

# The Dawn

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## HIGHLIGHTS OF DAWN

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**SOME CRITICS HAVE** contended that for sixteen centuries Christians have merely taken for granted that their Scriptures are authentic, but that we have no proof that the Gospels, or The Acts, or the Epistles, or Revelation were even in existence until long after all the apostles had fallen asleep; and that for all anyone knows, all these writings may be rank forgeries.

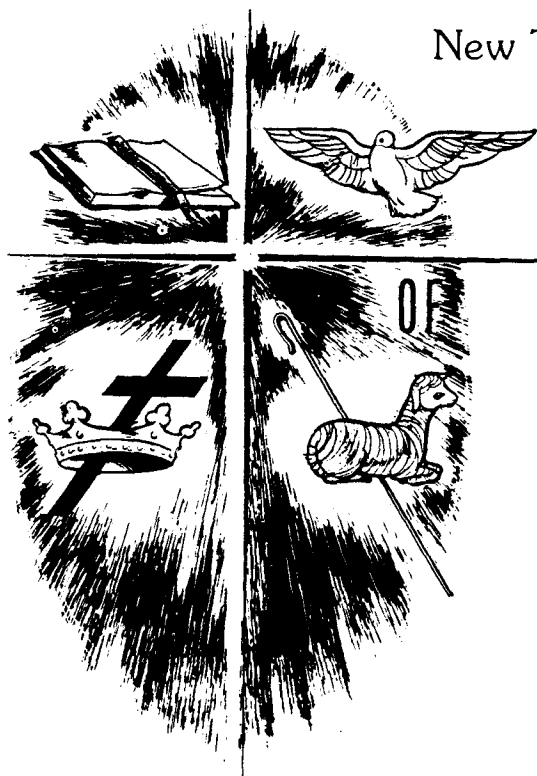
**We challenge this argument.** History proves that all the books of the New Testament not only were in existence but were actually accepted by the Christian congregations within the lifetime of the apostles.

**We are aware that Christianity originated in the same period, same place, and same manner that the New Testament writers attest.** Some of the incidents narrated in the Gospels and The Acts are confirmed by pagan Roman writers of that time such as Seutonius, Tacitus, Pliny, and others, including, as we have noted, Pontius Pilate, whose own report of the death and resurrection of Jesus was once filed in the official archives at Rome.

**Now we shall consider some convincing data, not merely from secular sources, but from various Christian writers of that early period, exclusive of the writers of the New Testament itself.** These Early Christians quote from the various New Testament books, and thereby prove that such books were in existence and also were accepted as inspired as early as the latter half of the first century, and while some of the apostles were still alive.

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## The Authenticity of the New Testament



**L**ET US FOCUS our attention upon the New Testament, and see if we can trace its contents back to the days of the apostles. If these New Testament writings are not authentic, then we have no authoritative basis for our Christian faith. If the Gospel narratives of Jesus' life—his miracles, his death and resurrection—are mythical in character (as some claim) and not actual historical accounts, then a study of them would be of no profit other than to

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detect and reveal fraud by which a credulous public has been hoaxed for these many centuries.

If, on the other hand, these writings are genuine, then their historical character should be capable of proof. It should be of prime importance to Bible students to ascertain the historical facts which furnish a rational basis for our belief that all the writings of the New Testament are precisely what they claim to be. They are an authoritative and inspired record of what Jesus did and what he taught, and what his apostles were divinely directed to proclaim unto the churches in his name.

### **First Century a Brilliant Era**

In approaching this subject let us have in mind that the age in which Jesus appeared on earth was by no means a period of historical obscurity, but was an era of unusual brilliance. Indeed, it was the extraordinary age of Roman literature under the greatest of the Caesars—Julius, Augustus and Tiberius. It was that remarkable century which produced such notable writers as Cicero, Virgil, Strabo, Philo, Seneca, Ovid, Livy, Tacitus, Plutarch, Pliny, and Seutonius. The first three of these died shortly before Jesus was born, but most of the others were either contemporary with him, or with some of his apostles.

It is not surprising, of course, that most of these notable Roman writers of that period should so generally have ignored the lowly preacher of Israel, and the little 'sect' which he established. But it should be possible to find at least some historical data that would silence the critical claim that the New Testament Gospels and epistles were produced subsequent to the day in which they claim to have been written, and that they are fictions which merely record the fertile imaginations of pious enthusiasts, or else wicked deceivers. This task of disproving such claims will be undertaken in this article.

It may help the reader to gain a cursory historical view of this period if we list the names of all the Roman emperors who reigned during the days of Jesus and the Early Church.

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When Julius Caesar, the mighty warrior, was assassinated in 44 B.C., (only three years after he finally became the undisputed ruler at Rome) his nephew, Octavian, and his secretary, Mark Antony, each sought to succeed him because he left no son. Finally the former prevailed. Antony committed suicide in Egypt in 30 B.C. Then Octavian, who really had been ruler at Rome since 43 B.C., came to be known as Augustus—meaning ‘distinguished’. We will list the emperors of this period, as follows:

### **The Caesar Dynasty**

Julius Caesar	46 B.C.—44 B.C.
Augustus	44 B.C.—14 A.D.
Tiberius	14 A.D.—37 A.D.
Caligula (insane)	37 A.D.—41 A.D.
Claudius	41 A.D.—54 A.D.
Nero	54 A.D.—68 A.D.

### **The Galban Dynasty**

Galba	68 A.D.—69 A.D.
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### **The Flavian Dynasty**

Vespasian (Flavius)	69 A.D.—79 A.D.
Titus	79 A.D.—81 A.D.
Domitian	81 A.D.—96 A.D.

### **The Antonine Dynasty**

Nerva	96 A.D.—98 A.D.
Trajan	98 A.D.—117 A.D.
Hadrian	117 A.D.—138 A.D.
Antoninus Pius	138 A.D.—161 A.D.
Marcus Aurilius	161 A.D.—180 A.D.
Commodus	180 A.D.—193 A.D.

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Following the death of Commodus, who was the last of the Antonines, a Carthagenian named Septimius Severus became emperor of Rome; and he was followed by such emperors as Alexander Severus, Probus, Maxim, Decius, Gamlus, Valerian, Aurelian, Diocletian, and finally the 'Christian,' Constantine. (312 A.D.) It should be observed that while Nero was the last of the Caesar family (and he was but an adopted son of Claudius), nevertheless the emperors who followed him continued to apply the name Caesar to themselves as a title. In more recent history this title has been applied to the rulers of certain subdivisions of the old Roman Empire, slightly changed in spelling to Czar or Kaiser.

It will be noted that Tiberius was the emperor during the days of Jesus' ministry. John the Baptist, who started his ministry a few months before Jesus was baptized by him in the Jordan, is said to have begun his preaching of repentance "in the fifteenth year of the reign of Tiberius Caesar," while Pontius Pilate was governor of Judea. (Luke 3:1) This would have been about 28 or 29 A.D. But it was Caesar Augustus who, in the year of Jesus' birth, decreed that "all the world should be taxed." (Luke 2:1) Thus far, at least, we see that the New Testament occupies an historically accurate setting.

### **Pilate Recorded Christ's Resurrection**

Christian writers of the second and third centuries also make mention of the fact that Pontius Pilate had written a work called "**Acta Pilati**" (Acts of Pilate), in which he narrated the resurrection as well as the death of Jesus, and that his account was then being preserved in the official archives at Rome. Eusebius, the historian (315 A.D.), refers to the *Acta Pilati*, and also says, "The Savior's resurrection being much talked of throughout Palestine, Pilate informed the Emperor of it." Tertullian (born 160 A.D.) also refers to this, and to other historical evidences then known, which proved the truth of the New Testament writings. He said:

"Come, now, thou who wilt exercise thy curiosity more profitably in the business of thy salvation; run through the

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apostolic churches, in which the very chairs of the apostles still preside, in which their authentic letters are recited—Corinth . . . Thessalonica . . . Rome, from whence also our assertion will be readily confirmed.” Then, after describing Christ’s crucifixion and resurrection, Tertullian continues: “Of all these things relating to Christ, Pilate himself, in conscience already a Christian, sent an account to Tiberius, then Emperor.”

Justin, a Christian writer, born about 100 A.D., declares in his **Apology**, ch. 21, that historical proof then existed that Christ really performed the various miracles described in the apostolic writings. Indeed, some Christians were living in his day who had seen Jesus, and many were then alive whose parents had seen him. Furthermore, he says: “And that he did these things, you may know from the **Acts of Pilate (Acta Pilati)**.” Documents purporting to be extracts from copies of **Acta Pilati** have appeared from time to time; but proof of their authenticity is admittedly lacking, the authentic original work having long since perished.

## Testimony of Roman Historians

Seutonius, a Roman historian born in 70 A.D., wrote a work entitled, “**Lives of the Caesars**.” In this work he says that during the reign of Claudius (41-54 A.D.) certain Jews at Rome engaged in controversy with certain other Jews who had become Christians, and that as a result of the disturbance the emperor expelled all Jews from the city of Rome. This confirms Acts 18:1, which says that Aquila and his wife, Priscilla, with whom Paul abode in Corinth, were Jews who had come “from Italy . . . because that Claudius had commanded all Jews to depart from Rome.”

This same early Roman historian, Seutonius, in narrating the life of Nero, also mentions the severe persecutions which this cruel emperor heaped upon the hated Christians. This pagan writer thus shows that by the middle of the first century there was a sect called Christians, sufficiently numerous and active to cause the emperors, from the time of Claudius onward, to take note of them; and he also proves that the

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Acts of the Apostles, at least in the instance above mentioned, is historically true.

Tacitus, born in 61 A.D., was a brilliant Roman politician and writer who became Consul of Rome in 97 A.D. About three years later, after Trajan had become Emperor, he wrote a work called, "*Annals of Tacitus*," in which he also narrated important historical events from the time of Tiberius onward. In this work he tells about the great fire at Rome in Emperor Nero's 10th year (63 A.D.), and attributes this conflagration—falsely, no doubt—to the Christians then 'infesting' Rome, the number of whom he describes as 'vast'.

Of course it is not likely that there really was a vast number of truly consecrated Christians there at that time, nor since. Doubtless they had a considerable congregation, and perhaps many who were not consecrated gladly came to their meetings, even in the face of persecution. Tacitus also mentions the origin of this 'sect'. He says it began in Judea in the days of Tiberius; and that its leader, called Christ, was put to death there by crucifixion, during that Emperor's reign.

