

The Dawn

Volume LXI, Number 10
(USPS 149-380), October 1993

Second-class postage paid at Rutherford, N.J. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$1.00 a year; Great Britain 60p. Write to foreign addresses for other prices.

Canada: P.O. Box 175, Postal Station F, Winnipeg, Man. R2L 2A5

British Isles: Associated Bible Students, P.O. Box 136, Chesham, Bucks. HP5 3EB

Australia: Berean Bible Institute, 1 Springfield Street, Briar Hill, Victoria 3088

France: Association des Etudiants de la Bible-Publications Aurore, B.P. 3066, 68062 Mulhouse CEDEX

Germany: Tagesanbruch Bibelstudien-Vereinigung, Postfach 4 D8567, Neunkirchen am Sand

Greece: He Haravgi (The Dawn), Afxediou 81 Ano Ilisia, GR 15771 Athens

Italy: Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

New Zealand: P.O. Box 1358, C.P.O. Auckland

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HIGHLIGHTS OF DAWN

GOD AND CREATION SERIES, Part 8

The Truth about Hell

“The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”

—Revelation 20:13

AS A RESULT of Satan’s lie to mother Eve, “Ye shall not surely die,” traditional theology has changed the meaning of death from ‘the absence of life’ to ‘separation from God in a place of endless and excruciating torture’. Accepting the unscriptural, but in some respects palatable theory, that there is no death, it was reasoned that the wicked when “shuffling off this mortal soil” could not be worthy of spending eternity in happiness with the righteous, so the theory of torture in hell for these seemed an obvious solution.

As this God-dishonoring teaching was taking shape, there were probably very few who enthusiastically espoused it; therefore the more humane—although equally false—theory of purgatory was perhaps welcomed as mitigating the horrors of endless torture, since those tortured in this humanly conceived place of suffering would eventually escape; for when their ‘souls’ were purified by pain they would, according to this theory, be ushered into heavenly bliss.

But, as we have previously observed, there is no mention of purgatory in the Bible, so the Protestant fathers, in their desire to be loyal to the Word of God, and to discard all man-made teachings, especially those emanating from Rome, renounced their belief in purgatory, and eliminated all mention of it in their creeds. They concluded that the divine plan for all who were not good enough to go to heaven when they died

was that they should suffer eternally in a hell of blistering torment.

Hell in the Bible

But let us say on behalf of those who discarded the purgatory dogma, and retained merely the eternal torture doctrine, that they did find the word hell in the Bible—in both the Old and New Testaments. We are speaking now, of course, of the older English translations of the Bible. In the Old Testament, hell translates the Hebrew word **sheol**. In the New Testament three Greek words are translated hell; namely, **hades**, **Gehenna**, and **tartaroo**.

The Hebrew word **sheol** appears in the Old Testament sixty-five times. But it is not always translated hell. Thirty-one times it is translated grave, and three times pit. But thirty-one times it **is** translated hell in our **King James Version Bibles**, and, with the false meaning that has, through misuse, been attached to the word hell in the minds of not too careful students, this helps to support the torture hallucination.

However, the variation of translation should at once raise a question concerning the real meaning of the Hebrew word **sheol**. Certainly the meaning of the word does not change to suit the whims of the translators. The fact that it can be translated grave and pit without doing violence to the text in which it is so translated, makes one wonder why it should not always be translated by these better understood English words. However, regardless of these variations, the word **sheol** describes the only hell with which the ancient servants of God were acquainted, and also the only hell God mentioned in his inspired Word for the first four thousand years of human experience. Whatever the nature of this hell might be, it is expressed by the word **sheol**. Since God is unchangeable, we can rest assured that every thought he conveyed to the minds of his ancient servants through the word **sheol** is still true today. Bearing out this thought is the fact, as we shall discover, that the hell of the New Testament is the same as the hell of the Old Testament.

Does the Hebrew word **sheol**, and do the Greek words in the New Testament describe the traditional hell of the Dark Ages? Let us see: (1) The traditional hell is a place of endless torture, whereas the Bible teaches that hell is a condition of unconsciousness, the state of death. (2) Tradition has it that hell is a place into which only the wicked go when they die, but the hell of the Bible is a condition into which both the righteous and the wicked go at death. (3) The hell invented in the Dark Ages is a place from which, it is claimed, no one will ever return, but the hell of the Bible will give up its dead. Let us examine these points as we find them set forth in the Word of God.

Unconscious in Hell

First we will turn to the Old Testament, where the word **sheol** is translated hell. We do not need to depend upon a Hebrew scholar's definition of this word, for the Bible itself reveals its meaning. We find this information in Ecclesiastes 9:10, which reads, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Here the word grave translates **sheol**, and the text says that there is no knowledge in **sheol**—that it is a condition of unconsciousness. This means that those in hell—the hell of the Bible, that is—do not suffer, are not in torment, but are completely unconscious.

Righteous and Wicked

The first time the Hebrew word **sheol** appears in the Old Testament it is used by the righteous patriarch, Jacob. He had been deceived into believing that his son, Joseph, had been slain by a wild beast. Jacob was heartbroken, and indicated that he would continue to mourn for his son until he died. In expressing his great grief he used the word **sheol**, saying, "I will go down into the grave [**sheol**] unto my son mourning."—Gen. 37:35

Here it is clearly evident that Jacob expected to go to **sheol** when he died, and **sheol**, let us remember, describes the only

hell of the Old Testament. This statement therefore proves that the righteous go to the Bible hell at death. Later Jacob affirmed his understanding of where he would go when he died. It was when he was protesting against his son, Benjamin, being taken down to Egypt. He said, "My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave [*sheol*, hell]."—Gen. 42:38

Job was another righteous man, a servant of God, who expected to go to *sheol* when he died. His case is most interesting. God had permitted a very severe trial to come upon him. He was undergoing acute suffering, mentally and physically, so much so that he felt he could no longer endure, so he asked God to let him die. In his prayer for death Job said to God, "O that thou wouldest hide me in the grave [*sheol*, hell], that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me."—Job 14:13

This was Job's way of asking God to let him die. He knew that in death he would be in *sheol*, the Bible hell. The reason Job prayed to go to *sheol*, the Bible hell, is because he knew that those in *sheol* are unconscious. Job was suffering almost beyond the point of human endurance, so in his prayer for death he was crying for relief from suffering, which relief he knew he would find in *sheol*, the Bible hell.

Not Necessarily Permanent

But Job did not wish to remain in hell permanently, for in his prayer he asked God to appoint him a set time and remember him. Then he added, "All the days of my appointed time will I wait, till my change [from death to life] come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." (Job 14:14,15) Job expressed his hope of returning from *sheol*, in the resurrection, which is contrary to the teachings of the Dark Ages relative to the creedal hell.

The word *sheol* is again translated grave in I Samuel 2: 6, which reads, "The LORD killeth, and maketh alive: he bring-

eth down to the grave [*sheol*, hell], and bringeth up." The thought of this text is the same as that expressed in a prayer by Moses in which he said to God, "Thou turnest man to destruction; and sayest, Return, ye children of men." (Ps. 90: 3) This seems to be a reference to the sentence of death which came upon our first parents, a sentence which plunged the whole world into death, destruction, *sheol*. But God's plan is to restore the dead to life, which means that those in *sheol* will not remain there. Hell will give up its dead.

Why the Variations of Translation?

It is proper to inquire why the translators of our **Common Version Bibles** did not in every instance translate the Hebrew word *sheol* by the same English word. Why did they at times use the word grave, and at other times hell? It is obvious that this variation of translation must of necessity make it more difficult for the ordinary reader of the Bible to ascertain the real truth about hell.

In examining the work of the translators it appears that the general rule they seemed to follow was that when the righteous were involved they used the word grave, but when the text referred to the death of wicked persons, *sheol* was translated hell. To the casual reader this was sure to lead to the erroneous conclusion that the righteous and the wicked go to different places when they die—the righteous into the grave, and the wicked into hell. With the meaning which became attached to the word hell during the Dark Ages, this meant that the wicked go to a place of torture.

Let it be said on behalf of the translators, however, that the English word hell did not always have the thought of torture associated with it. Like many other words, it has undergone a complete change of meaning. Originally hell meant simply 'to conceal', 'to cover'. The British 'helled' their potatoes for the winter, which simply meant that they buried them in the ground to protect them from the winter's frost. We do not know, of course, whether or not the translators had this original meaning of the word hell in mind when they used it to translate the Hebrew word *sheol*, or whether they hoped that

the reader would take its attached meaning and thus reach the conclusion that the wicked go to a place of torment.

However, while usually the translators employed the word hell in texts which refer to the death of the wicked, and grave when the reference is to the righteous, there are exceptions to this rule, a very noteworthy one being Psalm 16:10. This text reads, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Here we have a Holy One expressing confidence that God would not leave his soul in hell, in *sheol*.

In the New Testament we learn that the Holy One whose soul was not left in hell was Jesus, the Redeemer and Savior of the world. This is confirmed by the Apostle Peter in the sermon he preached on the Day of Pentecost. At that time there was an outstanding display of divine power, the Holy Spirit of God. God's Spirit, or power, which had brought the whole universe into existence in that "beginning" in which "God created the heavens and the earth" (Gen. 1:1); the same Spirit of God which "moved upon the face of the waters" (vs. 2) forming the oceans, regulating the tides, and causing the waters to swarm with fish, now had come upon the disciples to accomplish still another aspect of the divine plan.

In the Pentecostal outpouring of the Holy Spirit, the apostles were empowered to speak in various foreign languages and the enemies of Jesus charged that this unusual conduct of the disciples was merely a case of their being intoxicated by strong drink. The Apostle Peter was quick to answer this charge. First he said, "These are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the Prophet Joel." (Acts 2:15,16) Joel had prophesied that God would pour out his Spirit upon his servants and handmaids, and Peter identified what was happening as a fulfillment of this prophecy.

Then Peter continued his sermon, saying, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also

know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the LORD always before my face, for he is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.”—Acts 2:22-27

It will be recognized that the Apostle Peter quoted Psalm 16:10, applying it to the death and resurrection of Jesus. This means that Jesus went into the Bible hell when he died. Hell, as we have seen, is the death condition, and in Isaiah 53:12 we read concerning Jesus, “He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors.”

In other words, Jesus took the sinner’s place in death. Since, through Adam, all mankind was condemned to death, to the Bible hell, if Jesus were to redeem Adam and his race it was essential that he take this penalty upon himself. For this reason he poured out his soul unto death, going into the Bible hell. It was by this means as Isaiah states, that Jesus bore the sins of many—that is, of all mankind. Paul wrote, “Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”—Rom. 5:18

Hades in the New Testament

When the Apostle Peter quoted Psalm 16:10, the prophecy which reveals that Jesus’ soul was in the Bible hell from the time of his crucifixion until his resurrection, he used the Greek word **hades** to translate the Hebrew **sheol**. Thus we know, upon the basis of this inspired authority, that **hades**, which is translated hell ten times in the New Testament, has

exactly the same meaning as **sheol** of the Old Testament; that is, the state, or condition of death.

It is the Greek word **hades** that is translated hell in Matthew 11:23. This is a prophecy by Jesus concerning the destruction of the wicked city of Capernaum. It reads, "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell [**hades**]." From this we see that even a city can go into the Bible hell. It is an historical fact that Capernaum was completely destroyed, that it went into oblivion, into **hades**.

