message

Dear "Frank and Ernest": Greetings. It is a long time since I heard your most excellent program on the radio as I never listen to our local station. However, it was just by chance I heard your signature tune, and listened to your message. I have learned a lot from previous messages and still have several of your little booklets, which I find are as fresh and relevant for today for they are truly taken from God's Word. Could you please send me a copy of your booklet, "God and Reason?" I wonder if you could also post a copy to a friend. God bless you in your ministry of opening up

the Scriptures so simply and may he be with you in these perilous times. Thank you in the name of our Lord Jesus Christ.—New Zealand

Continuing to Search

Dear Sirs: I just finished watching and listening to your program on Vision TV, and I can truly say I never heard such wonderful teachings on the Life of our Lord and Saviour, Jesus Christ. Thank you so much. I experienced such uplifting. I have been a Christian for so long and continue to search. Please send me your free study on Jesus, The Bible Answers. I will be eternally grateful to you and will follow your program each time it is on. Yours in Christ—Canada

Worth Double Its Weight in Gold!

My dear brothers in like precious faith: Please renew my subscription to The Dawn magazine. I wish that I could donate something more, as The Dawn is worth twice its weight in gold, and I look forward to it anxiously each month. But at the present, this is all

that I can afford. I am disabled and my wife is the only one working at present. But the sweet promise of Jehovah that "in that day, no inhabitant shall say, 'I am sick'" (Isa. 33:24) is the only thing which keeps me going. And so I await the fulfillment of this precious promise of our God. I do so very much enjoy the literature which you put out, and am thankful that you have stayed faithful to God's words in all that you have done, still uplifting the works of Pastor Russell while so many are working their utmost to destroy such pearls of wisdom. I pray for your continuance and constancy in walking faithfully with the Master!—ME

From Russia

Greetings to all the brethren. I found your address in the booklet, "Hope," in Russian. I am an elder in a class of 90 brethren. I have all the volumes in Polish and believe the Lord returned in 1874. We contacted the brethren in Moldavia and were impressed with the choral group of 21 who

sang for us. We have made contact with the brethren in Canada, and received a copy of the new 6th volumes recently printed. We would like very much to cooperate with your work. We understand that there are brethren that would like to visit us, and we would be glad to send them an invitation. We greet all the brethren who love the truth.—Russia

More from Russia

Dear Sirs: Thank you for the literature you sent me a month ago. I am also very grateful to you for keeping me on your mailing list. It is so exciting to receive The Dawn every month. It enriches my understanding and gives me spiritual enlightenment. If it is possible, please help me to obtain "God's Promises Come True." I work as a teacher at school and need literature on the Bible for children. No literature of this kind can be found in this country. Please send me, if it is possible, 3 or 4 copies of the book. I really need them. I'd also like to have the audio recording of the

Memorial Service, and any other kind of audio material you can provide me with. I am ready to pay roubles. Unfortunately they are not still convertible into dollars, and I have no opportunity to obtain all the books I need. I hope you will be able to help me.—*Russia*

Born Blind

Dear Sirs: I bring you greeting in the name of our Lord and Savior, Jesus Christ, and I thank our Father, Yahweh, for his wonderful plan of redemption. I am partially sighted, originally blind from birth. God has blessed me with the sight I have now, and I am very grateful. I was raised in a denominational sect. They teach doctrines of eternal torture, etc. I thank God because I've always had questions that were never answered there. About one week after I actually surrendered and gave my life to God I received a pamphlet in the mail from you. I don't know how you

got my name, or who, for that matter, knew that I really needed to know these things. All I can say is that it was the Spirit of God acting on my behalf. I am an street musician, as God has blessed me with a gift for playing the saxophone. When I go downtown Harrisburg to play, I make sure I take plenty of your tracts and booklets. May God bless you all.—*PA*

Intelligent Programs

Thank you for offering your radio audience "Hope beyond the Grave." It is a much-discussed subject, a very serious one, and thank you for covering it. WOR is an on-going favorite of mine over the years. They are the top—the best! It's a pleasure to listen to these intelligent programs and personalities. Thank you for your interesting programs and for the book. God bless!—*NJ* □



SPEAKERS' APPOINTMENTS

Ministering the Glorious Gospel of Christ

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

Brother M. Balko

Detroit, MI January 31
Seattle, WA Area February-March

Brother W. Bilcharz

Sacramento, CA February 12-14

Brother R. Gorecki

Sacramento, CA February 12-14

Brother G.M. Jeuck

Claymont, DE February 7
Sacramento, CA 12-14

Brother S. Krystek

Fresno, CA February 17

Brother E. Lamel

San Gabriel Valley, CA February 7

Brother L.B. Post

Middletown, NY February 21

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.