### **Early Christian Persecutions.**

Pliny the Younger was an associate and personal friend of Tacitus, both being about the same age. Pliny also distinguished himself as a Roman politician and writer, becoming Governor of Bithynia about 103 A.D. While Governor of that Roman province he wrote many letters to his Emperor, Trajan; and these together with their answers he later collected and published with the Emperor's permission. Some of these letters refer to the persecution of Christians.

Some critics have contended that for sixteen centuries Christians have merely taken for granted that their Scriptures are authentic, but that we have no proof that the Gospels, or The Acts, or the Epistles, or Revelation were even in existence until long after all the apostles had fallen asleep; and that for all anyone knows, all these writings may be rank forgeries.



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We challenge this argument, not merely on the ground that the contents of these sacred writings 'ring true', are harmonious with each other and with the Old Testament, and agree in presenting the great divine plan of the ages which is the acme of sound logic; but we also challenge it specifically on historical grounds. History proves that all the books of the New Testament not only were in existence but were actually accepted by the Christian congregations within the lifetime of the apostles.

Christianity originated in the same period, same place, and same manner that the New Testament writers attest. At least some of the incidents narrated in the Gospels and Acts are confirmed by pagan Roman writers of that time, as we have mentioned earlier in this article, such as Seutonius, Tacitus, Pliny, and others, including, as we have noted, also Pontius Pilate, whose own report of the death and resurrection of Jesus was once in the official archives at Rome.

We shall consider some convincing data, not merely from secular sources but from various Christian writers of that early period, exclusive of the writers of the New Testament itself. These Early Christians quote from the various New Testament books and thereby prove that such books were in existence and also were accepted as inspired as early as the latter half of the first century, and while at least some of the apostles were still alive.

### **First Century Writers**

Ignatius is probably the first such Christian writer to allude to the New Testament Scriptures. He was born in Israel about 40 A.D., only a few years after Christ's death and resurrection, and became the bishop, or elder, of the church at Antioch in 69 A.D., and in that position was a co-laborer with the Apostle John. At least, so says Eusebius (born 264 A.D.), in his carefully written *Ecclesiastical History* of those early centuries, and which had been compiled from original data.

Ignatius wrote a number of letters, to various churches and individuals, which have come down to us, and portions

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of which are cited by Eusebius. We mention a few of his sixty or more quotations, merely to show that he was very familiar with the Gospels, the Acts, and the Pauline Epistles at that early date. Since the apostles were alive in his day, how could such works be forgeries?

The letters of Ignatius are replete with such quotations as these: "Be ye perfect, as your Father in Heaven is perfect"; "A spirit hath not flesh and bones as ye see me [Jesus] have"; "Thou shalt love the LORD thy God, and thy neighbor as thyself"; "I am the way and the life"; "The Word was made flesh"; "Father, forgive them; they know not what they do"; "Watch, ye, and be sober"; "The disciples were called Christians at Antioch"; "It is hard to kick against the pricks"; "This same Jesus who is taken from you into heaven shall so come in like manner as ye have seen him go into heaven," etc. He also referred to Paul as "a chosen vessel."

Ignatius was an active Christian at Antioch. After the dispersion he continued his activities, and as a result he was cast to wild beasts in the Roman arena in 109 A.D., by order of the Emperor Trajan.

Barnabas, who was a companion of Paul, and who was mentioned by Clement of Alexandria (187 A.D.), wrote a letter which was found preserved in the rear of the Sinaitic Manuscript of the New Testament, as an uninspired appendix of sorts. In that letter, written before the end of the first century, Barnabas alludes reverently to Matthew's Gospel as sacred scripture, saying: "It is written, 'Many are called, but few are chosen'." He also quotes, "He came not to call the righteous, but sinners to repentance."

Clement became an elder, or bishop, of the ecclesia in Rome toward the end of the first century. In one of his letters we find these familiar quotations: "Be merciful, that ye may obtain mercy"; "Forgive, that it may be forgiven you"; "As ye judge, so shall ye be judged," etc. Clement makes at least fourteen quotations from the New Testament writings.

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## Pupils of St. John

Polycarp, born about 80 A.D., became a pupil of St. John; and the latter, before his death, recognized this young man as an elected elder of the church at Smyrna, according to Irenaeus, his pupil. Polycarp also became personally acquainted with Ignatius, before the latter was cast to the lions. After he became bishop at Smyrna he wrote a letter to the brethren at Philippi, in which he quoted from the New Testament several times, of which the following are examples: "The spirit truly is willing, but the flesh is weak"; "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of God," etc. Polycarp also suffered martyrdom like his old friend, Ignatius.

Papias, born near the close of the first century, was another young man who was tutored by the aged St. John, also by Polycarp, and who finally became bishop, or elder, at Hierapolis. Eusebius tells us that Papias wrote five books, entitled, "**An Explication of the Oracles of the Lord,**" in which he set forth the Christian hopes—especially the coming thousand-year reign of Christ, and claimed therein that the hope of the millennium had been taught to him by the Apostle John personally. Eusebius quotes the following interesting excerpt from the writings of Papias:

"Matthew composed his history in the Hebrew dialect, and everyone translated it as he was able. Mark, being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken and done by the Lord, but, as before said, he was in company with Peter, who gave him instruction as was necessary."

Another quotation from Papias reads as follows: "For I have never, like many, delighted to hear those that tell many things, but only those that teach the truth. Neither those that record foreign precepts, but those that are given by the Lord to our faith, and that came from the truth itself. If I met with anyone who had been a follower of the elders (apostles) anywhere, I made it a point to inquire what were the declarations of the elders (apostles)—what was said by

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Andrew, Peter, or Philip; what by Thomas, James, John, Matthew, or any other disciple of the Lord."

Papias, remember, lived at the turn of the first century; he knew St. John personally, and came into contact with many other Christians who had known and heard Peter, Andrew, Philip, James, Matthew, and other apostles. And he shows that in his day, not only was Matthew's Gospel in use, but also Mark's Gospel had been accepted—although Mark was not an apostle, but had been a companion-secretary of the Apostle Peter and 'wrote with great accuracy'.

## Second Century Witnesses

Quadratus was bishop, or elder, at Athens. He was a little older than Papias. In A.D. 126 he wrote a letter to the Emperor Hadrian, fragments of which have been preserved, in which he mentioned that people were still living when he was born who had been healed by our Lord in Israel, and that his miracles were well established historically, even the raising of certain persons from the dead, "who were seen not only when they were healed or raised, but for a long time afterward."

Justin, the martyr, was born in Samaria about 103 A.D., and he became a Christian in 133 A.D., exactly one hundred years after Christ's death and resurrection. He was an evangelist who preached in Ephesus, Alexandria, and elsewhere, and finally in Rome, where he met a martyr's death in 167 A.D., by order of Emperor Marcus Aurelius. Justin wrote two Apologies, the first in 147 A.D., addressed to Emperor Antoninus Pius, and the second in 164 A.D., to his successor, Marcus Aurelius. He also wrote many other works, extracts of which have been preserved by Eusebius and others, and which contain about two hundred citations from the New Testament Scriptures; thus showing their existence and acceptance in his day.

Theophilus, born 100 A.D., later became bishop or elder of the historic church at Antioch. He wrote a book entitled, ***"The Harmony of the Gospels,"*** which is mentioned by Jerome.

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Melito, who became bishop, or elder, of the church at Sardis about 160 A.D., wrote a number of books, mentioned by Eusebius and Jerome. He not only cited various New Testament Scriptures, but also wrote a ***“Commentary on the Revelation of St. John.”*** Melito also gives us a list of all the Old Testament books, which agrees perfectly with our present Bible.

## **The First Christian Historian**

Hegesippus, who lived during Melito's time, was perhaps the first Christian historian. He wrote five historical books (about 170 A.D.) which were available to Eusebius and Jerome, and which greatly aided them in their compilations of their own histories for the first two centuries of the Christian era. Jerome said that Hegesippus “composed a history of the affairs of the church from the passion of our Lord to his own time.” Eusebius also quoted freely from this historian's works, which shows that the various books of the New Testament were written and in use within the lifetime of the apostles.

Irenaeus, who was a disciple of Polycarp and Papias (both of whom had known the Apostle John), was born in 130 A.D. in Asia Minor. He went west, and finally became leader of the church at Lyons, in Gaul (southeastern France). Pothinus was the leader in Lyons when the young man arrived; but good Pothinus was finally brought to Rome and fed to the wild beasts, in 177 A.D., and Irenaeus then succeeded him as elder—only to meet a similar fate in the arena twenty-five years later. But meanwhile Irenaeus wrote numerous works, in which he quoted from the four Gospels, the Acts of the Apostles, at least twelve of Paul's epistles, I Peter, II John, and Revelation; and he expressly stated that the latter was written by John, the apostle.

## **Irenaeus and Polycarp**

In one of his letters to a Christian named Florinus, Irenaeus gives this most interesting reminiscence: “I can recall the very place where the blessed Polycarp used to sit

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and teach, his going out and his coming in, his mode of life, his appearance, the style of his address to the people, the relating of his familiar intercourse with the Apostle John and with the rest of those who had seen the Lord, and how he remembered their sayings. Whatever he had heard from them concerning the Lord—his miracles and mode of teaching—Polycarp, being instructed by those who were eye-witnesses of the Word, recounted in strict agreement with the Scriptures”; that is, in agreement with the New Testament writings which already were in existence and whose truthfulness is thus corroborated.

In another place Irenaeus also said: “Polycarp not only was instructed by apostles, and conversed with many others who had seen Christ, but he was also [recognized] by apostles to be bishop of the church at Smyrna . . . and when a very old man he suffered martyrdom departing this life, having always taught the things he heard from the apostles, and which the church has handed down, and which alone are true.”

Now Irenaeus, who was instructed by Polycarp, who in turn was taught by the apostles themselves, becomes a most valuable witness concerning the authenticity of the New Testament writings. And not only do we find among the fragments of his writings various quotations from practically every book in the New Testament, but we also find Irenaeus saying this concerning the authorship of each of the four Gospels, and their respective portrayals of Christ:

“John relates His [Jesus’] original, effectual, and glorious generation from the Father, thus declaring: ‘In the beginning was the Word, and the Word was with God and the Word was [a] God.’

“Luke, taking up His [Christ’s] **priestly** character, commenced with Zacharias the priest, offering sacrifice to God.

“Matthew again relates His [Jesus’] generation as a man, saying, ‘This book of the generation of Jesus, the son of David, the son of Abraham’.

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"Mark, on the other hand, commences with the prophetic spirit from on high, saying, 'The beginning of the Gospel of Jesus Christ, as it is written in Esaias the prophet'."