In Revelation 1:18 we find another very revealing use of the Greek word **hades**. The resurrected Jesus is here speaking to the Apostle John, and he says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [**hades**] and of death." Jesus had been dead, in **sheol, hades**, as a substitute in death for Adam and his race. The result of this is explained by the Apostle Paul in Romans 14:9, where we read, "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

To be 'Lord' of the dead and the living is to have control over them. It is this fact that Jesus symbolizes by "keys." He said: I "have the keys of hell and of death." (Rev. 1:18) That is, Jesus, by virtue of his own death and resurrection, now has the authority and power to liberate from death those who are in **hades**, and to restore to health and life those who are dying. Paul explains the philosophy of this in I Corinthians 15:22, which reads, "As in Adam all die, even so in Christ shall all be made alive."

The "Gates" of Hell

In Matthew 16:18 Jesus is quoted as saying, "Upon this rock I will build my church; and the gates of hell [**hades**] shall not prevail against it." Many long centuries before this, God had promised Abraham that through his "seed" all the families of the earth would be "blessed." (Gen. 12:3; 18:18; 22:18) In the New Testament we learn that this promised 'seed' is Jesus, and associated with him are his faithful footstep followers. (Gal. 3:8,16,27-29) In their relation to Jesus these are

described as “the church, which is his body.” (Eph. 1:22,23) It is this ‘church’ which Jesus refers to, and says that the “gates of hell shall not prevail against it.”—Matt. 16:18

This is a most reassuring promise. The divinely planned work of Jesus and the church is the blessing of all the families of the earth, but how can all the families of the earth be blessed since they are all either in the Bible hell or on their way thereto? Jesus answers this question in his assertion that the ‘gates of hell’ will not prevail against the church; that is, will not hinder the church, in association with him who has the ‘keys of hell’, from blessing all mankind as designed by the Heavenly Father.

We already have proof that this is true. Jesus the great lifegiver of mankind, was himself in death, in hell. The ‘gates of hell’ did not prevail to hold him a prisoner in death. God exercised his mighty power and restored Jesus to life. Peter said, “This Jesus hath God raised up, whereof we all are witnesses.” (Acts 2:32) Nor will the ‘gates of hell’ hold the followers of Jesus prisoners in death. The release of these is prophetically described in Revelation 20:6, which reads, “Blessed and holy is he that hath part in the first resurrection, . . . they shall be priests of God and of Christ, and shall reign with him a thousand years.”

With this ‘first resurrection’ complete, the work of the thousand-year reign of Christ and his church will begin. Then will take place in reality what the Apostle John saw in vision. Describing his vision John said, “Death and hell [*hades*] delivered up the dead which were in them.” (Rev. 20:13) For this to be accomplished, Jesus will use the keys of hell to unlock its gates, to set its prisoners free. This great work of Christ and his church is otherwise described in the Bible as the resurrection of the dead.

Hell Destroyed

The word hell (*hades*) appears for the last time in the Bible in the verse following the one in which John tells us that he saw hell give up its dead. In this text we are told that hell is to be destroyed. The text reads, “Death and hell [*hades*] were

cast into the lake of fire. This is the second death." In the Old Testament God prophesied the ultimate destruction of hell, **sheol, hades**. Through the Prophet Hosea he promised to ransom the people from the power of **sheol**. This, we have found, was the purpose of Jesus' death, of his going into **sheol**. The ultimate result of this the LORD said, would be, "I will redeem them from death: O death, I will be thy plagues; O grave [**sheol**], I will be thy destruction: repentance shall be hid from mine eyes."—Hos. 13:14

John saw hell [**hades**] destroyed in the "lake of fire," which he defines as the "second death." (Rev. 20:14) This is not a literal lake of fire, although many have used this text in their effort to establish the Satan-inspired teaching of eternal torture for the wicked. They have spoken of the 'lake of fire' as though it were the hell of the Bible, failing to take into consideration that John saw the Bible hell cast into the lake of fire. Surely hell could not be cast into itself. Throughout the Scriptures, fire is used as a symbol of destruction, and this is no exception to the rule. The condition of death which came upon the world of mankind as a result of original sin is to be destroyed, and this destruction is symbolized by a lake of fire.

Gehenna Fire

The everlasting destruction of individuals who prove themselves to be incorrigibly wicked is shown by Jesus to be accomplished by "**Gehenna**" fire. **Gehenna** is a Greek word which Jesus used on a number of occasions, and in our **Common Version English** translations of the Bible is translated "hellfire." Where the word is used without the association of fire, it is simply translated "hell."

This Greek word **Gehenna** described, what was called in the Hebrew language, the "Valley of Hinnom." This was a deep ravine just outside the walls of ancient Jerusalem. It was used as a place for the disposal of the refuse of the city, including the carcasses of cats and dogs and other 'unclean' animals. According to tradition, bodies of humans who, according to the Jewish Sanhedrin, had committed crimes making them unworthy of a resurrection, were cast into the Valley

of Hinnom. Fires were kept constantly burning in this valley to assure the destruction of everything that was thrown into it. Because of this use of the Valley of Hinnom, or **Gehenna**, and the obvious significance of the fire which was kept burning therein, Jesus employed it to illustrate the utter destruction of the willfully wicked.

In Matthew 10:28, **Gehenna** is translated hell. This text quotes Jesus as saying, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." This shows clearly that **Gehenna** is used by Jesus to denote destruction, not torment. The words kill and destroy are used with respect to both body and soul, thus the literal meaning of both words is shown to apply to the entire being.

In Mark 9: 43, 44 the word **Gehenna** is again used. Here Jesus is quoted as saying, "If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched." This passage has been erroneously seized upon to teach the God-dishonoring doctrine of eternal torture. The 'worm' that 'dieth not', they say, is the soul that is tortured in hell. However, this latter part of the text about the 'worm' is evidently spurious, since the oldest manuscripts omit it. It does appear, though, in the 48th verse. But how contrary is this interpretation to Jesus' own declaration that the soul is killed, or destroyed, in hell, the same as the body.—Matt 10: 28

Besides, there is no Scriptural authority for saying that a human soul is a 'worm'. Here Jesus is again using **Gehenna** as a symbol of destruction. All know that dead bodies exposed to the elements soon become infested with worms, or maggots, and other insects which, if left alone, in time completely destroy the carcass. It is to this that Jesus is referring. Presumably, bodies hurled into Gehenna would not always reach the fire that was kept burning for the destruction of refuse. But if not, then they would be destroyed by worms.

Thus does Jesus emphasize the certain inflicting of the death penalty upon all who are not found worthy of everlasting life.

The Rich Man in *Hades*

There is one use of the Greek word **hades** in the New Testament which has been thought by some to confirm the doctrine of eternal torture. It is in the parable of the rich man and Lazarus, recorded in Luke 16:19-31. After the death of the rich man in this parable, it is said that "in hell [**hades**] he lifted up his eyes, being in torments." (vs. 23) Simply because the word hell is used here, and the rich man is said to be tormented in hell, this parable has been seized upon to prove that all believers in Christ go to heaven when they die and that all unbelievers, the wicked, go to eternal torture.

Satan's original lie, "Thou shalt not surely die," has gained such a hold upon human thinking that reason and logic have often been thrown to the winds in order to prove that there is no death, and that torment, not death, is the divine penalty for sin. We have a vivid example of lack of reason in the generally accepted interpretation of this parable. We suggest a careful reading of the parable, as cited. It says nothing about the righteous nor the wicked. Nor are believers and unbelievers mentioned in the parable. Nothing is said in the parable about anyone going to heaven.

In the parable a poor beggar dies, and is carried by the angels to Abraham's bosom, not to heaven. The beggar is not described as righteous, or as being a believer in Christ. Nor is the rich man said to be a sinner. After his death, and when in **hades**, he is shown to be conversing with the beggar who is in Abraham's bosom. There is not a single detail of the parable which, in reality, harmonizes with the Protestant view that all good people go to heaven when they die, and all others are forever tortured. No one believes that those they claim are being tortured in hell are able to converse with the saved in heaven.

We refer to a booklet entitled, "**The Truth About Hell**," for a full explanation of this parable. We will mention here merely that the two men of the parable represent the Jews and the

Gentiles, not as individuals, but as groups; the rich man picturing the natural descendants of Abraham, and the beggar the Gentiles. Beginning with the First Advent of Jesus, the Gentiles began to inherit the promises God made to Abraham, while those to whom the promises were originally made died to their position of special favor before the LORD and, as a people, have been persecuted or 'tormented', ever since.

Briefly, then, the torment mentioned in this parable symbolically describes the age-long national persecution of the Jewish people, and has no reference at all to the actual death condition of individual members of the human race. In recent years the Jewish national scene has undergone considerable change. Eventually the torments of this people will be entirely over, and for this we are glad.

No More Death

In Isaiah 25:8 we read of a time when the LORD will "swallow up death in victory" and when he will "wipe away tears from off all faces." The Apostle Paul quotes this promise, and then adds, "O death, where is thy sting? O grave [*hades*], where is thy victory?" (I Cor. 15:54,55) Thus again are we given assurance of the ultimate destruction of death, and that this will mean victory over *hades*, *sheol*, the Bible hell. Just as Jesus explained, the 'gates of hell' will not prevail. The victory will be the LORD's because he will destroy hell, and set its captives free.

Then, for the first time, it will be true that "there is no death," not because Satan told the truth when he said, "Ye shall not surely die," but because the LORD will destroy death. As we read in Revelation 21:4, then "there shall be no more death, . . . neither shall there be any more pain: for the former things are passed away." ■

"EVERY VALLEY SHALL be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it." — *Isalah 40:4,5*

THINK ON THESE THINGS

Atoning Sacrifice Completed

"Christ died for our sins according to the Scriptures."

—1 Corinthians 15:3

VARIOUS ARE THE theories advanced in the name of Christianity and the Scriptures respecting the at-one-ment between God and man; some acknowledging that the work which our Lord finished in his death on Calvary is the basis of all human hopes respecting the life everlasting, and at-one-ment with the Heavenly Father; others persistently seeking to deny this, advancing theories to the effect that no ransom sacrifice was necessary to a reconciliation, that no fall took lace, and that hence no restitution to primary conditions is necessary or desirable or was secured by the Lord's death.

Many of these theories which deny the redemptive value of our Lord's death affect to do him greater honor by claiming that his work for humanity was solely that of a great teacher, and in no sense that of a Redeemer or purchaser.

These false theories which ignore the ransom are becoming more numerous, more persistent, and more seductive day by day to those who are not well rooted and grounded in the divine Word and plan of the ages. It is appropriate therefore, that we should call attention to the Scriptures which insist that the entire plan of salvation is pivoted upon the great transaction of our Lord's sacrifice, which, beginning with his consecration at Jordan, was finished with his expiring breath at Calvary. Whoever believes this and accepts it, is justified thereby, obtaining his share in the merit of that sacrifice. Whoever rejects it rejects the only name and the only faith by which he can ever be reconciled to God and attain to life-everlasting. ■

INTERNATIONAL BIBLE STUDIES

LESSON FOR OCTOBER 3

Trusting in God's Promise

KEY VERSE: *"I will make of thee a great nation, and I will bless, and make thy name great; and thou shalt be a blessing."*—Genesis 12:2

SELECTED SCRIPTURE: *Genesis 12:1-3; 15:1-18*

WHEN ABRAHAM WAS told by God to leave the city of Ur and go into a land which he would show to him—which was the land of Canaan—he obeyed. He left Ur, taking with him his elderly father—Terah, and other friends and family members, who comprised a large party which followed the Euphrates River north to Haran. At Haran his father died. Once again God spoke to Abraham, telling him that he should continue toward the Promised Land.