Brother Howard Young, Ohio—July 31. Age, 90.

Sister Anna Dembowski, Polish Class Gary Area, IN—October 7.
Age, 97.

Sister Cecilia (Krupa) Molenaar, Portland, OR—December 25. Age,
96.

Sister Gertie Werner, Seattle, WA—January 3. Age, 96.

Sister Amy Bateman, New Haven, CT—January 4. Age, 96.

CONVENTIONS

These conventions are listed at the request of the classes who sponsor them. In order to ensure your convention being accurately placed in these columns, please make your request IN WRITING and mail it to this address at least two or three months before the date of the convention: The Dawn, 199 Railroad Avenue, East Rutherford, NJ 07073.

SACRAMENTO, CA, February 12, 13, 14—The Beverly Garland Hotel, 1780 Tribute Rd., 95815. Contact Mrs. Betty Lankford, 6000

19th Ave. 95820 for information and reservations.

Phone: (916) 457-0569

DETROIT, MI, February 28—Redford YWCA, 25940 Grand River, Redford Twsp. Contact: Robert Gorecki, 6731 Scotch Lake Road, West Bloomfield, MI 48323

FLORIDA BIBLE STUDENTS CONVENTION, March 6,7,8—Plaza Inn, 603 Lee Road, Orlando. Contact Convention Secretary *by February 14th* for reservations: Ernest Kuenzli, 330 Jasmine Rd., Casselberry 32707
Phone: (407) 831-2098

ROCKLAND, NY, March 7—Green Meadow Waldorf School, Chestnut Ridge Road, Spring Valley, NY. Contact: Mrs. R. Shallieu, 1041 Johnston Drive, Watchung, NJ 07060

PASS CHRISTIAN, MS, March 13,14—Holiday Inn, 1600 E. Beach Blvd., Gulfport, MS. Contact: Mrs. W. C. Buel, 214 Magnolia Dr., Pass Christian 39571
Phone: (1-800) 465-4329

ALBUQUERQUE PRE-MEMORIAL CONVENTION, March 19-21—For information and reservations please contact Sister Roberta H. Buss, Albuquerque Bible Students, P.O. Box 9172, Albuquerque, NM 87119
Phone: (505) 877-2866

NEW YORK, NY, March 21—Ramada Inn, Two Bridges Rd. & Rte. 80 (Exit 52), Fairfield, NJ. Contact: Mr. Leo Post, 24 Lexington Road, New City, NY 10956. *If you plan to eat lunch with us, please call Brother Post, because an exact count must be given to the Ramada Inn by March 7th.*
Phone (914) 634-5876

DETROIT PRE-MEMORIAL CONVENTION, March 26-28—Macomb Community College, 14500 12 Mile Rd., Warren, MI. For information and reservations, contact: Robert Gorecki, 6731 Scotch Lake Rd., West Bloomfield, MI 48324
Phone: (313) 363-6848

FRESNO PRE-MEMORIAL CONVENTION, March 26-28—ECC, Oakhurst, CA. For information and reservations contact Sister Virginia Wilson, 2103 N. Price St. #112, Fresno, CA 93703
Phone: (209) 255-2241

SOUTHWEST FLORIDA, March 27,28—Lemon Bay Garden Club, 501 Foxwood, Englewood, FL 34223. For information and reservations, contact: Sister Phyllis Vrooman, 20550 Polynesian Loop, Estero, FL 33928
Phone: (813) 992-4814

PITTSBURGH, PA, April 25—Parkway Center Inn, 875 Greentree Road. Contact Charles Martig, 730 Dunster St., 15226.
Phone: (412) 563-6110

ASILOMAR CONVENTION, Spring 1993, Pacific Grove, CA—We have been asked to announce that, contrary to a rumor you may have heard, an Asilomar Convention is being planned for 1993. Please keep this in mind when your 1993 vacation plans are being made.

JERUSALEM, ISRAEL CONVENTION, Spring of 1993.—For information and reservations, contact: Dawn Shallieu, Jerusalem Convention, 1041 Johnston Dr., Watchung, NJ 07060-6414, USA