### **Hippolytus, Pupil of Irenaeus**

Of scarcely less value as a witness of this same period are the voluminous writings of the learned Hippolytus, who was a pupil of Irenaeus. He was born about 170 A.D. and suffered a martyr's death in 235 A.D., under the Emperor Maximum. He corroborates Irenaeus and the other witnesses of that century, and shows clearly that the very books of the New Testament which we have in our English Version today were the same writings that had been accepted by the Early Church as sacred Scriptures since the days of Polycarp and the apostles; and that they were regarded then, even as now, as of equal authority with the Old Testament Scriptures. A manuscript was found on Mt. Athos (Greece) in 1842 which proved to be a long-lost work of Hippolytus, entitled, "**Against All Heresies.**" It has been translated and published at Oxford University.

With all this array of historical evidence concerning the very beginning of Christianity and the authenticity of the New Testament writings, the casual carping of the critics seems quite puerile. It is well, though, that such criticisms have been made, for they stimulate us to reexamine the foundation of our faith, with the result that we find it as secure as the rock of Gibraltar. A look into the past is not only interesting but inspiring. We are convinced that He who fed the Early Church continues to feed us today from the same blessed basket. □



BLESSED IS THE man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night!

—**Psalm 1:1,2**

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## INTERNATIONAL BIBLE STUDY LESSONS

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### LESSON FOR OCTOBER 4

## Samuel, the Last Judge

**KEY VERSE:** *"The LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."*

*—I Samuel 8:7*

### **SELECTED SCRIPTURE:** *I Samuel 7:15-8:22*

**I**N THE EARLY post-Mosaic times there was no sustained leadership in Israel, neither military nor governmental. In moments of crisis, temporary generals or judges would arise at the LORD's bidding, and vanquish the enemy. This leader would then return to his ordinary life. An example of such a case may be found in the Book of Judges, in which Gideon is informed of a Midianite invasion. He left the wheat harvest, organized a successful resistance to the intruders, and then returned to finish the harvest.—Judges, chapters 6 to 8

For a long time, this method served Israel rather well. Its flaws, however, are evident as early as the fifth chapter of Judges. Various

tribes who had sworn to come to their mutual defense did not always do so. There was no power of enforcement, no standing army, no assurance of when or if the leader would arrive, or if he would be respected. The people approached Gideon for a more permanent arrangement. "Rule over us," they asked. Gideon refused.—Judges 8:22

In the meantime, God was permitting the development of a prominent prophet and judge. This judge was promised to the service of the LORD as a Nazarite by his mother, Hannah, before his conception. (I Sam. 1:11) After he was weaned, his mother took him to the Tabernacle in Shiloh and left him there in Eli, the High Priest's charge. Annually his



mother visited him and brought him a new coat. (I Samuel 2:18,19) As he grew older, Samuel became more likeable from both God's standpoint, and from that of men.—vs. 26

The LORD continued to lead and guide Samuel and was with him in all things. Soon the people of Israel understood that Samuel's faith had established him as a prophet of the LORD. (I Sam. 3:20) This young man succeeded Eli as judge, and also served as an acting priest. When Samuel became old, he had made his sons judges over Israel. But they turned aside from serving God acceptably. Then all the elders went to Samuel and said, "Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations."—I Sam. 8:1,4,5

Samuel was displeased with the demand of the people, and he prayed to the LORD to discern His wishes in the matter. It was at this juncture that God spoke the words recorded in our key text. The LORD instructed Samuel to warn the people concerning what to expect

from a king. "Samuel told all the words of the LORD unto the people that asked of him a king." (I Sam. 10:8) Despite their loss of certain liberties under the new, monarchical arrangement—as well as no longer having the God of the Universe as their king—they still insisted on having a man anointed to rule over them.

Jehovah directed matters so that Samuel anointed the Benjamite, Saul, as king of Israel (I Sam. 8:6 to 10:1), and so Saul was designated by lot as king at Mizpeh.—I Sam. 10:17-24

Samuel, Israel's last judge, continued to serve the LORD and Israel to the end. Toward the close of his career, God commissioned Samuel to go to Bethlehem to anoint one of the sons of Jesse as Israel's future king. Jesse's youngest son, David, was called from pasturing the sheep, and anointed in the midst of his brothers. (I Sam. 15:14 to 16:13) Of David God said, "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will."—Acts 13:22

## LESSON FOR OCTOBER 11

### David: King Over All the People

**KEY VERSE:** *"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah."*

—1 Samuel 16:13

**SELECTED SCRIPTURE:** 1 Samuel 16:1,6,7,11-13

**D**AVID'S YEARS SPENT as a shepherd lad had a profound influence on the rest of his life. It prepared him to survive as a fugitive, when, in later life, he fled from the wrath of Saul. He also acquired skill with the slingshot, and he developed endurance and courage through success under the hardships of rescuing sheep which had been separated from his flock. David did not even hesitate to kill a bear when it became necessary.

—1 Sam. 17:34-36

But for all his valor as a warrior, David will also be remembered as one skilled on the harp and as a composer of songs. David's love for Jehovah raised his lyrics far above the common level of simple entertainment, making them classical masterpieces dedicated to the

worship and praise of the LORD.

All this training prepared David for the greatest of his roles—shepherding Jehovah's people. It is written: "He chose David also his servant, and took him from the sheepfolds: from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance." (Ps. 78: 70,71) However, when David first left his work tending his father's sheep it was not to take over the kingdom. At the request of King Saul, he served as the court musician to soothe the king's troubled spirit, as well as to serve as his armorbearer.—1 Sam. 16:19-23

Later, when David took food to his older brothers serving in the king's army, he saw Goliath scoffing at Israel. He received the

king's permission to confront this gigantic enemy. As he neared Goliath he cried, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied." (I Sam. 17:45) Suddenly David hurled the stone he had in his sling and with one blow he brought down Goliath, then quickly cut off his head.—I Sam. 17:49-51

David was placed over Israel's men of war. Often when David returned from a victorious expedition against the Philistines he would be greeted by women dancing in the streets. The popular song of the day was, "Saul has struck down his thousands, and David his tens of thousands." (I Sam. 18:5-7) David's popularity stirred up envy in Saul who soon became set upon eliminating him. From this time on David's life was in constant jeopardy. But he behaved himself so wisely that he attracted universal respect and love among the Israelites.

When Saul died it resulted in a crisis in Israel, and a pe-

riod of civil war followed. David took up his residence at Hebron in the hill country of Judah, some nineteen miles southwest of Jerusalem. Here he was anointed king over the house of Judah and reigned seven and one-half years over that nation. (II Sam. 2:1-11) Meanwhile the civil war between the house of Saul and the house of David resulted in the end of the house of Saul, and in David's being anointed king over all Israel.—II Sam. 2:8 to 5:5

David had a great desire to build a temple for the Ark. He asked the Prophet Nathan about this. Without waiting to consult God, Nathan replied, "Do all that is in thine heart; for God is with thee." But the same night God told Nathan that David was not to build a house for God because he had been a man of war. God would first establish his house, and then his son would build the Temple.—II Sam. 7; I Chron. 17

King David died at the age of seventy about 960 B.C.—I Kings 2:10,11 ☐

## Solomon, the Wise King

**KEY VERSE:** *"Give therefore thy servant [Solomon] an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this so great a people?"—I Kings 3:9*

**SELECTED SCRIPTURE:** *I Kings 2:1-4; 3:5-12*

OUR HEAVENLY FATHER declared to David before Solomon's birth that he would have a son whose name would be Solomon. He became the man who built a house dedicated to the glory of God. The LORD's blessings upon Solomon began early in his reign. We read that "Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him."—I Chron. 29:23

David reminded Solomon of his solemn obligation to "keep the charge of the LORD thy God, to walk in his ways, to keep his statutes and his commandments, and his judgments, and his testimonies, as it is written in the Law of Moses, that thou mayest prosper in all that thou doest."—I Kings 2:3

David also gave instructions to Solomon regarding

the building of the Temple, passing on to him the plans given to him by God's own hand upon him. (I Chron. 28:19) David commanded the princes of Israel to help Solomon in building the sanctuary of God.—I Chron. 22:6-19

After his anointing as king, the people continued to make sacrifices to idols in many 'high places'. In part this was due to the fact that no temple of Jehovah had yet been built. However, the Tabernacle was permanently set up at Gibeon where the people could go to worship. Although the LORD had said that his 'name' was to be placed upon Jerusalem, he evidently tolerated the practice of worship at Gibeon until the Temple would be built.—I Kings 3:2,3

At Gibeon, known as "the great high place," Solomon himself offered a thousand

burnt sacrifices. It was here Jehovah appeared to him in a dream, saying: "Request what I should give you." Instead of asking for riches, glory, or victory, Solomon requested that God give him a wise, understanding, and obedient heart in order to be able to judge Israel. Solomon's humble request pleased Jehovah. He answered by giving him not only what he had asked for, but also riches and glory "so that there will not be any among the kings like unto thee all thy days," adding the condition, "If thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."—I Kings 3:4-14

In the fourth year of his reign, Solomon began to build the house of the LORD on Mount Moriah. (I Kings 6:1) The Temple was set up very quietly; the stones had all been hewn and fitted to their positions in the Temple before being brought to the site. No sound of hammers or axes or of any tools was heard.—I Kings 6:7

God continued to give Solomon wisdom and under-

standing in very great measure. His wisdom was well recognized to be far greater than the wisdom of the Orientals and the Egyptians. Solomon spoke 3,000 proverbs, and he composed 1,005 songs. The range of his knowledge covered the plant and animal kingdoms, and much more.—I Kings 4:29-34

Solomon was often occupied in meditation to find "acceptable words [to God]," (Eccles. 12:10) He experienced a wide variety of lifestyles, going out among the lowly people, as well as living among those who were rich, and who held important positions. He was keenly observant of everyone's customs, occupations, hopes, and aims; and their failures and successes.

Solomon exalted the knowledge of God and his law. He emphasized, above all things, that "the fear [reverence] of Jehovah is the beginning of knowledge, and wisdom," and that the whole obligation of man is to fear the true God and to keep his commandments.—Prov. 1:7; 9:10; Eccles. 12:13 □

## Josiah: King of Reforms

**KEY VERSE:** *"Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers."* — II Chronicles 34:33

**SELECTED SCRIPTURE:** II CHRONICLES 34:2,8,14-16,19,21,30-32

**T**ODAY'S LESSON IS about a time in Israel's history when the people desperately needed to turn away from idol worship and to reinstitute the worship of the true God. However, such change seemed most unlikely, since the kings themselves were not examples in following the Law or its precepts. A leader did finally come upon the scene who indeed made a significant difference. This was King Josiah. He commanded that the people must seriously follow the precepts of the Law, even if it were costly to do so.