It was then that God spoke to Abraham using the words of our Key Text. God continued, saying, "I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (vs. 3) This is the first record in the Scriptures of the Abrahamic promise. It

is also known as the Gospel, or 'good news'. Paul called it this, when he said, "God . . . preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. 3:8

Abraham had complete faith in God's wonderful promise, and because of his great trust, righteousness was imputed unto him. Paul said: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed to him for righteousness."

Abraham had every reason to wonder how and when God would fulfill his promise. First of all, his wife, Sarah, was far beyond the child-bearing age. Second, we are told that Abraham's

body was also "dead" in this respect. (Rom. 4:19) And, third, years passed by, and no child was born to them. Many experiences befell Abraham when he reached the land of Canaan, but none of these directly affected the fulfillment of God's promise.

On several occasions as the years rolled on, God reaffirmed the Abrahamic promise. As Abraham approached the age of 85, he prayed to the LORD suggesting that the faithful steward of his house, whom he loved and trusted as much as a dear son, be made his heir. But God answered: "This [Eliezer] shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness."—Gen. 15:4-6

Having faith in God's promises is of prime importance to all who would please the LORD in any age. "With-

out faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) Abraham set us a marvelous example to emulate. That is why the Bible calls him 'the father of the faithful'.—Rom. 4:16

There are not now, nor have there ever been, many people who have had the faith of Abraham—who truly believe that God will fulfill his promise to bless all the families of the earth. Those who do believe know that God's promise will require the resurrection of each one of mankind from the dead, making possible the fulfillment of the promise that every man will be blessed—a thing which seems impossible since so many millennia have passed and the promise remains unfulfilled. But those who do believe, and are Abraham's 'children', having inherited his faith, know that God's promise is sure. Each day they pray, "Thy kingdom come. Thy will be done on earth as it is in heaven." ■

LESSON FOR OCTOBER 10

Our Way, or God's Way?

KEY VERSE: "*Sarai [Sarah] said unto Abram [Abraham], Behold now, the LORD hath restrained me from bearing; I pray thee go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.*" — **Genesis 16:2**

SELECTED SCRIPTURE: Genesis 16:1-16

GOD HAD MADE it plain unto Abraham that the promised seed would be his own offspring. (Gen. 15:4) And Sarah, Abraham's wife, was keenly aware of her failure to bear him children. For this reason the Key Verse records her suggestion to Abraham that her bondmaid, Hagar, substitute for her so that Sarah could provide a child for fulfillment of the prophecy. Abraham thought well of her proposal, and therefore, in time, Hagar bore a son to Abraham, named Ishmael.

Sarah and Abraham had believed that perhaps God expected them to provide assistance in the fulfilling of his promise. Do we in our personal experiences also exhibit impatience, or do we wait patiently for God's promises to be fulfilled in his own way

and time? Later both Sarah and Abraham found out that God's way was far better than their way, and this is our experience also!

Thirteen years after Ishmael was born, God spoke to Abraham once more, advising him that he did not accept Ishmael as the seed of promise, repeating again that a child would be born to Abraham, and that Sarah would be the mother! By this time, Abraham was 99 years old, and Sarah was 90! It was such a powerful test to Abraham's faith that he laughed to think of it! This promise was different than any others God made, because he gave them a time to expect their son. The LORD said, that Isaac would be born the following year, and, indeed, he was! — Gen. 17:14-19, 21

Just as Abraham had previously endeavored to have the LORD accept his adopted heir, Eliezer, so also he pleaded to have Ishmael accepted. His faith was surely tested! All that the LORD had previously told him was that he was to be the father of the promised seed. Now, although he was thirteen years older, the LORD would not accept his son, Ishmael. Abraham entreated the LORD, saying, "O that Ishmael might live before thee!"

But the LORD would not change. He said again that Sarah would bear the promised seed, and that her child was to be named Isaac: "I will establish my covenant with him for an everlasting covenant, and with his seed after him." (vs. 19) The LORD promised to bless Ishmael and his descendants along other lines, "but," he said, "my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."—vss. 20, 21

The LORD did not forget Ishmael. In verse 20, we read: "As for Ishmael, I have heard thee: Behold, I have

blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." The great nation spoken of is the Arabic peoples—Syria, Lebanon, Jordan, Iraq, Anglo Egyptian Sudan, North Africa. The angel had told Hagar that her son would be "a wild man; his hand will be against every man, and every man's hand against him."—Gen. 16:12

It is faith-strengthening to note the outworking of God's Word, since the children of Ishmael down through their history have experienced very little peace, just as was prophesied. They have fought among themselves, and have waged 'holy wars' against 'Christian crusaders' and against Gentile nations, during the subsequent centuries.

Although it was difficult for Abraham to accept God's way, how happy he will be when, in the future fulfillment of God's promise, he will see Ishmael and his descendants find peace in the kingdom by the hand of Christ, the seed of promise. ■

LESSON FOR OCTOBER 17

God's Everlasting Covenant

KEY VERSE: *"I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee."*—Genesis 17:7

SELECTED SCRIPTURE: Genesis 17:1-27

THIRTEEN YEARS AFTER Ishmael was born, God spoke to Abraham again. At that time, God gave Abraham some further, and more detailed, information about his covenant. First of all, he changed Abram's name to Abraham. Abram means 'high father', and Abraham means 'father of a multitude'. Abraham was to become the father of many nations, and kings would come from his line. God also said that the whole land of Canaan would be given to Abraham and his descendants, and that Jehovah would be their God.—Gen. 17:5,7,8; Gen. 16:10

As an outward indication of accepting this covenant, God asked Abraham to undergo circumcision, and to have all the males of his house circumcised. He said, "It shall be the sign of the

covenant between me and you." (Gen. 17:11, **New International Version**) This ceremony of circumcision was to have an another important symbolic meaning. The significance would be that the spiritual seed, which was later to be developed, would be cut off or separated from the flesh—its aims and desires.

The most important information God conveyed, however, was that he would bless Sarah and make it possible for Abraham to have a son by her. She would become the mother of nations and also of kings! To Abraham, this seemed hard to believe. He said to himself, "Will Sarah bear a child at the age of ninety?" (Gen. 17:15-18 **NIV**) But God reiterated plainly, "Your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an

everlasting covenant for his descendants after him.”—vs. 19, **NIV**

The Apostle Paul used Abraham and his wives as an allegory to explain the various covenants of God. In that picture, Abraham represented the LORD; Hagar signified the Law Covenant; and Sarah represented the Everlasting Covenant of promise.

Ishmael pictured natural Israel, brought forth through the Law Covenant. The development of the nation of Israel bore remarkable similarities to his offspring. Twelve princes were born to Ishmael. So also Israel was composed of twelve tribes. Circumcision distinguished Israel from other nations as being under the Law Covenant; Ishmael was also circumcised.

Natural Israel missed the opportunity to receive the principal blessing under the Abrahamic promise. Likewise Ishmael did not inherit Abraham's estate, because “Abraham gave all that he had unto Isaac.” (Gen. 25:5) This was confirmed by the Apostle Paul: “Israel hath not ob-

tained that which he seeketh for; but the election hath obtained it.”—Rom. 11:7

Isaac beautifully depicted the promised seed, to be bought forth through the Everlasting Covenant—the Abrahamic, or Sarah, Covenant. Since Hagar was a bondservant, she illustrated a covenant which could only bring forth children to be slaves; they were in bondage to Israel's Law which could not bring them life. Sarah, being a free woman, could bring forth children who would be free. Those born of the Everlasting Covenant are made free from the bondage of sin and death that now enslaves mankind, and are called to have everlasting life.—Gal. 4:22-27; John 6:58

We can see that what God had in mind to picture by having a son born through Sarah, was a spiritual seed having its fulfillment in Christ and his footstep followers. See Galatians 4:28,29. Paul emphasizes our relationship to Christ in Galatians 3:29 where he says: “If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.” ■

LESSON FOR OCTOBER 24

God's Promise Fulfilled

KEY VERSE: *"Sarah conceived and bore Abraham a son in his old age, at the set time of which God had spoken to him."* — Genesis 21:2

SELECTED SCRIPTURE: *Genesis 21:1-21*

WHEN ISAAC WAS born, it was a truly joyous occasion. Sarah said, "God hath made me to laugh, so that all that hear will laugh with me, and she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age." (Gen. 21:6,7) Isaac was circumcised when he was eight days old, and was a fine, healthy child.

Now that Isaac was born, how confident Abraham must have been that he would indeed be the head of a nation, with a seed through which all other nations would be blessed! The Apostle Paul tells us that Abraham "looked for a city which hath foundations, whose builder and maker is God." (Heb. 11:10) So far as the record indicates, God had said nothing to Abraham about a 'city'. How-

ever, a city is used in the Scriptures to symbolize a government, and Abraham evidently interpreted from what the LORD told him, that his seed would constitute a government—a kingdom—which would exercise control over all other nations and be God's channel of blessing to them.

'Nations' in those days were frequently just families, with one of the family serving as tribal head, or king. Naturally, they grew larger through the centuries; but in the early days of Abraham nations were very small. The promise that he was to have a seed that would become a great nation and dominate other nations would therefore imply that his offspring would become more powerful than the others, or, as Paul states it, a city—a city which would have foundations—sure

foundations, because its builder and maker was God.

But God had a much grander and more far-reaching plan in mind than that visualized by Abraham. This is revealed to us by the many references to the seed of Abraham which we find in the New Testament. In Galatians 3:8,16, Paul mentions the promise concerning the seed, and explains it in such a way as to indicate that even Isaac, the miracle child, was not the real seed of promise. In verse 16 Paul explains that when God made the promise to Abraham of a seed, the one he had in mind was, in reality, Christ.

The city to which Abraham saw his seed related, is revealed in God's Word to be the Christ. Following the references to this 'city' throughout the Scriptures, we find that it eventually comes down from above—from its spiritual or heavenly position—to rule over the earth. Revelation 21:2 reads: "I John saw the holy city, New Jerusalem coming down from God out of heaven."

As John saw in vision, a "new heaven and a new

earth" were closely associated with the 'holy city'. (vss. 1,2) This is in keeping with Isaiah's words: "Behold, I create new heavens and a new earth: and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy."—Isa. 65:17-19

In Isaiah's prophecy, as a result of the creation of the 'new heavens and a new earth', and the 'rejoicing' Jerusalem, length of life is seen to increase, and the people "long enjoy the work of their hands." (Isa. 65:22) Peter referred to this promise of a new heavens and a new earth, and said that therein will dwell "righteousness." (II Pet. 3:13) Sin and unrighteousness led to death. Righteousness will lead to life; so, as shown in John's vision, as a result of the coming into power of the Holy City, the new heavens and the new earth, "there shall be no more death," for "the former things are passed away."—Rev. 21:4 ■

Trouble in the Family

KEY VERSE: *“The LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.” – Genesis 25:23*

SELECTED SCRIPTURE: Genesis 25:19-34

AFTER SARAH DIED, a bride was found for Isaac. Her name was Rebekah. For twenty years after their marriage, Rebekah had no children, but eventually God blessed her and Isaac, and then spoke to her the prophetic words of our Key Verse.

When Rebekah gave birth to twin boys, the first one born was Esau, and the second born was Jacob. The twins were born so closely in proximity of time that as he was being delivered, Jacob held onto the heel of Esau. The ancient inheritance laws in Israel specified that the eldest child was the heir, and this particularly applied to the inheritance of the Abrahamic promise. This promise was passed down to Isaac from his father, Abraham. Now Esau, as the firstborn, in-

herited from Isaac, despite the fact that Jacob had been only minutes away from being the firstborn.

As the two boys grew, even as the prophecy had indicated, it became evident that they were very different in personality, preferences, and abilities. Esau was athletic, an outdoors-man, a skilled hunter, and was favored by Isaac. Jacob was a quiet man, staying close to home, always ready to help with the chores. He became a favorite of his mother, Rebekah.

One day something happened which eventually changed the status of the two as far as the birthright was concerned. Esau had been hunting for a long period of time unsuccessfully. He returned home famished and exhausted. He discovered

that his brother Jacob was cooking pottage. Esau said to him, "Feed me, I pray thee, with that same red pottage; for I am faint." Jacob knew that Esau did not honor his birthright in the same way that he did. No doubt his mother had informed him of the prophecy spoken by God that the "elder shall serve the younger," and so he took this opportunity to negotiate with Esau. He said, "Sell me this day thy birthright." Esau's answer indicated his lack of appreciation for his inheritance. Without weighing his loss, he replied: "Behold, I am at the point to die: and what profit shall this birthright do to me?"—Gen. 25:32

Jacob said, "Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright." Paul comments upon this incident, calling Esau a "profane" person—one not concerned with religious matters even to defiling that which is holy.—Heb. 12:16

We are not surprised to read in Malachi 1:2,3 that God "loved" Jacob, but "hated [loved less]" Esau. Paul quoted from Malachi (Rom. 9:13), and said that even before the two boys were born, God had selected Jacob instead of Esau for favor. This no doubt was because he realized that Jacob would be far more worthy.

Paul points out that in a similar way, God has selected a 'people for his name' to be associated with his Son in the Messianic kingdom instead of the nation of Israel, who by promise possessed the inheritance, but forfeited it by rejecting Jesus as the Messiah. This 'people for his name' is made up of both Jews and Gentiles, who, like Jacob, would prove worthy of receiving such an honored birthright, "that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." (Rom. 9:23,24) The lives of Esau and Jacob were intended to illustrate this fact. ■

“Be Ye Clothed”

*“Put on therefore, as the elect of God, holy and beloved,
bowels of mercies, kindness, humbleness of mind,
meekness, longsuffering.”*

—Colossians 3:12

THE APOSTLE PAUL, in writing to the brethren at Colosse, addressed them as “holy brethren” in the opening words of his epistle. His words were: “Paul, an Apostle of Christ Jesus, by the will of God, and Timothy, the brother, to the holy and faithful brethren in Christ at Colosse; favor and peace to you from God our Father. Having heard of your faith in Christ Jesus, and that love which you have for all the saints.”—Col. 1:1-3, **Wilson's Diaglott**

As we know, the Apostle Paul was engaged in the work of finding a people for God's name. It was through this endeavor that he became further acquainted with the Colossian brethren and was, no doubt, greatly instrumental in organizing them into an ecclesia.

We notice that Paul referred to them as ‘holy brethren’ and as ‘saints’. Saints are those who have been separated out of the world for the holy purpose of being part of the ‘body of Christ’. In this epistle, the Apostle Paul tells of their great appreciation for this privilege, and gives advice as to how they could succeed in their calling.

The words, “be ye clothed,” are taken from **the Wilson's Diaglott** rendering of Colossians 3:12, which reads, “Be ye clothed, therefore, as chosen ones of God, beloved saints, with bowels of mercy, kindness, humility, meekness, patient endurance.”

We are reminded of this expression when we read the words of the Apostle Peter: “Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word,

they also may without the word be won by the conversation [or the conduct] of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sara obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.”—I Pet. 3:1-6

Women usually take great care when they adorn themselves. And men, also, choose and wear clothes that fit well and look good, with the desire to be presentable to others. The Apostle Peter emphasized that wearing jewelry and other decorative accessories is not necessary to be attractive and pleasing to God or to our Lord Jesus, or even to each other. Peter advises, “Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”—I Pet. 3:3,4

The more important adornments we should seek to wear are mercy, meekness, longsuffering, kindness and patience. Paul used the expression, ‘bowels of mercy’. This phrase emphasizes that mercy is something that should have depth. It must not be superficial in any way. In God’s Holy Word we learn concerning his character that he is merciful. One passage which gives revealing testimony by our Lord Jesus about his Heavenly Father is Luke 6:35,36. Here we find the instructions: “Love ye your enemies, and do good, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the un-

thankful and to the evil. Be ye therefore merciful, as your Father also is merciful.”

We also find this admonition given to us in the Old Testament. Here it is spoken of as an adornment, or of a necklace that is worn. In Proverbs 3:3 we read, “Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.” Wear mercy and truth around your neck like jewelry so that everybody can see their beauty. Mercy and truth reflect the character of our Father which is in heaven, just as beautiful cut gems reflect the light.

Whenever we think of our Heavenly Father, his four cardinal attributes come to mind. And one of these is justice. We know that Jehovah is a God of justice, but we also are assured in his Word that coupled with justice there is always the matter of mercy. In the 89th Psalm and the 14th verse it is written, “Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.” And we have certainly proved in life’s experiences that this is so.

Therefore as we seek to imitate God, let us not think to do it only by imitating his justice, but also by tempering justice with mercy, as God does. In trying to execute justice it is obvious that man can only judge the acts that he sees another person **do**. However, God can judge the motive, or the intention of the heart. Jesus gave us this good advice in the 6th chapter of Luke. He said, “Judge not, and ye shall not be judged.” If you should make a judgment, then “condemn not, and ye shall not be condemned.” Then he taught us the positive action to take: “Forgive, and ye shall be forgiven.” Being merciful is to be forgiving.

Another item of clothing we have to put on is kindness. Kindness is very closely related to mercy. In the Old Testament, the “Hebrew word **checed** can be translated either mercy or kindness. In our English Bibles it has been translated half the time as mercy, and half the time as kindness. We have to show forth kindness at every opportunity. It has been said that there is no excuse for us to be unkind. The Apostle Paul advises us: “Be ye kind one to another, tenderhearted,

forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32) If we would only do this, how nice it would be, not only for everyone else, but for ourselves as well!

God is often spoken of as being merciful and kind. For instance: "Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger and of great kindness." (Joel 2:13) Again in Jonah 4:2 we read: "He prayed unto the LORD, and said, I pray thee, O LORD, . . . for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness." We must be like our Heavenly Father. We should desire to have the same adornments of character.

A description of the next article of clothing that we have to put on is given in I Peter 5:5, where we are told that we must be humble in mind: "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 to the humble." James has the same thing to say in James 4:6,10: "God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. . . . Humble yourselves in the sight of the LORD, and he shall lift you up."

In Proverbs 18:12, we read "Before honor is humility." In Philippians 2:3-8 the Apostle Paul, using our Lord Jesus as an example, wrote: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery [or did not 'meditate a usurpation', *Wilson's Diaglott*] to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Again he wrote: "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (II Cor. 8:9) We could never **fully** appreciate what it meant to Jesus to leave his heavenly estate as the **Logos** and come to earth to be humiliated, scoffed at, smitten, and killed—to humble himself even to the death of the cross. How beautifully Jesus was clothed with humility, and what blessed consequences his practice of this precious quality has brought to us and all mankind. Let us also humble ourselves to God's holy will and wonderful results will accrue.

Another part of our adornment is a meek and quiet spirit. (I Pet. 3:1-6) Jesus spoke of this too, in Matthew 11:28-30. He said, "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. For my yoke is easy, and my burden is light."

Sometimes meekness is incorrectly associated with weakness. We could consider somebody who can be stepped upon as not firm enough. The world does not have much respect, for a meek person. Yet Jesus, who was meek and lowly of heart, invites us to learn of him. Matthew 11:25 are also Jesus' words: "I thank thee, O Father, LORD of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."

The word meekness means 'mild'—not aggressive. When we study our Lord Jesus and his life, we see how he was meek, and we learn how we must act in order to imitate his meekness. In this way we will be able to 'know the Father'. Jesus said, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27) Let us also put on the robe of meekness!

There is a final article of clothing that has been mentioned, which we also, like our Lord Jesus, and our Heavenly Father, wear, and that is longsuffering. Longsuffering is translated in *Wilson's Diaglott*, as "patient endurance." Why is this quality so necessary? As an answer to this question we refer to the account of how Moses went up into the mount to receive the second set of the tables of the Law. We read about the thrilling experience he had when he asked to see God's glory! The LORD granted his request. He passed by him, and gave him a glimpse of his hind parts. Here was recorded that most beautiful refrain: "The LORD God, merciful and gracious, *longsuffering* and abundant in goodness and truth. Keeping mercy for thousands [a thousand generations], forgiving iniquity . . . of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." (Exod. 34:6,7) Longsuffering! This is an outstanding characteristic of God!

When we get up in the morning, having dressed, we might ask some family member, "How do I look?" But we might keep in mind, also, the question, "How do I look to God?" In God's sight, that which is most important is the adornment of our hearts and minds with the fruit and graces of the Holy Spirit. The putting on of mercy, putting on of kindness, adorning ourselves with humility of mind, the necklaces and bracelets of meekness, and longsuffering, will make us most attractive in God's estimation. Then we can step back, and ask the Heavenly Father, "How do I look?" ■

My earliest thought I desire shall be: "What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation and call upon the name of the LORD [for grace to help]. I will pay my vows unto the Most High."—Ps. 116:12-14

"I will strive to be simple and sincere toward all.

"I will seek not to please and honor self, but the LORD.

"I will be careful to honor the LORD with my lips, that my words may be unctuous and blessed toward all."

—Excerpts from "*My Morning Resolve*"

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North Vernon WKRP 1460 8:00 a.m.

IOWA

Waterloo KXEL 1540 10:15 p.m.

KANSAS

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

KENTUCKY

Bowling Green WBGW FM 107.1 8:15 a.m.
Manchester WWXL 1450 7:45 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 WLQV 1500 9:30 a.m.
Fremont WSHN 1500 9:15 a.m.
WSHN FM 100.1 9:15 a.m.

MISSOURI

Excelsior Springs KEXS 1090 7:30 a.m.
Osage Beach KRMS 1150 8:30 a.m.
St. Louis (Sat.) KSTL 690 8:30 a.m.

NEW JERSEY

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

NEW MEXICO

Los Alamos KRSN 1490 6:45 a.m.

NEW YORK

Buffalo WWKB 1520 11:00 p.m.
Buffalo WHLD 1270 12:00 noon
New York WOR 710 9:15 p.m.

NORTH CAROLINA

Wendell WETC 4:45 P.M.

OHIO

Cincinnati WLWA 550 6:30 a.m.
Cleveland WRKG 1380 7:45 a.m.
Fairfield WCNW 1560 6:00 p.m.