The Books of Kings and Chronicles contain a history of Israel and Judah from the beginning of their kings, onward. They are filled with condemnations against Israel

at that time. There had been a steady deterioration of the traditional social and religious values contained in the Law and which had their beginnings in the Jewish Law given at Mt. Sinai.

The major portion of blame is laid at the door of the kings. They had many interests which had nothing to do with the exaltation of the Law and its God. Because of vanity they instituted royal building projects such as heathen temples, palaces, fortifications, irrigation, etc. Along with these came taxation and forced labor, to the glory of the king, not to the glory of God. Even the success and fame of Solomon in the realms of diplomacy, economics, and education led to an influx of ambassadors, travelers, and resi-

dent foreigners. They brought with them their own heathen religions which taught values displeasing to Jehovah.

In due time a son was born to Amon, the sixteenth king of Judah. His name was Josiah, and at the early age of eight years, he succeeded his father on the throne. (II Kings 21:26; 22:1; II Chron. 34:1) In the eighth year of his reign "he began to seek after the God of David his father" (II Chron. 34:3), and manifested an enmity to idolatry in all its forms. These characteristics made his reign the first in many decades which held the principles of the Law aloft for all to see and emulate.

In the twelfth year of his reign Josiah cleansed Judah and Jerusalem of the high places where idols were worshiped, and removed the carved images, and the molten images. (vs. 4) In the eighteenth year of his reign, Josiah began to cleanse and repair the Temple. In the course of this labor, the High Priest, Hilkiah, discovered in the sanctuary "a Book of the Law" by Moses. (vss. 14,15) This marvelous discovery

was reported to the king, and it was read in the royal presence.—vss. 19-21

Josiah then convened all the people of Judah and Jerusalem. After the reading of the Law the king made a solemn covenant with Jehovah. (II Kings 22:8; 23:3; II Chron. 34:29-32) To ratify the renewal of the covenant, Josiah arranged for the Passover to be held on the 14th day of Nisan. So Israel kept the Passover at the proper time. "There was no Passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a Passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem."—II Chron. 35:1-18

In the 31st year of Josiah's reign, he ignored Jehovah's warning not to go into battle with Egyptian forces. He was mortally wounded and brought back to Jerusalem, where he died. All Israel mourned this great reformer who had served God so well. □

### All Things that Are “Become New”

***“If any man be in Christ, he is a New Creature:  
old things are passed away;  
behold all things are become new.”  
—II Corinthians 5:17***

PAUL'S REFERENCE TO the footstep followers of Jesus—those who are “in Christ” Jesus, as New Creatures—and his statement that to these old things have passed away, and all things have become new, is found in an interesting and revealing context. The three preceding verses read, “The love of Christ constraineth us; because we thus judge, that if Christ died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him [so] no more.”

Here we have brought to our attention that those to whom Paul refers as New Creatures are those who have been so moved by divine love as revealed through the sacrifice of Jesus for the sins of the church and the world, that they have concluded that their lives belong to the LORD, and that henceforth they should not live unto themselves but unto him who loved them and died for them. Here, then, is one of the ‘new’ things peculiar to New Creatures in Christ Jesus.

Look where we will throughout the world, and we find that the vast majority of the human race has as their goal in life the attainment of material advantages which will contribute to their own happiness, and the happiness of their



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families. Their outlook and desires are not necessarily sinful. It is just that their own interests and the interests of those who are near and dear to them, come first.

Many, of course, are dedicated to noble causes, such as the aid of the sick, the poor, and helpless. These are to be commended for their sacrificial service to humanity. Some in this category think of their service as being done unto the LORD and this also is good. But whether we think of those who live almost entirely unto themselves, or those who devote their lives to the service of others, they do not fall into the category described by Paul as those who have concluded that because they have been redeemed by the precious blood of Christ they do not actually belong to themselves at all, but unto the LORD, and who, motivated by this viewpoint, devote themselves wholly to the doing of his will.

These give up the idea entirely of living for self, or for any other purpose than to do the will of the LORD. They accept the headship of Christ over their lives, and are baptized into his body. This is described by Paul as being 'in Christ', and it is these, Paul declares, who are New Creatures. Those of this class who remain faithful to their vows of consecration until death will become part of a New Creation on the divine plane. Paul speaks of these as being created in Christ Jesus "unto good works." (Eph. 2:10) And even now, while still this side of the veil, they are 'new' or different from all the world around them.

To begin with, they are new in the sense that they have renounced self and self-will, and have dedicated themselves completely to the doing of the LORD's will. This they have done of their own volition. Having been brought into contact with the great fact of divine love as expressed through the sacrificial work of Christ, this love has constrained them to give up everything and to follow the example of Jesus, who laid down his life in the doing of his Father's will.

It is to this point of full surrender that God is drawing those whom he would make New Creatures in Christ Jesus. When they do thus give themselves wholly over to him and

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to the doing of God's will, then he takes hold of them, and through the begetting power of his Holy Spirit they become New Creatures in Christ Jesus. It is concerning these that Paul says old things have passed away, and all things have become new. And what are these **all things** which have become new?

The next three verses read, "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Here, through Paul, is God's response to our consecration to do his will rather than our own. We have given up our vocation of serving self, and now the LORD gives us a new vocation, which is to serve as ministers of reconciliation, using the 'word of reconciliation'. Since reconciliation to God is possible only through Christ, we act as ambassadors of Christ in this important ministry, or service. Instead of working for self, we are now working for and with God; for God was in Christ reconciling the world unto himself, and now we represent Christ. We are workers together with him.—II Cor. 6:1

## **Much Is Involved**

This, then, basically, is one of God's **all things** which he has given to us as New Creatures in Christ Jesus. It is a new vocation, a vocation in which we are fellow-workers with the Lord Jesus himself. This is possible only through divine grace—that grace which reached us through Christ Jesus our Lord, and through the merit of his shed blood. As members of a fallen and dying race, God could not use us in his service except by providing redemption through the blood of Christ, and the covering of the robe of Christ's righteousness. (Isa. 61:10) But he has made this provision, and we have the assurance that in this new vocation assigned to us by our

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Heavenly Father our imperfect works will be acceptable to him. Truly this opportunity to be co-workers with the LORD is a glorious new treasure!

But in the third verse of the next chapter Paul speaks of "giving no offense in anything, that the ministry be not blamed." This suggests the necessity of great carefulness on our part that our share in the ministry be conducted in a way that will be pleasing to the LORD, and a glory to his name, that so far as possible we should in all things approve ourselves as the ministers of God. We should do this, Paul says, "in much patience, in afflictions, in necessities, in distresses in imprisonments, in tumults, in labors, in watchings, in fastings."—vss. 4,5

Perhaps in our former vocation we gave little thought to patience. When things failed to go as we would like we may have displayed a great deal of impatience, but this should not be so in our new vocation. In our old vocation of making a way for ourselves in the world there were difficulties of various sorts. We may have found it necessary to discipline ourselves along various lines, and for most of us much labor was involved. But we were quite willing to go through all these experiences in order to obtain what Paul elsewhere describes as a "corruptible crown."—I Cor. 9:25

But here again a great change has taken place as a result of being in Christ and having become New Creatures. We still have trials and difficulties. Paul and others in the Early Church were actually beaten, imprisoned, and even executed. This has been true also of many throughout the age, and of some at this end of the age. More than ever we need now to be on the alert, not to make sure of success in our own business, but that we might know the LORD's will for us, and be faithful in doing it. And, more than ever, also, we need to discipline ourselves in order to bring every thought, word, and deed into subjection to the will of God through Christ. (II Cor. 10:5) But we do these things now, not to promote self, but that we might the better serve in our new vocation as ambassadors of Christ.

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## New Methods

Paul continues listing ways in which we have become 'new': "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by love unfeigned, by the Word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." (vss. 6,7) When self-advantage and promotion were our chief concern we may not have been too seriously concerned with absolute purity, honesty, or justice. We may not have deliberately violated accepted human ethics, yet perhaps were not too rigidly careful along these lines. But here again a great change has taken place. In the pursuit of our new vocation nothing but the highest standards of purity are acceptable to the LORD. Besides, the LORD's standards are higher than those of the world. Take, for example, our habits of thought. Paul wrote, "Finally, brethren, whatsoever things are true, whatsoever things are honest [*Margin: 'venerable'*], whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."—Phil. 4:8

Paul says that in knowledge we have become 'new'. In our old vocation a certain amount of knowledge was necessary. It may have been knowledge of farming, of cooking, of machinery, or accounting, or of some other sort. In our new vocation knowledge is also necessary; knowledge of the work we have been called to do. And the LORD has given us this new knowledge. It is the knowledge of his Word, and his wonderful plan of the ages revealed therein. It is this knowledge that we use as ambassadors of Christ, ministers of reconciliation.

We also need to be "longsuffering," Paul reminds us. We needed to be longsuffering in our old vocation, because there were trying circumstances we had to endure. But we need this quality of character even more now because we have to endure the tests of faithfulness which the LORD permits to come upon us. If we are to be faithful ambassadors of Christ we must continue to be faithful in this service, even to the

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end of the way, for it is only those who are faithful unto death who will receive the crown of life.—Rev. 2:10

Kindness is another virtue very much needed by the ambassadors of Christ. Some are more kindly disposed by nature than others. When we were pursuing our old vocation we probably did not give as much thought as we might have to the matter of being kind. If in the attainment of our ends we became a little unkind, we perhaps were not too much concerned about it. But now, with our new vocation, the exercise of kindness is a necessity. Even in our avocation of making a living, we should be kind to all those with whom we come in contact, even to the unthankful and the unholy. But much more so in our service as ambassadors of Christ. In this, as in all things, we have Jesus as an example, and Jesus was kind even to those who persecuted him and put him to death—even calling Judas, “Friend!”

“By the Holy Spirit,” Paul added. In our old vocation we did not have the Holy Spirit of God to guide and motivate us. We had, instead, the spirit of self, the spirit of the world, and to some extent, the spirit of the Adversary influencing us. But now the LORD has given us a new spirit, the Holy Spirit. The Holy Spirit is a very precious part of our present heritage as New Creatures in Christ Jesus. By it we are begotten to a new life, and anointed to preach the glad tidings. It bears witness with our spirits that we are the children of God. (Rom. 8:16) We are sealed by “the Holy Spirit of promise.”—Eph. 1:13

To the extent that we are emptied of self, we can be filled and controlled by the Holy Spirit; which in its various manifestations is the spirit of love, of patience, of goodness, of sympathy, and all the other good qualities of our Heavenly Father’s character. How blessed indeed we will be in the ministry of reconciliation if we are filled, guided, and controlled by the Holy Spirit of God, and exemplify these characteristics. In this we will be approved as ministers of God.