OKLAHOMA

Muskogee KHJM FM 100.3 5:00 p.m.

OREGON

Portland KKEY 1150 7:00 a.m.

PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.
Pittsburgh WPLW 1590 8:00 a.m.
Pottstown WPAZ 1370 12:45 p.m.

SOUTH CAROLINA

Beaufort (Sat.) WVGB 1490 1:00 p.m.
Charleston WOKE 1340 7:06 p.m.
Lexington WLGO 1170 12:30 p.m.

TENNESSEE

Nashville WSM 650 7:45 p.m.

VIRGINIA

Richmond WGGM 820 7:45 a.m.

WASHINGTON

Tacoma KAMT 1360 10:15 a.m.

WEST VIRGINIA

Wheeling WWVA 1170 6:30 p.m.

WISCONSIN

Jackson WYLO 540 5:15 p.m.
Milwaukee WNOV FM 85.6 7:00 a.m.

Please note
changes which
occur frequently.

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	7:45 a.m.

BRITISH COLUMBIA

Duncan	CKAY 1500	9:00 a.m.
	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.
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ONTARIO

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

SASKATCHEWAN

Roselown	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.
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Argentina (Spanish)

Buenos Aires (Sat.) FM Malvinas 91.5 mHz	10:00 a.m. & 10:00 p.m.
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Brazil (Portuguese)

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

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

Chile (Spanish)

Concepción 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.
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Costa Rica (Spanish)

San José Radio Sonora 105.9 FM, 700 AM	6:15 a.m.
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Kenya and Uganda

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

Culiacán Ranchera XECQ	8:30 a.m.
Guadalajara XEWK 1130	8:30 a.m.
Monterrey XHSR FM	
Torreón XETB 1350	8:15 a.m.
Tuxtla Gutierrez XEON 720	7:30 a.m.

New Zealand

Whakatane IXX	8:10 a.m.
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Nigeria

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

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

Trujillo 105.7 FM	9:30 a.m. & 10:00 p.m.
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Philippines

Manila (Sat.) DZAM 1026 kHz	7:15 p.m.
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Portugal (Portuguese)

Vila Nova de Gaia Radio Minute	8:45 a.m.
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Russia (Russian)

Novgorod FM 71.3	10:00 a.m.
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Sri Lanka

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

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

Montevideo Radio El Espectador 810	9:15 a.m.
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THE BIBLE ANSWERS PROGRAMS

UNITED STATES: *New Jersey Cable TV*—Programs are shown every Sunday evening at 6:00 p.m. EST.

Nostalgia Network—Programs are shown every Sunday afternoon at 1:30 p.m. ET.

Pittsburgh, PA, WNEV TV 63—Programs are shown Sundays at 9:00 a.m. EST.

CANADA: 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.

Keystone Inspirational Network Every Sunday Morning

CALIFORNIA

Hemet TV 53
Palm Springs TV 20
Sacramento TV 62
Twenty-nine Palms TV 25

DELAWARE

Wilmington TV 14

FLORIDA

Pensacola TV 12

GEORGIA

Rome TV 56
Tifton TV 5

IDAHO

Cottonwood TV 39

LOUISIANA

Baton Rouge TV 52
Crawley TV 65
Lake Charles TV 63

MARYLAND

Leonardtown TV 52

OHIO

Bucyrus TV 54
Findlay TV 6
Marietta TV 26

PENNSYLVANIA

Coudersport Cable 66
Lancaster TV 49
Williamsport TV 5
York TV 49

SOUTH CAROLINA

Monks Corner Cable 6

SOUTH DAKOTA

Sioux Falls TV 48

TENNESSEE

Union City TV 9

TEXAS

Corpus Christi TV 55
Falfurrias TV 7

NEWFOUNDLAND

Harbour Grace TV 25

Eastern Time—11:30 a.m.

Mountain Time—9:30 a.m.

Central Time—10:30 a.m.

Pacific Time—8:30 a.m.

CHRISTIAN LIFE AND DOCTRINE

Armor of God Series, Part 1

The Armor of God

“Finally, my brethren, be strong in the LORD, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

“Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.”

—Ephesians 6:10-17

INTRODUCTION

Throughout the Bible we find references to familiar things and activities which our LORD used to illustrate spiritual lessons. Many of Jesus' parables used word pictures, such as sheep, seed, sowing and reaping, tares, chaff, goats, rams, etc. So it is, with the armor of God, mentioned in the 6th chapter of Ephesians.

How does armor portray a lesson for the Christian? Paul used the illustration of the Christian's battle

against his enemies – the worldly spirit, fleshly tendencies, and evil itself, as well as against principalities and powers in high places, such as the Devil and his angels. (Eph. 6:12) It could be most frightening to think that Satan and his host are ready to do battle with mere human beings.

What chance would we have against these spirit beings so much more powerful than we? The LORD's people know that alone and unaided by God there is no way they could win against them alone. But we have his promise to be with us, and to provide us with all that is necessary to conquer in every battle: "Not by might, nor by power, but by My Spirit, saith the LORD of Hosts." – Zech. 4:6

Paul wrote to Timothy: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. (II Tim. 2:3,4) A soldier's armor is essential in order for him to be victorious in his battle to the death.

Why do we need the whole armor of God? Each piece of the armor of God is designed for a particular purpose, to protect us from another maneuver of the Adversary, to defend our faith and our hope from his advances, and possibly even eventual destruction by Satan. Only equipped with the whole armor of God, can the forces of evil be defeated. This is the reason we must be fully protected by the armor which God provides us as soldiers in his army.

The Breastplate of Righteousness – Ephesians 6:14

Our them text is: "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." (Eph. 6:14) In the olden days when men engaged in hand-to-hand warfare either as footsoldiers, or mounted on horses or camels, it was necessary for them to

wear armor, and sometimes even their animals wore armor! The breastplate was primarily a covering of the torso, and as such, it protected the heart and other vital organs. The breastplate was fashioned of gold, iron, or sometimes from tough leather. The degree of flexibility depended, of course, on how it was made, and how its parts were fastened together. Probably a modern version of a breastplate would be a bullet-proof vest.

This breastplate represented righteousness. In this illustration, it is God's righteousness that would protect the vital organs of the New Creature from danger. Because the Christian is reckoned perfect or righteous through his faith in Christ as his ransom, he is striving to be worthy of this justification, by walking righteously. This protects him from many circumstances which ensnare the average man. Unless he is following closely in Jesus' footsteps he can be drawn into danger, and even actual life-threatening situations—mental, moral, and physical—not only threats from evil men, but from the Devil and his angels who wish to destroy them.

This text may be familiar to you: Matthew 6:33. The words of our Lord were: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He had been telling his disciples to avoid anxious thoughts about the things of the world, and his wise council set the proper priority.



What is righteousness? Righteousness is keeping the commandments of God, because he is the source of all righteousness. He is holy and all his attributes are holy—his Spirit—the whole fiber of his being—is entirely perfect, flawless. His Word is also holy, righteous, perfect, because he speaks his righteous thoughts to us in his Word through the messengers he used—the prophets of old, and the apostles and disciples of Jesus' time.

We read concerning the protection of the breastplate: "Lead me, O LORD, in *thy* righteousness, because of mine enemies: make thy way straight before my face." (Ps. 5:8,9) This would be an appropriate prayer for us to offer. It would show that we recognize our enemies—and that we recognize our need for the LORD's righteousness to protect us from these enemies.

Zephaniah 2:3 reads: "Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger." This is a very practical application of keeping the shield in its proper position to protect ourselves.

The Apostle Peter said: "The eyes of the LORD are over the righteous, and his ears are open unto their prayers: but the face of the LORD is against them that do evil. Who is he that will harm you, if ye be followers of that which is good? . . . For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." (I Pet. 3:12,13,17) We realize that sometimes the LORD does permit us to suffer for well-doing if we need such an experience to prepare us for the work we will do in the kingdom.

"Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? I have no pleasure in the death of him that dieth, saith the LORD God: wherefore turn yourselves, and live ye." (Ezek. 18:31,32) Life is dependent upon the possession of righteousness; this thought is emphasized throughout the Scriptures.

We have enemies surrounding us, just as did our Lord Jesus. How quickly the Adversary attacked him after his baptism! Just as soon as he came up out of the River Jordan, the Adversary was there to tempt him. Ps. 5:12 says: "For thou LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield." What great and ever-ready protection the LORD provides the New Creature with the breastplate of righteousness! ■

YOUNG ADULTS' BIBLE STUDIES

THE GOLDEN THREAD SERIES, PART 43

Peter's Strange Dream

THE APOSTLE PETER was greatly used by the LORD. His enthusiastic and energetic zeal could always be counted on to spur him into quick action. Sometimes, perhaps, with a little more thought on the matter, he might have acted differently than he did! For instance, when he was with Jesus at the time of his arrest in the Garden of Gethsemane, Peter unsheathed his sword from its case, and in one swift motion, struck off a soldier's ear!—Matthew 21:51,52; John 18:10

Another example of his headlong action is when, at Jesus' trial and sentencing to death on the cross, Peter denied knowing Jesus. He gave a hasty reply to the statement, "You were also with Jesus of Galilee," by answering, "I don't know what you



are saying." Again, one of the maids saw him, and said, "This fellow was also with Jesus of Nazareth." Peter immediately replied, "I do not know this man." This happened again, and once more Peter denied knowing Jesus. If he had considered his words more carefully, perhaps he would not have made those false statements. But we have to remember that these events occurred before Peter received the Holy Spirit at Pentecost.—Matthew 26:69-75

Generally, however, his impulsive nature was a definite advantage in his service for the LORD. Whenever and wherever an opportunity opened up, Peter was quick to make use of it, and to preach the Gospel vigorously—the good news of salvation through Jesus. His zeal made him especially useful to God as one of the foremost leaders in the Early Church.

During the forty days before Pentecost after our Lord's resurrection, Jesus appeared many times to his disciples, proving that he had been resurrected from the dead. One of the most touching records concerns his special and loving words to Peter. Some of the disciples had been fishing on the Sea of Galilee. They pulled up a tremendous haul of fish due to a miracle by Jesus, and then they had supper with him beside the sea. When they had finished eating, Jesus said to Simon Peter, "Do you love me more than all else?" "Yes, Lord," he answered, "You know I love you." Jesus said, "Feed my lambs."

Then a second time Jesus asked, "Do you love me?" and Peter replied, "Yes, Lord, you know I love you." Jesus said, "Feed my sheep." Again, for the third time, Jesus spoke to him and said, "Do you love me?" Peter replied once more, "Lord, you know that I love you." Jesus repeated, "Feed my sheep." Earlier, Peter had denied his Lord three times; now Jesus made him repeat three times his great love for him. Then he received authority from his Master to carry out a lifelong mission—to care for God's people just as a shepherd cares for his lambs and sheep!—John 21:1-17

The time was ripe for a new feature to be understood concerning God's plan of salvation, and Peter was chosen to be the first to know about it. God's great plan for mankind had continued to progress according to his schedule from the very beginning of man's creation. First Adam and Eve were tested, only to fail and receive a sentence of death. For many centuries after that God dealt only with those individuals who had complete faith in him. Some of these were Noah, Abraham, Isaac, and Jacob. To them he had made the promise that in the future, the sentence of death, which all men had inherited from their father, Adam, would be taken away and a new opportunity for life, joy, and blessing would come.