“By love unfeigned,” Paul added. Love is unselfishness, and this is one of the qualifications which must be possessed by New Creatures in Christ Jesus to whom has been given

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the ministry of reconciliation. In every aspect of this ministry in which we have the privilege of participating we must be motivated by love—love for God, for the brethren, for the world, and even for our enemies. So far as our flesh is concerned this will, at times, place us at a disadvantage. But as New Creatures this will not matter, for after all we have covenanted to sacrifice the flesh and all its interests in our efforts to know and to do God's will.

In our conduct of the ministry of reconciliation we are to use the "word of truth," Paul explains. In our old vocations we sought to attain our ends by the aid of human philosophy, the wisdom of this world. But now, together with our new vocation, the LORD has given us the "word of truth" to use. It is God's plan and purpose which we present in our ministry—not our own plan or purpose. And as the very center of that plan is Christ Jesus as the Redeemer and Savior. So, as Paul testified concerning himself, we should be determined not to know anything among those with whom we come in contact and serve save Jesus Christ and him crucified. (I Cor. 2:2) This is the very basis upon which we have been made ministers.

## **The Power of God**

Before we became New Creatures in Christ Jesus, when our vocation was to get along well in life, we utilized whatever power suited our purpose best. Sometimes it may have been the power of money, sometimes of influence, or perhaps of prestige. But now we have been given something new. We conduct the ministry of reconciliation in the 'power of God'. It is a rich blessing to know this, for it should do away with the temptation to use worldly methods in the conduct of the LORD's work.

Knowing that the power of God is enlisted on behalf of his work, we will know that there can be no failure. Knowing this, we will realize that when we present the Word of reconciliation and there are no apparent results, it is the LORD's will that it should be thus. Knowing this, we will continue to be faithful in the proclamation of the truth regardless of what

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the apparent results may be. In the morning we will sow the seeds of truth, and in the evening we will withhold not our hands, knowing not which will prosper, or whether the power of the LORD will produce results from both our morning and evening sowings.—Eccles. 11:6

God's power is infinite and unlimited! There is nothing that can interfere with the accomplishment of all his good purposes. The Word which has gone forth from him, the Word of reconciliation which he has given to us, will not return unto him void, but will accomplish that which he pleases, and will prosper in the things whereto he has sent it. (Isa. 55:10,11) How wonderful it is to know that we have been made co-workers, partners with the Almighty God! What peace of mind and of heart this should give us! We realize our own limitations, but when we consider that our Heavenly Father is our partner in our new vocation, we have nothing to fear, for everything will be accomplished exactly as he has planned.

### **The Armor of Righteousness**

In our former vocation we surrounded ourselves with all the protection we could muster. In the world generally, even carnal weapons are not considered out of place as a means of offense and defense against enemies. But in this also the LORD has given us something new. He has provided us with what Paul refers to as "the armor of righteousness on the right hand and on the left." In Ephesians 6:10-18 Paul presents in considerable detail the various items of this armor. In a general way it would appear that each part of this spiritual armor represents a particular application of the truth. We quote:

"Finally, my brethren, be strong in the LORD, and in the power of his might. Put on the whole armor 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 [*Margin,*

(Cont'd on Page 37)

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# "FRANK AND ERNEST" . . . .

## Sundays Unless Otherwise Noted

### ARKANSAS

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

### CALIFORNIA

Claremont	KTSJ 1220	9:45 a.m.
Lancaster	KVOY 1340	8:15 a.m.
Los Angeles(Mon)	KTYM 1460	6:30 a.m.
Los Angeles(Span)	KALI 1430	5:45 a.m.
Monterey	KNRY 1240	8:30 a.m.
Oakdale	KPLA 770	1:45 p.m.
Sacramento	KJAY 1430	10:00 a.m.
San Francisco	KEST 1450	3:30 p.m.
Tehachapi	KTFI-FM 103.1	8:15 a.m.
Yuba City	KOBO 1450	3:30 p.m.

### FLORIDA

Jacksonville	WXFL 1010	7:45 p.m.
Orlando	WGTO 540	9:00 a.m.
Tampa	WTMP 1150	8:30 a.m.

### ILLINOIS

LaSalle	WLFO 1220	9:45 a.m.
Rockford	WRRR 1330	6:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.

### INDIANA

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

### KANSAS

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

### IOWA

Waterloo	KXEL 1540	10:15 p.m.
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### KENTUCKY

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

### LOUISIANA

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

Battle Creek	WOLY 1500	1:45 p.m.
Detroit	CKLW 800	7:45 a.m.

Fremont	WSHN 100 FM	9:15 a.m.
Fremont	WSHN 1550 AM	9:15 a.m.

### MISOURI

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

### NEW JERSEY

Salem	WNNN-FM 101.7	9:45 a.m.
Salem	WJIC 1510	9:45 a.m.

### NEW MEXICO

Los Alamos	KRSN 1490	6:45 a.m.
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### NEW YORK

Buffalo	WWKB 1520 a.m.	11:30 p.m.
Buffalo	WHLB 1270	12:00 noon
New York	WOR 710	9:15 p.m.

### OHIO

Cincinnati	WNOP 740	9:00 a.m.
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### OKLAHOMA

Muskogee	KHJM 100.3 FM	5:00 p.m.
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### OREGON

Portland	KKEY 1150	7:00 a.m.
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### PENNSYLVANIA

Allentown	WHOL 1600	10:45 a.m.
Jenkintown(Fri)	WIBF-FM 103.9	1:45 p.m.
Pittsburgh	WCXJ 1550	3:00 p.m.
Pottstown	WPAZ 1370	12:45 p.m.

### SOUTH CAROLINA

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

### TENNESSEE

Nashville	WLAC 1510	7:45 p.m.
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### VIRGINIA

Richmond	WGGM 820	7:45 a.m.
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### WASHINGTON

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

### WISCONSIN

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

**PLEASE TAKE NOTE** of adjustments which are continually being made. Check the schedule to see what is happening in your area.

# .... WORLDWIDE RADIO BROADCASTS

## Canada

### **ALBERTA**

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

### **BRITISH COLUMBIA**

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

### **MANITOBA**

Winnipeg	CKJS 810	9:00 a.m.
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### **ONTARIO**

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

### **SASKATCHEWAN**

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

## Argentina (Spanish)

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

## Brazil (Portuguese)

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

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

## Chile (Spanish)

Concepcion	Unica FM 105.5	10:15 a.m.
Santiago (Sat)	Radio Panamericana CB 142	
		10:00 a.m.

## China

Hong Kong Radio Villa Verde (Fri.)	6:00 p.m.
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## Kenya & Uganda

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

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

Whakatane IXX	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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## Philippines

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

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

## Sri Lanka

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

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

Montevideo Radio El Espectador 810	9:15 a.m.
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YE ARE THE LIGHT  
OF THE  
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## THE BIBLE ANSWERS TV PROGRAMS

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### United States

#### **Nostalgia Cable TV**

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

Eastern Standard Time	6:00 a.m.
Central Standard Time	5:00 a.m.
Mountain Standard Time	4:00 a.m.
Pacific Standard Time	3:00 a.m.

#### **Channel America TV-Cable and Low Power TV**

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

Eastern Standard Time	12:00 noon
Central Standard Time	11:00 a.m.
Mountain Standard Time	10:00 a.m.
Pacific Standard Time	9:00 a.m.

### Canada

#### **Cable Vision TV**

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

Atlantic Time	10:30 a.m.
Eastern Time	9:30 a.m.
Central Time	8:30 a.m.
Mountain Time	7:30 a.m.
Pacific Time	6:30 a.m.

'wicked spirits in heavenly places']. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all [**Margin**, 'overcome 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: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

What a marvelous armor! It protects our heads, our hearts, and our feet. It is fastened to us by the girdle of truth, which is a symbol of servitude, for are we not in our new vocation dedicated to the service of the Word of reconciliation? It has a sword also—"the sword of the Spirit, which is the Word of God." This sword is used, not to destroy our enemies, but to reconcile them to God. It is also designed to refute the machinations, the cunning, crafty sophistries of the Adversary, and to put down the selfish ambitions of our own flesh which rise up against the New Creature and seek to hinder faithfulness in the new vocation given to us by the LORD.

While prayer is not, strictly speaking, a part of the Christian's armor, it is nevertheless most important to us in maintaining contact with our loving Heavenly Father. "Prayer keeps the Christian's armor bright," wrote the poet, and even "Satan trembles when he sees the weakest saint upon his knees." Thus, symbolically, we are reminded that through prayer all the sources of divine power are made available to us as New Creatures in Christ Jesus.

## **His Provision**

Truly the 'all things' which are of God, and which are so new and precious to us as New Creatures in Christ Jesus, are a wonderful evidence of God's love. In Romans 5:5 Paul

speaks of the love of God being shed abroad in our hearts by the Holy Spirit which he has given unto us. May we, by the LORD's help, daily endeavor to be emptied of self, that we might be filled and controlled by his Spirit, and being filled by his Spirit, produce the fruits of the Spirit—love, joy, peace, brotherly-kindness. And as we abound in the Spirit and its fruits we can go forth in our new vocation as New Creatures, confident of the LORD's approval and blessing. □

**T**here is forgiveness with thee [Jehovah], that thou mayest be feared [revered]. I wait for the LORD, my soul doth wait, and in his word do I hope. My soul waiteth for the LORD more than they that watch for the morning: I say, more then they that watch for the morning.

—*Psalm 130:4-6*

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## OCTOBER SPECIAL

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***A critical discussion of a much misunderstood and misapplied Biblical text, viewed in the light of its general context. A reminder of the fact that most errors of interpretation of Holy Writ spring from a failure to take into consideration the connection in which a text is used.***

### Going On to Perfection

***"Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this we will do, if God permit."***

***—Hebrews 6:1-3***

THIS ADMONITION OF the apostle to go on to perfection, like many other passages in the Bible, has been greatly misunderstood and oftentimes misused. Such misinterpretation is due largely to the very same thing that leads many sincere students of the Word to misconstrue other passages—namely, a failure to take into consideration the context. The great doctrinal and practical truths of the Bible usually are set forth in a narrative of logical order or sequence, rather than appearing as a collection of unrelated verses.

If we fail to take this fact into consideration we are almost certain to form wrong conclusions as to the meaning of isolated texts, not read in connection with the divine revelation. This is particularly true with respect to the passage now under consideration.