Then, after Jacob's death (whose name was changed to Israel), God's favor was with his twelve sons, and they became the beginning of the nation of Israel. "You only have I known of all the families of the earth!" were God's words con-

cerning this nation. (Amos 3:2) God blessed Israel with his care, his Law, his Tabernacle arrangements, his prophets, judges, kings, and to them he sent the Messiah!

Now that the Savior, Jesus, had come to earth, died, and had been resurrected to his heavenly home, the time of special favor to the Jewish nation was coming to a close. God had sent his son to their land, to walk among them, preaching and working miracles in all their cities and synagogues. But they turned their backs on him, rejected him, and finally crucified him. Just before his death, Jesus said, "O Jerusalem, Jerusalem thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."—Matthew 23:37,38

The new phase in God's plan was that now the Gospel message would be opened up to all men. No longer would the privilege of following in Jesus' footsteps as his disciples be limited only to Jews. This was such an unheard-of idea that even some of the apostles had a very difficult time accepting it. For centuries, anyone not a Jew was thought of as unclean, heathen, Gentiles, to be avoided as far as possible. In order to help Peter understand this strange, new concept, God gave him a vision.

Peter was in the seaside city of Joppa when this new idea was forcefully brought to him in the vision from God. He had come to Joppa at the request of several disciples of Jesus who lived there. One very well-loved woman, named Tabitha, had died. Through the power of the Holy Spirit from God, Peter raised her from the dead! This miracle caused many people to believe in the Lord Jesus. So Peter stayed in Joppa for some time, helping these new Christians understand more about God's promises.—Acts 9:36-43

Meanwhile, nearly forty miles away in another coastal city called Caesarea, there lived a Roman officer who loved God and tried to please him. He prayed faithfully and thankfully to Jehovah every day, was well thought of by the Jews, and

generously gave money to poor and unfortunate people whom he met. His name was Cornelius; he would have the honor of being the first Gentile called by God to follow in the footsteps of Jesus.

Early one morning, an angel visited Cornelius and told him, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for Peter. He shall tell thee what thou ought to do." As soon as the angel departed, Cornelius immediately sent a small group to Joppa to seek out Peter. They included two of his trusted servants and a devout soldier who was a friend of his.—Acts 10:1-8

The next day, as these three men arrived in the city of Joppa and began their search for the house where Peter was staying, Peter himself was up on the housetop, praying. He had become extremely hungry, but he could not eat immediately since the food was still being prepared. While he was praying, he saw a vision sent to him by God. In the scene, the heavens opened and something like a huge sheet with its four corners tied together at the top, was being let down out of heaven until it touched the earth. The sheet held all kinds of beasts, creeping things, and birds, all jumbled together inside it. The animals in this collection were considered "unclean," the kind forbidden as food by the Jewish Law. Then he heard a voice saying, "Rise, Peter; kill, and eat." But Peter said, "No, LORD, no! Not once in my entire life have I ever eaten anything common or unclean!" The voice spoke to him a second time, "You must not call what God has cleansed common." This conversation was repeated three times, and then the sheet was gone—taken back into heaven.—Acts 10:9-16

While Peter was puzzling over the meaning of the vision which he had just seen, the LORD told him, "Behold three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." So Peter went downstairs, and there stood three men by the gate, asking for him!—Acts 10:17-20

Then Peter went down to the men which were sent to him from Cornelius, and said, "Behold, I am he whom ye seek: what is the cause wherefore ye are come?" After the men explained how an angel instructed Cornelius to find Peter and bring him back to Caesarea, Peter invited them to come into the house and rest, although they were Gentiles. Peter was beginning to understand the meaning of the vision of the unclean animals, and so, on the next day, early in the morning, Peter and several other brethren from Joppa were ready and eager to return with the men to Caesarea. The journey took them about a day. When they arrived they found not only Cornelius waiting for them, but also his family and close friends; gathered in expectation of Peter's coming!—Acts 10:17-24

Once again, Peter immediately took the opportunity to preach the Gospel to those who had gathered at Cornelius' home, although these people were not Hebrews. He began by saying, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you as soon as I was sent for: I ask therefore for what intent ye have sent for me?"

Cornelius replied, "Thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." Peter now realized the great concept God wished him and all followers of Jesus to understand: the Jewish Age of special favor restricted to Israelites alone was ending, and a new age—the Gospel Age—was opening up when the truth would be freely preached to men of all nations.

Peter said, "I perceive that God is no respecter of persons; but in every nation he that [worships] him, and worketh righteousness, is accepted with him." And, he continued, "to him [Jesus] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins."—Acts 10:34,43,48

Even as Peter spoke these words, the Holy Spirit came to all those gathered there in Cornelius' home! Peter and the six Joppa brethren who had come with him were astonished, because they saw with their own eyes that God had given his Holy Spirit for the first time to Gentiles! Peter commanded them to be baptized in the name of the Lord Jesus. Gentiles were destined to be invited to be among the kings and priests God would call out of every kindred, and tongue, and people, and nation, to reign on the earth during Christ's kingdom.— Revelation 5:9,10

And so the plan of God continued to unfold as the days, years, and even centuries passed by. God's purposes are planned ahead to span eternity, and each step follows in an orderly and unhurried fashion to accomplish his designs, until—at the end of the Millennial Age—his work on earth will be completed.

QUESTIONS:

1. What were Peter's characteristics that made him so useful to God at the beginning of the Gospel Age?
2. What gift from God gave Peter still more advantage to serve the LORD acceptably? How did it change his life?
3. What was the question Jesus repeated three times to Peter? What was Peter's answer?
4. Did Peter, during his lifetime as an apostle of Jesus, "feed the lambs and sheep" as Jesus asked him to do? How?
5. What was the new feature opening up in God's plan which Peter had the privilege to know about first, and which expanded the work of the Gospel Age?
6. What was the vision God gave to Peter, and how did it picture this new feature of his plan?
7. What happened that actually showed that God was calling Gentiles to be Christians, followers of Jesus? Tell the story of Cornelius. ■

A Letter Concerning a Mission South of the Border

DEAR BRETHREN AT the Dawn: We are very happy to write to you about our mission to Central America and Mexico. In recent years opportunities have opened up, which had not before been possible, to witness to the truth in this area of the world. Our purpose in making this trip was to secure radio time for broadcasting "Frank and Ernest"—a series of programs with a discussion format for the study of Biblical subjects—in the Spanish language. To publicize any time secured on radio stations, ads were placed in local newspapers promoting the radio programs, and also offering free Biblical literature to any interested. Therefore, in each of the cities to which we traveled we sought out the best and most powerful stations we could find which would be interested in broadcasting our message.

It is safe to say that very few had ever heard the message of salvation presented in just the way that "Frank and Ernest" use. And, too, very few have heard that God has a plan of redemption which includes all peoples. It was a joy to take advantage of the opportunities opened up to us on this journey to speak to any we met about the much-needed, soon to be established kingdom of Christ which will open all the blind eyes, and all the deaf ears, literally and symbolically. We thank our Heavenly Father, and the prayers of the brethren, that our efforts proved so successful.

Our travels first took us to San Jose, Costa Rica, in Central America; and then north to Mexico: Tuxtla; Mexico City; Guadalajara; Manzanillo; Monterey; Torreon; and Chihuahua. In all, our journey lasted twenty-five days. Throughout that time we felt certain that the providence of

the LORD guided us, and opened doors so that we could successfully carry out this aim.

At our first stop in Costa Rica we were housed near an American colony and had several opportunities opened up to us to speak about the truth of God's Word to the residents when they questioned our purpose for being there. At the end of the day when we returned from our efforts, some had enough interest to inquire whether or not we had been successful! And we were very pleased to assure them that we had indeed been successful.

In San Jose we chose three radio stations with an air coverage which would reach most of the people in the city and its surrounding region. This method first used in San Jose was our standard procedure at other cities on this trip. Using tapes of the "Frank and Ernest" program in the Spanish language, we acquainted the local station managers with the format and content of our programs. This, naturally, gave us an opportunity for explaining some of the truths mentioned during the dialog. The truth was new to those we encountered. They wanted to know more about what we believed, and as they listened to what we had to tell them, they seemed to evidence a great deal of curiosity and interest. In San Jose we were successful in signing a one-year contract to broadcast "Frank and Ernest" at the most powerful station in San Jose. We also placed advertisements in the local daily newspapers offering free copies of a booklet with a title which words a question many people wonder about: "Why God Permits Evil."

Stops scheduled at other cities on our trip through Mexico proved equally as successful. In each of the cities we were able to arrange for radio and newspaper advertisements with far-reaching range. In Tuxtla we also signed a contract for one year for broadcasting the "Frank and Ernest" programs.

Here we encountered two individuals who asked to be placed on our subscription list to regularly receive El Alba, the Spanish language Dawn magazine, issued quarterly. One of these was our taxi driver, who toted us from place to place the

three days we were in Tuxtla. He not only was attentive as he listened to an outline of the truths of the Bible, but later he asked for still more information! So, too, with one of the radio station managers. As well as requesting to be placed on the subscription list, he also offered worthwhile suggestions for our radio campaign in Mexico.

In Mexico City—thought by many to be the largest city in the world—we were met at the airport by relatives of a good friend. Her two nephews accompanied us throughout the city as we arranged for advertising at two of the prime newspapers in Mexico. Again “Why God Permits Evil” was offered. The following day we were invited to visit our friend’s home where twelve more relatives had gathered together for a Bible study, fellowship, and refreshments.

The following day we once more felt the hand of divine providence. As we entered a local restaurant the manager asked us why we were visiting the city. When he was told that we were Bible students on a mission to place advertising, to our surprise he informed us that he too was a Bible Student and met with a group of twenty people regularly to study the Bible! After he received a copy of the Spanish translation of the First Volume of Studies in the Scriptures, entitled, “The Divine Plan of the Ages,” he asked for twenty copies of *El Alba* to be mailed to him quarterly. He requested that we return the following day to discuss the Scriptures further. That day he asked for even more literature, which we were happy to provide.

From Mexico City we traveled to Guadalajara. Four radio stations had been chosen for us to visit and to determine which one would serve our purposes best. The decision was made, and again a contract for a year’s programs was consummated. This station covers the entire city and the province. And again we were successful in placing an advertisement for the “Why God Permits Evil” booklet. While we were in the city of Guadalajara we noticed that some members of a religious movement were preaching openly to the public. This gave us an occasion to present the message about

the coming kingdom of our Lord to many people with whom we came into contact. Those we spoke with were receptive to the truth, and seemed desirous to learn more of the Word of God. In the city square the local theater was showing the film, "The Life of Christ," indicating that among the citizens there was a real interest in religious matters.

Our next stop was Manzanillo. There we placed two newspaper advertisements. Again, our taxi driver indicated an interest in the message we were promulgating, and asked for literature relating to our beliefs. From there we traveled to Monterey. Of course, our first interest was once again to make contact with the radio station in the city which had the strongest beam. The woman who managed on-air advertising helped us tremendously to secure a good programming time for the "Frank and Ernest" program from the owner of the station. After the contract was signed she invited us to dinner and wanted to know more about the truth. We had the privilege to present to her the message of comfort and hope for the future. The following day she took us to the radio station and introduced us to the staff, and we enjoyed conversing with them about our programs, and their message.