It would seem that the sponsors of nearly every false or speculative theory that has ever been set forth as 'deep spir-

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itual truth', has used this passage as their excuse for setting aside the plain Gospel of Christ as something relatively unimportant compared to their 'deep' philosophies; thus arrogantly implying that this is what the apostle meant by "going on to perfection." And the strange part of it is, that the many philosophic roads which it is claimed lead to 'perfection', all lead in different directions

When we really discern what it is the apostle is talking about in this passage, we will find that he is emphasizing the importance of being ***established in the faith***, rather than encouraging us to restlessly seek after new theories or new experiences; and that the 'perfection' to which he refers is that desirable quality of Christian character which enables one to resist the baneful influences of the devil, the world, and even his own flesh—which unsettle his mind and put him in an attitude in which he is easily "blown about by every wind of doctrine."

In fact, much of the epistle to the Hebrews—which is addressed either to a certain congregation in the Early Church composed of Hebrew converts, or else was intended for all those Early Christians who were Hebrews according to the flesh—is devoted to a discussion of the importance of their being anchored securely to the hope set before us in the Gospel—that is, holding fast to the foundation truths of God's plan.

### **"Hold the Beginning of Our Confidence"**

Apparently these Christian Hebrews, for some reason, were showing a tendency to be unstable, to vacillate between being faithful to God and to his truth on the one hand, and yielding to the influences of the world, the flesh, and the devil on the other. Early in the epistle the apostle urges, "Therefore, we ought to give the more earnest heed to the things we have heard, lest at any time we let them slip." (Heb. 2:1) Surely Paul would not thus urge us to give heed to the glorious doctrines of Christ, and a little later in the same epistle advise—as some seem to think he did—that we



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stop talking about the doctrines, and "go on to perfection" by some other route.

In Hebrews 3:13,14, the Apostle Paul continues: "Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence, steadfast unto the end." Surely Paul would not here urge the importance of that first confidence or enthusiasm which we had for the truth originally, setting it forth as the actual basis upon which we may hope to be made partakers of Christ, and then, two chapters further on imply that we should leave or abandon that condition and go on to some unknown, visionary, or mystical state of heart and mind, mis-called 'perfection'.

Chapter 4:1 reads: "Let us therefore fear, lest a promise being left us of *entering into his rest*, any of you should seem to come short of it." Here is another admonition to lay hold upon the promises, and thereby to be established, to be at rest, because of having settled in our minds what constitutes the truth, and being contented to continue sacrificing our time and means in its service. There is nothing in this rest that furnishes a Christian an excuse to have 'itching ears' and to launch out into a feverish search for 'new light'.

Then, in chapter 10:23,24 we read: "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised.)" Here again we have the admonition to be steadfast, not to waver, not to be discontent and dissatisfied because we are not continually having new and thrilling experiences and finding 'new light'. It is the very opposite to the theories that are so often erroneously based on the apostle's words in the 6th chapter, relative to going on to perfection.

### **"Call to Remembrance the Former Days"**

In Hebrews 10:32, Paul holds up an ideal example of Christian experience to these unsettled Hebrew Christians, saying, "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions." Compare this text with the 10th and 11th verses of

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chapter 6, which read: "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end." There is no mistaking the meaning of these words.

It is evident that these Hebrews had been enthusiastic in the beginning of their Christian experience, but for some reason they had become slack. If they could get back to that 'first love', and continue steadfastly in it, that would be the ideal thing—it would be the 'perfection', or acme, of Christian experience, which the apostle was advocating. For this reason he urges them, in the 10th chapter, to "call to remembrance the former days." This was a very practical way of impressing upon them the importance of the 'first love' in their Christian life.

They could recall the joys and blessings which had been theirs in the former days—the peace of heart and mind which they had experienced when they first realized that the great God who in times past had spoken to their fathers through the prophets, had now spoken to them through his Son. (Heb. 1:1,2) And Paul would have them know that a continuance of such peace and joy is not dependent upon exploring uncharted seas of human philosophy, but upon taking more earnest heed to the things which they had heard, lest at any time they should let them slip. (Heb. 2:1) For this reason he said, "We desire that every one of you do show the same diligence, to the full assurance of hope unto the end."

The entire 11th chapter of this remarkable epistle to the Hebrews is devoted to a discussion of faith—the kind of faith that enables its possessor to hold steadfastly and unwaveringly to the promises of God, the Messianic promises; and to be enthusiastic about the glorious Gospel of Christ to the very end of his life. The prophets of old are held up by the apostle as wonderful examples of faith in God's promises. Then in the beginning of the 12th chapter, Jesus, the crowning example of faith, is lifted up before us, not to encourage us to

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pursue an illusive bubble of speculative human philosophy—a chase which leads nowhere, and which usually leaves one in a labyrinth of confusion and doubt—but to help us to see the importance of taking the more earnest heed to the things which we have heard, and to encourage us to greater faithfulness in laying down our lives in the divine service, even as did our beloved Redeemer.

### **Plight of those Who “Fall Away”**

Having thus traced, briefly, the main theme of this wonderful epistle, which is that of steadfastness in Christian faith, hope, and service, let us now note how clearly this thought is set forth in the very chapter from which our text is taken. (Hebrews 6) After urging us to go on to perfection, the apostle continues, “It is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they **shall fall away**, to renew them again unto repentance.” Compare the latter part of this passage with the expression in verse 1: “not laying again the foundation of repentance.”

There can be no misunderstanding the meaning of the apostle’s general argument here set forth, which is that of the importance of being established in the faith and in the service of God. So strongly does he present his argument, that he indicates that if we are not thus established it would imply that we never have actually ‘tasted’, at least in all their fullness, of the precious things which pertain to the divine plan and our part therein.

After encouraging the Hebrews by reminding them of their previous faithfulness and enthusiasm for God and for his truth, Paul then proceeds to remind them of the sure foundation for faith and hope which the Heavenly Father has provided; and of the fact that this glorious hope is centered in that all-comprehensive promise made to Abraham—the promise which was bound by God’s oath. We quote: “Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it

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by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as ***an anchor to the soul***, both sure and steadfast, and which entereth into that within the veil.”—Heb. 6:18,19

How evident it is that what Paul is setting forth as the ideal state for the Christian is that of being ***anchored*** to the sure promises of God—even those promises that have to do with his oath-bound covenant to bless all the families of the earth through the seed of Abraham. And this fact becomes even more apparent when we trace the apostle’s argument in connection with his use of the word ‘perfection’, as used in the text, ‘Let us go on to perfection’. To fully appreciate this, however, it is necessary to remember that this epistle was written to and for the special benefit of *Hebrew* converts to Christianity. Not that Jews and Gentiles, as Christians, have any different standing before God, nor that they constitute different companies or classes as New Creatures. But the apostle shows how the Gospel message can be applied to meet the peculiar problems of Jews, as well as all other groups who come under its sacred influence.

## **Shadow vs. Substance**

While Gentile Christians can and should apply all the helpful admonitions of this epistle to themselves also, and be spiritually strengthened thereby, yet we can see that the wise apostle addressed these Hebrew Christians in their own language, and applied the promises of the Gospel to their own peculiar problems. This is a practical illustration of how this great apostle was ‘all things to all men’. These Jews had been accustomed to serving God upon the basis of the Law Covenant. But Paul would have them realize that those arrangements of the Law were merely typical—‘a shadow’ of something better to come later. He says:

“The Law, having a shadow of good things to come, and not the very image of the things, could never with those sacrifices which they offered year by year continually make

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the comers thereunto **perfect**. For then would they not have ceased to be offered? because that the worshipers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again of sin every year."—Heb. 10:1-3

It would seem that this particular group of Hebrew Christians had not yet fully grasped the fact that the Law Covenant was now of no effect, and that it was no longer necessary for them to continue 'laying the foundation of repentance from dead works' over and over again, as they had done in the past. Nor had they fully grasped, or had forgotten, or else lacked faith to believe, that while "every priest [of the Law Covenant arrangement] standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins," yet now Christ, by his **one** offering, "hath **perfected** forever them that are sanctified."—Heb. 10:11,14

As a further confirmation of this same fact, Paul adds, "How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God!" (Heb. 9:14) The doctrinal difficulties of these Hebrew Christians are apparent. While evidently they had laid hold upon the Gospel of Christ with enthusiasm at the beginning, yet through lack of an abiding faith, or perhaps of a full understanding of the real efficacy of the shed blood of Christ, they had begun to slip back into their old habits of Hebrew thought and formalism, relying again on yearly ceremonies. They were trying to mingle the typical ceremonies of the Mosaic Law with their faith and service toward God through Christ—not realizing that Jesus, as the antitype, had put an end to the type, nailing it to his cross.—Col. 2:14

## Only One Foundation of Repentance

For this reason Paul argues the matter out for them in detail, pointing out the fact that all the wonderful lessons taught typically by the Law and by the services of the Tabernacle—going back even to the time of Melchisedec—are ful-

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filled in and through Christ, and in those who are invited to be partakers with him in the heavenly calling. (Heb. 3:1) Even the New Covenant arrangements of the next age, Paul shows, are dependent upon the one sacrifice of this antitypical High Priest. Now if these Hebrews could but exercise full faith in Christ and in his shed blood, and could lay hold properly upon the promises of joint-heirship with him in the kingdom, they would not be continuing to lay again the foundation of repentance from dead works as had been their custom under the Mosaic Law.

Paul does not say that it is not necessary to lay a proper foundation of repentance in the first place, nor that it is necessary to remain on that foundation. Rather, that inasmuch as the true foundation of repentance on the part of the Christian, whether he be Jew or Gentile, is based upon the abiding efficacy of the blood of Christ, it remains secure and dependable as the only proper basis upon which we can draw nigh unto God and serve him acceptably.

Every Christian, of course, as the Hebrews claimed to be, should realize that this foundation also includes other necessary elements of truth which vitally affect our standing with God. The text shows some of these to be: baptisms, laying on of hands [applicable to the Early Church], resurrection, and judgment. (Heb. 6:2) Does Paul mean that we should ignore these, in order to go on to perfection? Surely not! The very opposite of this is the real import of his argument. He teaches that we are not to lose faith in these things, nor to think it needful to 'lay' this great foundation structure of faith over and over again because of having neglected it. Instead we are to stay with it constantly, continually—to be anchored to it. We are to realize that our standing of perfection in Christ is dependent upon a full and continual grasp of the great foundation promises of the Gospel. These are the promises which constitute the basis of our glorious hope, which 'maketh not ashamed'.