She then asked us where our next stop would be. When we answered that it would be Torreon, she told us that her parents lived in that city and were also associated with a radio station there! She said she would have them meet us at our hotel to guide us to a good radio station for our purposes. When we arrived in Torreon, she had made all the arrangements with the management. Through her efforts we were able to secure a year-long contract at a very reasonable price. We found the management here, also, to be very amiable to the truth, and before we left they asked us to keep in contact with them.

Our last destination in Mexico was Chihuahua. There we did not engage a radio station, but we did place a newspaper advertisement for "Why God Permits Evil."

We are appreciative to the LORD for having had the privilege of making this pilgrimage to spread a small glimmer of

the light of truth where darkness has prevailed so long, and we are extremely thankful for the LORD's providences throughout the journey. We gave the mission our best efforts to plant some small seeds in the cities we visited, to the honor and glory of our LORD. We feel confident that he will do the rest!

Since our return to the United States we have seen some results from these efforts. Almost every day requests are arriving at the Dawn from south of the border for the advertised literature, which we pray will, to some small degree, enlighten and gladden those who receive it, and that they will lift their hearts to praise God for his goodness and love.

Warm Christian love,

—Joseph and Lucy Panucci ■

**"FRANK
&
ERNEST"**

**LISTEN to these
interesting topics
discussed Sundays
on**

**WOR-710
9:15 P.M.**

OCTOBER:

**3-A People for His Name
10-Hope for a
Fear-filled World
17-Times of Restitution
24-The Wages of Sin
31-How Old is Man?**

**SEND FOR the FREE
booklet offered after
each broadcast:**

**"FRANK & ERNEST"
Box 60, Dept. N
New York, NY 10116**

FOR YOUR NEWSPAPER

To the left is a suggestion for an advertisement in your local newspaper. This outline is designed for about three inches in one column.

OCTOBER SPECIAL:

On Sunday, October 17th, "**Frank and Ernest**" will discuss a topic of interest, "**Times of Restitution.**" Free circulars are available which announce this program, and you are invited to send for as many as you can use. Write to:

The Dawn
East Rutherford, NJ 07073

The Blood of Atonement

"It pleased the Father that in him [Christ] should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

—Colossians 1:19,20

BLOOD IS USED in the Scriptures as a symbol of life, particularly life poured out as an atonement for sin. Leviticus 17:11 reads, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." God's arrangement with typical Israel, through the priesthood and Tabernacle services, called for much shedding of blood. While a degree of blessing accrued to the Israelites from these sacrifices, their main purpose was to point forward to Jesus' sacrifice and the fact that he would shed his blood to make an atonement for the sins of both the church and the world—for "things on earth" as well as "things in heaven," that is, for the restitution class as well as for those who are partakers of the heavenly calling.

A similar thought to atonement is expressed by the word 'propitiation', both meaning to expiate, or make satisfaction. In Romans 3:25 Paul, speaking of Jesus, said, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." In I John 2:2 we read, "He [Jesus] is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

It was the love of God that made the provision for atonement through the blood of Christ. The need for atonement arose when Adam transgressed the divine law and brought the penalty of death upon himself and upon his progeny. Not

until satisfaction, or propitiation, had been made for his sin could he or any of his condemned race be released from the penalty of death. Atonement for sin provided through the blood of Christ, therefore, leads to life for those who accept this gift of God's grace.

In the books of Exodus, Leviticus, and Numbers, where the typical work of sacrifice is described, the word atonement appears seventy-three times. In the 16th chapter of Leviticus, a yearly Atonement Day and its sacrifices are described. Apparently the nation of Israel received a measure of blessing from these yearly services, but they did not provide satisfaction for the sin and its penalty, death, which they inherited from father Adam; so they remained under Adamic condemnation and continued to die.

Paul explains this matter in Hebrews 10:1, which reads, "The Law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Only by being made perfect, free from Adamic condemnation, can one escape the penalty of death, and the yearly Atonement Day sacrifices offered by Israel's typical priesthood did not result in perfection to those who sought benefit from them.

"The Law made nothing perfect," Paul wrote, "But the bringing in of a better hope did; by the which we draw nigh unto God." (Heb. 7:19) This 'better hope' is based upon the atoning efficacy of the blood of Christ. The blood of Christ is efficacious to assure perfection, and therefore life, because his life, the life which he poured out, as symbolized by his shed blood, was an exact equivalent of the perfect life of Adam—the life which he forfeited when he sinned against his Creator. Paul emphasized this basic aspect of the atoning work of Christ by the use of the word 'ransom', saying that the man Christ Jesus gave himself "a ransom for all."—1 Tim. 2:3-6

God's love provided atonement for sin through Christ which, in turn, opens up the way to life. But the mere fact that Jesus died as the Redeemer and Savior of the world does

not in itself give life to Adam and his race for whom the sacrifice was made. Each one of the condemned race who receives life through this provision must believe therein, and individually accept the gift. John 3:16 makes this clear—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Jesus again said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation [*Greek*, 'judgment']; but is passed from death unto life." (John 5:24) This is a most comprehensive statement, and can be properly understood only in the light of Jesus' further explanation. In the next verse he reminds us of the hope of the resurrection—"the dead shall hear his voice, and they that hear shall live," in an hour, or time, that is coming. (The words "and now is" are not in the old manuscripts.)

Then, after explaining that he had been given authority to execute judgment, and that it had been given him to have life in himself, Jesus again spoke of the resurrection, explaining that those who have done good, the believers, shall come forth unto the resurrection of life, and those who have done evil, who have not believed, shall come forth unto a resurrection of judgment. As explained in verse 24, the believers do not enter into judgment.

So when Jesus said that believers 'have everlasting' life, it is obvious he meant that they have it upon the basis of faith, which means that God no longer looks upon them as sinners under condemnation to death, but as perfect in the righteousness of Christ, and having a right to live. However, from the human standpoint, these seem to die like everyone else; or, as the thought is expressed in Psalm 82:7, they "die like men." Actually, however, as is further explained in this prophecy of the church's part in the plan of God, they "fall [in death] like one of the princes."

The Hebrew word here translated 'princes' literally means 'head', and is used in the Old Testament to describe captains and generals of armies, or chief persons in any association. Its literal meaning, 'head', lends itself to the fact that in this par-

ticular text the princes referred to are the head of the fallen human race—Adam, and Jesus who will be the Head of the regenerated race.

Both these 'princes' died. The first died as a condemned sinner; the second died sacrificially on behalf of the first 'prince' and his race; died to provide a way for mankind to escape the penalty for sin, which was death. The prophecy states that the "children of the Most High" to whom it applies, while from the human standpoint 'die like men', actually fall in death "like one of the princes."

They do not fall like prince Adam; that is, because sentenced to death. No, through their faith acceptance of the atoning merit of Christ's blood they have passed from death unto life, and are no longer under condemnation. They die, therefore, as prince Jesus died; that is, sacrificially. Their life is not taken away from them because of sin; rather, they lay it down by denying themselves and taking up their cross and following Jesus into death. They "follow the Lamb whithersoever he goeth" and thereby are led into death, even as he was "brought as a lamb to the slaughter."—Rev. 14:4; Isa. 53:7

There is much said in the New Testament to indicate that the followers of Jesus are his followers because they are co-sacrificers with him. Paul wrote, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service." (Rom. 12:1) Yes, it is a 'holy' sacrifice, and therefore 'acceptable' to God. It is holy because faith in the atoning blood of Christ results in 'perfection', not actual, but reckoned.

Paul spoke of being 'crucified' together with Christ. In Romans 6:3-11 he reasons the matter out for us in detail, and shows why we are given the privilege of laying down our lives in acceptable sacrifice to God. First he spoke of it as a baptism, or burial, into Christ's death—a sacrificial death. He said we are "buried with him" by baptism into death; also, that we

have been “planted together in the likeness of his death”—dying, that is, ‘like one of the princes’.

Paul further explained (vs. 6) that our “old man is crucified with him,” that is, with Christ, “that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin”—the **Margin** says, “justifieth from sin.” These ‘bodies’ that are freed from sin are not, therefore, the ‘body of sin’ that is destroyed, but our own justified bodies that are willingly sacrificed.

What then, is the ‘body of sin’ that is destroyed? **Prof. Strong** defines the Greek word here translated ‘body’ as ‘body (as a sound whole) used in a very wide application, literal or figurative’. We believe the ‘body of sin’ mentioned by Paul is a symbolic body—the whole sinful polity that seized upon the human race in the Garden of Eden and which has been blighting humanity ever since. The atoning work of Jesus opens the way for the destruction of this ‘body’ of sin, and our being crucified with him—our death baptism with him—is a further aspect of the divine arrangement whereby the evil reign of sin will be overthrown and destroyed.

Paul substantiates this in verse 10. Speaking of the death of Jesus, he says, “He died unto sin once.” In verse 11 he continues: “Likewise reckon ye also yourselves to be dead indeed unto sin.” There are two key words in this statement: **likewise** and **reckon**. We are planted together in the likeness of Jesus’ death, and Paul tells us that Jesus died “unto sin.” Jesus was not himself a sinner, and did not die unto sin in the sense of destroying sin in his own body. He died unto sin as a sin-offering.

‘Likewise’ or in the ‘likeness’ of his death, we ‘died unto sin’. With our imperfect bodies we could offer nothing to the LORD in the way of an acceptable sacrifice; so, in order to be partners with Jesus in the divine plan of reconciling a world to God, we are authorized to ‘reckon’ ourselves to be so doing. We can thus ‘reckon’ because God reckons us as having passed from death unto life. If we be dead with Christ, our bodies, Paul says, are freed, or justified, from sin’s condemna-

tion. So, on the authority of God's Word, we are privileged to reckon ourselves as participating in the "better sacrifices" of this age, and in the great sin-offering work.—Heb. 9:23

There is a distinct difference of meaning between the words 'ransom' and 'sin-offering'. The word ransom as used in the Bible means a corresponding price. Thus Paul explains that the "man Christ Jesus gave himself a ransom for all." (1 Tim. 2:3-6) None but a perfect man could do this, for it was the perfect man, Adam, who sinned and brought death condemnation upon himself and his offspring. Since the undefiled Jesus gave himself a ransom, nothing needs to be, nor can be, added thereto.

A sin-offering is simply an offering for sin. A sin-offering can be anything which the LORD indicates his willingness to accept, and for any purpose which the LORD may design. Thus, in connection with the typical Tabernacle services, bullocks and goats were offered for sins, and the LORD accepted them. By God's design certain blessings accrued to Israel from these offerings. They did not make the offerer perfect, nor give him life. Only the perfect sin-offering, the sin-offering which was a corresponding price, as offered by the man Christ Jesus, could do this.

But the fact that a ransom, a corresponding price, was provided by Jesus, does not in itself give life to Adam and his race. The world must be given a knowledge of this provision, and an opportunity to accept it. And even after they accept it, they will need sympathetic help and understanding in order to bring their lives into harmony with the righteous principles required of all those who will have the privilege of enjoying everlasting life.

It is in this connection that the church is invited to share in the work of reconciling the world to God, or of bringing the people into at-one-ment with the Creator that they might live. Paul wrote "that God was in Christ, reconciling the world unto himself," and just before making this statement, said that "God, who hath reconciled us [the church] to himself by Jesus Christ," adds that he has given unto us the "ministry of recon-

ciliation." We represent Christ—we are his ambassadors—to carry to the world the word of reconciliation.—II Cor. 5:18-21

This cooperative plan, in which the word of reconciliation is entrusted to the footstep followers of Jesus, begins during the Gospel Age, and while we are still in the flesh. The condition is that we share in death baptism with Jesus. If we are being planted together in the likeness of his death, and suffering with him, this suffering, first of all, is on behalf of Christ's body members; and also for the world of mankind during the next age.

Paul wrote, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 1:24) This is a very practical matter. All those who eventually become members of the body of Christ were at one time in the world, and in darkness with the world. The truth which enlightens and draws them to the LORD is not flashed across the sky, but taken to them by those previously enlightened. Because darkness hateth the light, this ministry of the truth, the ministry of reconciliation, results in suffering.

Bitter, death-dealing persecution does not always result from bearing witness to the truth. It often did in the beginning of the age. Now the hatred of the light is more refined, often taking the form of ostracism and cold indifference. But faithfulness in the ministry of the truth will lead to weariness of the flesh. The responsibilities of the ministry, if faithfully discharged, will mean a measure of mental concern for the interests of the LORD's people. No true saint of God can ever be content to take life easy when there are brethren to be served, or when the truth can be proclaimed to reach those whom the Lord may be calling to become his brethren.

We have a wonderful example of this in the ministry of Paul. What a great deal of suffering was involved in his faithful ministry! Stripes, imprisonments, stonings, perils in the sea, and perils in the city, and even perils among false brethren. All of this, he said, was for Christ's "body's sake, which is the church."—II Cor. 11:23-28; Col. 1:24

But not alone for the church. In his masterful argument on the necessity of the resurrection, he again spoke of his suffering, and the suffering of all the body members. Why, he asked, are we thus “baptized for the dead, if the dead rise not at all?” (I Cor. 15:29) Here again Paul is referring to our death baptism, and he says that it is on behalf of the dead; that is, the dead world of mankind.

Jesus is the great antitypical High Priest, and the church is clearly shown in the New Testament to be associated with him in the priesthood. (Heb. 3:1; I Pet. 2:5,9) One of the principal functions of Israel’s priesthood was the offering of sacrifice. So the priesthood of this age, beginning with Jesus and continuing with his faithful followers, also offer sacrifices—not animal sacrifices, but themselves. Jesus set the example of faithful sacrifice, even unto death, and we are ‘baptized’ into death with him.

Based upon the sacrifices offered, the priests of Israel extended blessings to the people. For example, at the close of the typical sacrificial service outlined in Leviticus 9, “Aaron lifted up his hand toward the people, and blessed them.” (vs. 22) Just so, the antitypical priesthood, composed of Jesus and his church, will, in the Millennial Age, be the channel of blessing to all mankind; and the blessing they will offer the people will be the opportunity to gain everlasting life made available through the ransoming blood of the Redeemer.

What wisdom and love are revealed in this arrangement! The antitypical priesthood are the Gospel Age ‘sons’ of God, and we read that “it became him, for whom are all things; . . . in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.” (Heb. 2:10) Jesus had never been imperfect. The thought of the text is that through suffering he was trained or perfected as the Captain of our salvation. This training through suffering made Jesus a sympathetic High Priest. Paul wrote, “In that he himself hath suffered being tempted, he is able to succor them that are tempted.” (Heb. 2:18) Again, “We have not an High Priest which cannot be touched with the feeling of our infirmities;

but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.”—Heb. 4:15,16

These references describe Jesus’ relationship as High Priest to his church, but the same principle will hold true in the next age in the relationship of the world of mankind to the divine priesthood made up of Jesus and his glorified church. The entire priesthood is perfected for that high office through suffering, so that when the due time comes, the world will be dealt with sympathetically, understandingly.

It is Jesus’ blood alone that provides atonement for both the church and the world. It is his blood, his life, that constitutes the ransom, the corresponding price. But, as we have seen, those who suffer and die with him during the present age are reckoned as having a share in the great sin-offering work based upon the ransom. The sacrifice and suffering of the church contribute to the future blessing of the world. We are ‘baptized for the dead’. Because this offering is part of the divine arrangement for destroying the ‘body of sin’ and releasing sin-cursed humanity from death, it is properly styled a sin-offering. Or, as Paul puts it, we like Jesus, are dying unto, or for sin.—Rom. 6:10,11

All the sin-canceling merit is in the ransom. The church’s share in this wonderful plan of reconciliation and salvation is merely in being the channel through which the merit of the ransom is made available to the world. The sacrificial work of the church during this age is, as we have seen, designed to prepare us to be the kind of priesthood which will offer the life provided by the ransom under the most favorable circumstances. Thus every painful circumstance faithfully endured will result beneficially to the world when the life-giving blessings of the ransom are being offered to them.

A simple illustration would be the case of a person threatened with certain death by cancer. He is taken to a hospital. Only one surgeon in that whole institution is capable of successfully removing that cancer, and he, of course, is

But not alone for the church. In his masterful argument on the necessity of the resurrection, he again spoke of his suffering, and the suffering of all the body members. Why, he asked, are we thus “baptized for the dead, if the dead rise not at all?” (I Cor. 15:29) Here again Paul is referring to our death baptism, and he says that it is on behalf of the dead; that is, the dead world of mankind.

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A simple illustration would be the case of a person threatened with certain death by cancer. He is taken to a hospital. Only one surgeon in that whole institution is capable of successfully removing that cancer, and he, of course, is

glad to serve. But suppose nothing more were done than to remove the cancer. Suppose the patient were left on the operating table, with no one doing anything further for him. Even with the cancer removed he would still eventually die. But he is not left on the operating table to die. The surgeon has done that which only he could do, and now the hospital doctors and nurses take over and, with the cancer removed, the man is restored to health. Obviously, all the training and preparation of the hospital personnel contributes to the recovery of the patient. All help to make the removal of the cancer a real start on the way to life. All the hours and days of training of every assistant in the hospital contributed to the recovery of the cancer patient.

Through original sin, all mankind became blighted with the 'sting of death'. There was only one 'Physician' capable of removing the venom of sin, because to do this required a 'corresponding price'. Jesus 'gave himself a ransom for all', and provided that price. But the divine plan goes further. The 'patient' is not, as it were, left on the operating table to die. The merit of the ransom is of no use unless made available. It must be offered to the patient, and accepted, and used in harmony with the divine arrangements.

So the entire Gospel Age is utilized in training—not nurses, and doctors, and technicians, and therapists, as in our illustration, but a priesthood—an understanding, sympathetic priesthood—to carry the healing powers of the ransom to the world. These offer themselves to die with Jesus that they might share in ridding the world of sin and its blighting effects upon humanity. Their sacrifices and sufferings add nothing to the sin-canceling merit of the ransom. It is simply God's way of making the merit of the ransom available to the dying race.

And what a wonderful way! God could have emblazoned the truth of the ransom across the sky, and said to mankind, Accept this provision, or else continue to die. But, in his love, he has provided this better way—a way in which members of the fallen race, touched with the feeling of the world's infirmities and needs, may sympathetically bring the provisions of

the ransom to the attention of mankind, and lovingly instruct the people in the ways of life.

Truly, "How unsearchable are his judgments, and his ways past finding out" in all their glorious beauty!—Rom. 11:33 ■

WEEKLY PRAYER MEETING TEXTS

OCTOBER 7—"Consider him [Jesus] who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Hebrews 12:3 (Z. '04-38 Hymn 142)

OCTOBER 14—"To do justice and judgment is more acceptable to the LORD than sacrifice."—Proverbs 21:3 (Z. '04-56, 57 Hymn 163)

OCTOBER 21—"Our Father who art in heaven, hallowed be thy name."—Luke 11:2 (Z. '04-118 Hymn Appendix C)

OCTOBER 28—"The Spirit of the LORD God is upon me; because he hath anointed me . . . to comfort all that mourn, . . . to give them beauty for ashes, the oil of joy for mourning."—Isaiah 61:1,2 (Z. '04-295 Hymn 297)



"Are ye able to drink of the cup that I shall drink of?"

—Matthew 20:22

ALL OF OUR Lord's sufferings were foretold in the Scriptures. The crucifixion was pictured by the lifting up of the brazen serpent in the wilderness. All of his experiences were foreknown, forearranged, and necessary. When he came to earth to do the Father's will, he did not know of all that was to come. But he learned obedience by the things he suffered, the things which were "written in the Book." He submitted himself to all the Father's will, and thus he proved his loyalty. Our beloved Lord drank of the bitter cup to its dregs, and did so thankfully. And we are to remember that he gave the cup to us, that we should drink all of it—not that we should have exactly the same experiences he had, but that we must all drink of the cup of suffering and death in the Father's own way. Let us, then, count all things of this earth as loss and dross that we may attain this pearl of great price.

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.

NEW ENGLAND CONVENTION, October 1,2,3—Windsor Court Hotel, Windsor Locks, CT 06096. Phone (203) 623-9811. Contact Anna May Suraci, 171 Johnson Rd., Hamden, CT 06518
Phone: (203) 248-3793

MILWAUKEE, WI, October 2,3—Myron Reed Lodge, 4300 West Villard Ave, Midlwaukee. Contact: Mrs. Debi Moore, 2176 So. 71 St., West Allis, WI 53219
Phone: (414) 327-5679

GRAND RAPIDS, MI, October 9,10—Kenowa Hills Jr. H.S., 4252 Three Mile Road, NW 49504. Contact: J. Highway, P.O. Box 1546, Grand Rapids 49501
Phone: (616) 897-4249

PITTSBURGH AREA CONVENTION, October 16,17—Sewickley Grange Hall, West Newton, PA. Contact: Charles Martig, 730 Dunster St., Pittsburgh, PA 15226
Phone: (412) 563-6110

SAN LUIS OBISPO, CA, October 16,17—Masonic Temple, 859 Marsh St. For information or assistance in making room reservations, contact by phone: (805) 544-3037—L. Murray or (805) 541-6992—H. Franklin

DETROIT, MI, October 24—Redford YWCA, 25940 Grand River, Redford Township, MI. Contact: F. Nemesh, 2183 Babcock Dr., Troy, MI 48048, for information.
Phone: (313) 649-6588

ORLANDO, FL, October 30,31—Garden Club of Sanford, 200 Fairmont Dr., Corner of Hwy. 17-92, Sanford. For information and accommodations, contact: Mrs. S.W. Jeuck, 587 Queens Mirror Circle, Casselberry 32707
Phone: (407) 699-8303

NEW HAVEN, CT, November 7—Italian-American Club, 85 Chase Lane, West Haven, CT. Contact: Cindy Mason.
Phone: (203) 481-9935

JERSEY CITY PRE-THANKSGIVING CONVENTION, November 20,21—Masonic Temple, 1912 Morris Ave., Union, NJ. Contact Mrs. Charlotte Teklinski, 84 Arthur St., Ridgefield Park, NJ 07660
Phone: (201) 440-0925

SAN DIEGO THANKSGIVING CONVENTION, November 25-28—Radisson Hotel, 3299 Holiday Court, LaJolla, CA. For information contact: Miss Kathleen Rice, 13931 Via Rimini, San Diego, CA 92129
Phone: (619) 672-1895 ■

PRAISE YE THE LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation. —**Psalm 111:1**