Hebrews 7:19 declares: "The Law made nothing **perfect**, but the bringing in of a better hope did." What could be plainer than this? These Hebrew Christians, forgetting their

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first love for Christ and the Gospel, and letting slip the great teachings of the truth and of the finished work of Christ, were not again seeking perfection, striving to draw nigh unto God by means of the old Law Covenant, which as Paul shows actually made nothing perfect. It is the 'better hope' in Christ that brings perfection—the hope that is centered in the original promise made to Abraham, the hope that serves as an anchor to our souls, that keeps us from slipping, and that holds us firmly on the sure foundation upon which all true Christian character must be built.

As Christians, are we going on to perfection within the true meaning of the apostle's words? Are we becoming more and more rooted and grounded in the faith, in the great truths of the divine plan, the Gospel of Christ? Are we becoming more deeply conscious of the fact that the blood of Christ actually cleanses us from all sin, and that because of this we can, at all times, come boldly to the throne of heavenly grace, there to obtain mercy, and find grace to help in every time of need?

Is present truth, every precious feature of it, becoming daily a greater reality to us? Is our faith firmly fastened to the anchor which is our heavenly hope? And will that faith continue to hold, enabling us ever to remain enthusiastic about God and his promises? Is it just as enthusiastic, yes, just as zealous, and even more so, as when we were first enlightened? If so, then we can rejoice that this admonition of the apostle is being realized more and more in our daily Christian lives—that we are actually going on to perfection in God's appointed way.

***"Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ: to whom be glory forever and ever. Amen."*—Hebrews 13:20,21** ☐

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## WEEKLY PRAYER MEETING TEXTS

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- OCTOBER 1**—"I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me."—Psalm 39:1 (Z. '97-156 Hymn 182)
- OCTOBER 8**—"Be not deceived, . . . he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Galatians 6:7,8 (Z. '04-57 Hymn 192)
- OCTOBER 15**—"Have faith in God."—Mark 11:22 (Z. '04-59 Hymn 328)
- OCTOBER 22**—"Are ye able to drink of the cup that I shall drink of?"—Matthew 20:22 (Z. '04-138,139 Hymn 204)
- OCTOBER 29**—"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus." —II Corinthians 4:8-10 (Z. '01-55 Hymn 321)



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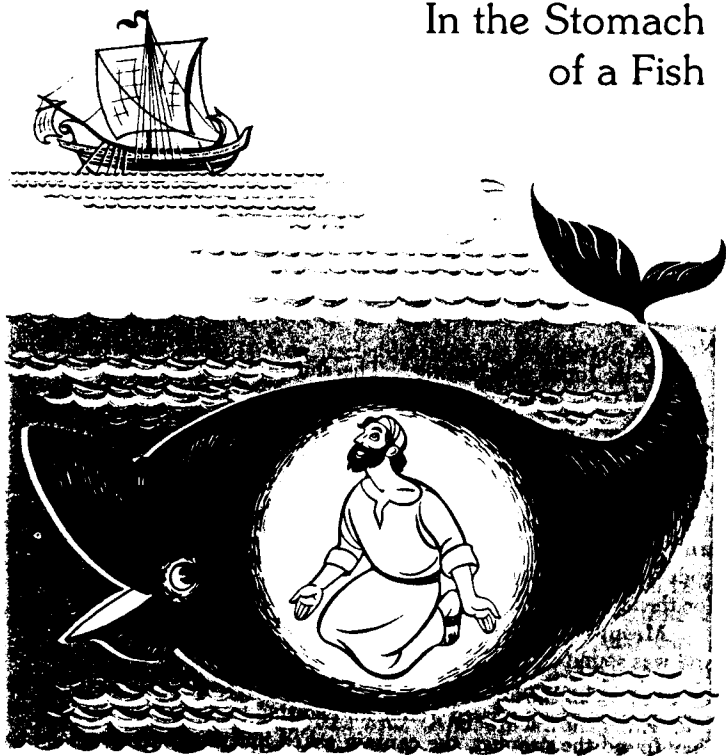
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## YOUNG PEOPLE'S BIBLE STUDY LESSONS

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THE GOLDEN THREAD SERIES, Part 31

### In the Stomach of a Fish



**I**F YOU WILL look at a map of Old Testament Lands, you will find that the ancient city of Nineveh was not in Israel. Lying far to the north and east of Israel, it was in the heathen land of Assyria.

Now the word of the LORD came to Jonah saying, "Arise, go to Nineveh, that great city, and cry against it; for their

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wickedness is come up before me." In Jonah's day, Nineveh was a huge city which took three days' time to travel around! (Jonah 3:3) It had over 120,000 inhabitants, and was the capital city of Assyria, where the palace of the king was established in all its splendor. (Jonah 4:11) Archeologists tell us that the buildings of this city were beautifully decorated with carved alabaster reliefs, sculptures, and painted scenes. The floors and streets were paved with slabs of alabaster. And so Nineveh had a primitive magnificence, grandeur, and beauty, which probably no other city, ancient or modern, has exceeded.

Jonah, a prophet of Jehovah nearly eight centuries before Christ, was reluctant to go such a great distance into a heathen land to deliver a message of doom to that wicked city. It was filled to overflowing with idol worshipers. Jonah had an idea that God was planning to save these wicked people, and he did not agree that it would be proper to rescue them from their evil ways. He was convinced they should, instead, be destroyed.—Jonah 4:2

So, in order to evade this disagreeable duty, he set off toward the coast to board a ship going in a completely opposite direction—to Tarshish. This was just about as far away as he could get from Nineveh! Tarshish, it is believed, was an area near present-day Spain—over 2,000 miles to the west of Nineveh!

Arriving at the port city of Joppa, he found a ship going to Tarshish. He paid the fare and went down into the ship to go to Tarshish, away from the presence of the LORD. But when the LORD has a purpose he wants to accomplish, it is so simple for him to take a hand in man's affairs to assure that his will is done! And as strange as this narrative is, several concepts Jehovah wants to emphasize to his people are hidden in the story of Jonah and the city of Nineveh.

We find that Jonah had not escaped his duty by sailing the seas to faraway Tarshish! We read, "The LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." Such a fierce storm arose that it made even the experienced seamen on

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the ship terrified. "Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them."—Jonah 1:1-5

Where was Jonah while all this excitement and feverish activity was going on? Jonah had gone inside the ship to lay down, and he had fallen fast asleep! The captain discovered him peacefully sleeping, and cried out to him, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us, that we perish not!"—verse 6

Meanwhile, the sailors, who were very superstitious men, decided to find out why the cruel storm had come upon them. They cast lots, and they indicated that Jonah was the cause of their trouble. Ordinarily, this method would not have any real meaning, but in this case God saw to it that the lot fell on Jonah. The LORD wanted Jonah to realize that he could not avoid completing the purpose and mission God had given him to do. The seamen, believing by the cast of the lot that Jonah was the cause of the storm, said to him, "Tell us, we pray thee, for whose cause this evil is come upon us? What is thine occupation, and whence comest thou? What is thy country, and of what people art thou?"

And he answered them, "I am a Hebrew; and I fear Jehovah, the God of heaven, which hath made the sea and the dry land." Then the men were exceedingly afraid, and said, "Why hast thou done this," for they knew that he fled from the presence of the LORD because he had told them.

Jonah was, fundamentally, a good man; he admitted he had done wrong, and he did not want the ship to sink or anyone to drown because of his lack of responsibility or disobedience to God's commands. So he answered them quietly and deferentially when they asked him, "What shall we do unto thee, that the sea may be calm unto us?" For the storm was continuing to grow more and more tempestuous! His brave words were, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you."

The men appreciated Jonah's brave and noble spirit. Although they rowed as hard as they could to bring the ship to

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land, they were unsuccessful because the storm raged on against them, preventing them. They cried to God, "We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee." But the storm continued unabated.

Finally, they judged that there would be no relief from the violent storm until Jonah was off the ship. So they took up Jonah, and cast him forth into the sea. And the sea ceased from her raging. "Then," we read, "the men feared the LORD exceedingly, and offered a sacrifice unto the LORD."—Jonah 1:7-16

But this was only the beginning of the experience God had prepared for Jonah, and which has been recorded for our information and benefit. The LORD did not allow Jonah to drown when the sailors threw him overboard off their ship and into the awful seas. Despite the fact that the storm calmed as soon as he touched the water, he surely would have drowned before he reached land because they were so far off shore. It was necessary, therefore, for God to perform a miracle to save his prophet from death. Consequently we find that the account tells us that "the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights!" And it certainly was miraculous that Jonah did not die while he was inside the fish that God had prepared for his deliverance!

Jonah was truly grateful to God, and recognized that this was his method of saving him. And Jonah prayed unto the LORD his God out of the fish's belly! He said, "I cried unto the LORD, and he heard me; out of the belly of [the grave] cried I, and thou heardest me. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. . . . When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. . . . I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD!"

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And the LORD spoke unto the fish, and it vomited out Jonah upon the dry land.”—Jonah 2:1-10

When the word of the LORD came to Jonah a second time, he said, “Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.” This time Jonah arose and went! Because of its great size, Jonah knew it would take him three days to cover the entire city. As he entered into the city on the first of these three days, he began to proclaim the words, “Yet forty days, and Nineveh shall be overthrown!”

The reaction of the people to the message of the Prophet Jonah was immediate! They believed his words, and recognizing their evil behavior, proclaimed a fast, and “put on sackcloth, from the greatest of them even to the least of them! For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.”—Jonah 3:5-10

Jonah’s words had moved the entire city to repentance! Amazing as it might seem, this upset Jonah deeply! He was very angry and hurt that he had been told to prophecy doom and destruction, and instead God saved the city! He thought it would be better if he were dead than to have that which he had prophesied fail! He, in fact, could hardly believe God would spare those wicked people.

So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shade, until he might see what would become of the city. He

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sat there all day in the burning sun; nothing happened. He sat there all night, and all the following day; still nothing! The sun beat so strongly upon Jonah's head that he fainted, and when he revived, he wished he had died. Still no destruction had come to Nineveh! He said mournfully, "It is better for me to die than to live."—Jonah 4:1-3

God caused a vine to spring up quickly, covering the booth Jonah made, giving him a bit of relief from the heat. But then God allowed a worm to destroy the gourd vine, and soon it withered away in the scorching temperature. This made Jonah sorry and angry, since his only source of relief had come and gone so quickly. God then caused Jonah to consider this striking contrast:

God said to Jonah, "Doest thou well to be angry for the gourd?" And he answered, "I do well to be angry, even unto death!" Then the LORD said, "Thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night. And should not I spare Nineveh, that great city wherein are more than [120,000] persons that cannot discern between their right hand and their left?"—Jonah 4:4-11

It would be impossible for us to understand the hidden meanings in this story if they were not given to us in the New Testament. We can, of course, recognize the fact that we should always follow the instructions of God. We can also learn how important it is to find joy when God extends his mercy and forgiveness to others. But another even more important lesson the Apostle Paul makes clear is that since Nineveh was not a Jewish city, but a Gentile city, we have evidence that God is truly interested in all human beings. (I Timothy 2:4) His promise was that "all nations of the earth" would eventually receive his blessing. (Genesis 22:18) The fact that Nineveh repented and turned to God, pictures all the nations of the earth turning to Jehovah during the time of Christ's kingdom on earth. See Micah 4:2; Jeremiah 31:34.

Still another picture is revealed when our Lord Jesus told us that "as Jonah was three days and three nights in the

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whale's belly; so shall the son of man be three days and three nights in the heart of the earth." (Matthew 12:40) Just as Jonah was saved alive out of the stomach of the fish, so Jesus would be resurrected to life after being dead and in the grave for parts of three days! And the words of the prayer Jonah offered were prophetic of Jesus: "I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD." Jesus also said that he had come down from heaven, not to do his own will, but the will of God who had sent him! See Psalm 40:7,8.

## QUESTIONS

1. Was Jonah always a faithful and zealous prophet of the LORD?
2. Why did Jonah want to avoid prophesying against Nineveh?
3. Was Nineveh a city in Israel? What country was it in? Describe Nineveh and tell about its people.
4. Where did Jonah intend to go? Was it near Nineveh?
5. Tell the story of what happened to Jonah when he boarded a ship bound for Tarshish.
6. Was it a miracle that the fish swallowed Jonah and yet he lived?
7. What was pictured by Jonah's being three days and three nights in the belly of the fish?
8. After Jonah's experience in being saved from drowning in such a miraculous way, he went to Nineveh as God commanded him. Was he happy about doing this?
9. How did the people of Nineveh react to Jonah's message, "In forty days your city will be destroyed because of its wickedness"?
10. Was Jonah glad because of their reaction to his message? How did God teach Jonah that his heart was wrong?
11. What are some of the lessons for us in this story? ☐

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## ENCOURAGING LETTERS

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### From Argentina

Dear Friend, My name is Gabriela de Bort, 39 years old, of Romanian nationality and citizenship. After the revolution which took place in Romania, I was able to go to Argentina as a tourist at the invitation of an older pen-pal, who is now my husband. I surrendered myself to the Lord Jesus in June, 1980, and I studied alone the Bible, reading it every day in my house, without sharing this with anybody else, because I was frightened that I would be persecuted by police. In Romania, a lot of people suffered during the years because of their faith. Just the presence of a Bible in the house could be a danger for the whole family.

Now, thank God, I am in freedom, being a happy wife and I continue to study the Bible alone. I do not speak Spanish quite well yet, so I shall join a church only later. The main purpose of writing you this letter is the following: I need tracts in English or French which could explain to me

the Bible, and also that could help my Christian maturity, my spiritual growth.

Could you tell me if there is any organization or society in your country or in the world which could send me such tracts free of charge? I need very much these tracts, because I am a new-born Christian who does not bear fruit. I did not advance much during these last ten years, and I feel that God expects more from me. I should be very content if I could study booklets or magazines in which I could find explanations of different parts of the Bible. I have never read a magazine with religious themes. This was forbidden in Romania.

Dear friend, I do not know if one day I could do something for you. I cannot promise anything to you, because I am just an emigrant who began the life from zero among foreign people. So, for this moment I am not sure in which way I shall be able to repay to you. Forgive my daring for



having written to you, please! I just trust God in all situations, and I accept his will, knowing that he works the best for me. I wish you good health, happiness, and all the best. With warm Christian greetings, I remain your sister in Christ.—Argentina

### **From Nigeria**

Dear Ones in Christ: It has been a long time that I could not write to you. The causes are: 1) The closing down of my former postal agency. 2) Lack of resources to use. 3) Means of transportation for easy communication with Brother Sunday Ennaug was missing. All these contributed toward my low interest in associating with others. Now I have endeavored to have a new box in another postal agency. It is the one using above to take place of the former one. All correspondence to me should come through this new address. Furthermore, I need some literature, books, because it is not easy for me to get Brother Ajise at Badan for some books. Hope to hear from you and extend my

sincere attitude to others.  
Yours in Christ.—Nigeria

### **Film Witness in Nigeria**

Dear Dawn Bible Students: Greetings in Jesus' precious name! We have received the notice of a generator, projector, and film for Gospel witnessing from Ibadan, brethren, and are happy to hear of this. Being unable to give access to all classes to benefit from it, we seek your assistance to help us mobilize the witness media to the benefit of all classes or ecclesias in Nigeria. This was resolved in a meeting held at Ntak Obio Akpa, Oruk Anam L.G.A. on the 2nd December, 1991. Please direct all replies there. Sincerely yours in his service.—Nigeria

### **Program Touched Him**

Frank & Ernest: I tune you in lots, but only heard part of your program. Was so touched by it. May I please have a copy of the book, "The Lord's Return." I was home all today and what a blessing you were to me. Thank you kindly.—WI

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## **Gives 'Big Thanks' to God**

Dear Brethren: Calvary greetings to you in the name of Jesus Christ! How are you and the co-worker brethren over there? I hope you all are doing fine in the Lord. May the Lord bless you richly in his wisdom and knowledge. Amen. Thank you very much for the two books: "The Divine Plan of the Ages," and "The Creator's Grand Design," you mailed to me last year. Thank you for your concern for my spiritual life. God bless you. Amen. Anyway, I am sorry that I could not write you nor answer these questions since then. This was due to my schedule of work which required me to be going to many stations (villages) but now the work is less busy for me. Where I have read so far from "The Divine Plan of the Ages," I found them so comforting, especially these scriptures and their explanations: Jeremiah 31:30; Ezekiel 16:46-48; Matthew 11:24. Here I am glad to understand once again the unmeasurable depth of love and mercy of God. This has

been one of those big questions that worries me. There are many people especially here in Africa that have no access to any good things of life. Now to assume that after these people died in their wickedness and sin, will be tormenting them forever. I doubt what God could or would gained from such a torment. To know now that God has provided a time of restitution in which mankind will be given a chance to repent or turn back to their Creator! I cannot but say big thank to our wonderful Creator. This shows that God knows the plight of his creatures and has concern for them. Thank you for making me understand this. Remain blessed in the Lord. Yours in Christ.—Nigeria

### **At First He Burned Our Books**

My beloved in the Lord: Grace and mercy from God our Father and Jesus Christ our Saviour be yours! Amen. Brethren, God knows those who seek for truth, and one day he will surely bring it to them, as he has done to me

through your magazine. I gave my life to Jesus on July 28, 1972, and since then I have been following him daily, desiring to know more from him and to have clear understanding of his words as I read it daily.

It happened that I got your address somewhere and wrote to you last year asking for your magazine, and fortunately you replied to me but when I read your magazine the contents was strange to me and I burnt them off, and concluded that you are preaching another Gospel, as Paul put it in Galatians. And not only that, I wrote to you never to send me your magazine again, but after few months I received it again, and I refused to read them, but kept them. One day I got a small parcel from BSCFA (Bible Students Committee for Africa) containing materials and a form for study in the book, "The Divine Plan of the Ages. I burnt everything and remained calm. I even tried to mock at your preaching when discussing with others.

To cut the long story short, one day I got the Oc-

tober 1991 issue, and I was forced to read it and see what you have again to teach, but it became an eyes opener to me on the subject, "Thus Saith the Lord." It was about eternal torment. In fact, I came to believe all that you say. Now I am convinced that God cannot torment anyone for that is against his nature.

Please brethren, I want to request again the book, "The Divine Plan of the Ages," plus "Daily Heavenly Manna," and any materials that deal with the Book of Revelation. Due to regular turning to my Bible of since 1982 my Bible is about worn out, therefore brethren kindly send me Thompson Chain Study Bible of KJV.

Brethren, my heart is now empty for God to fill with his words and wisdom to impart it to others, so I ask for you and whatever you know that it will help me to grow and become useful to the Lord, send them to me. Please inform BSCFA to send me their materials, and should forgive my insult on you.

Please waiting anxiously to hear from you soon. Thanks and greet all for me. May God bless you.—  
*Nigeria*

### **Kept All Back-issues of The Dawn**

Dear Sirs: Please send me the price list for subscription to The Dawn. I was a subscriber several years ago and would like very much to resume subscription. I still have every issue plus several small tracts and booklets, etc. I recently started re-reading some of them. I enjoy them so very much, I must have more! The material answers and explains so many of my questions—it satisfies me as no other religious literature

ever has. Eagerly awaiting your reply! Please include list of your other materials also. Thank you! Very sincerely,—NM

### **Wishes to Distribute Hope Booklets**

Dear Brethren: Loving Christian greetings. I have just been reading the Hope booklet, as I am sending it to my sister-in-law whose husband has recently died. It is very beautifully written and covers many scriptures you want to tell others about when a loved one dies. Would you please send me 20 copies so I can give them out. May his kingdom come. Yours in Christ,—CA ☐

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



### The Greatness of Our God!

**H**OW WONDERFUL IS our great God! How little do we know of all the plans he has in store for men on earth below. His wisdom, justice, love and power shall work in full accord to bless the peoples of the earth through his dear Son, our Lord. While trouble now doth hide his face and Satan seems to win, it is only for the world to learn the sinfulness of sin. Soon shall Christ's kingdom rule the earth and evil be removed, the love of God shall fill each heart, and Eden he'll restore.

***"Trust in the LORD with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."***

***—Proverbs 3:5,6***

### The Operation of Divine Mercy

**T**HE MORE WE come to appreciate divine justice and the righteousness of the sentence of death against our race, the more also we come to appreciate the love and mercy of God toward us, and to rejoice that he was not willing that any should perish. Hence he made provision wise enough, high enough, deep enough, that all might turn unto him and live—have everlasting life. This provision of mercy cannot ignore the sin nor can it permit the sinner to ignore it. It is necessary that the redeemed should know, should appreciate, their fallen condition, the justice of their sentence of death, and that their recovery is wholly a matter of divine mercy.

Unless we learn this lesson we could never appreciate the divine arrangements and the only terms upon which God could grant us everlasting life—terms of acceptance of God's grace and forgiveness and our obedience to him and his principles of righteousness.


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## Contentment

**B**E CONTENT WITH such things as ye have: for he hath said, I will never leave thee nor forsake thee. (Heb. 13:5) This is the true ground of contentment—the realization that the LORD's wisdom and grace are being exercised toward us, and that such things as he grants are the things which are best for us, and which we would choose for ourselves if we had sufficient wisdom and insight into all the circumstances of the case.

The apostle added, "So that we may boldly say, the LORD is my helper, and I will not fear what man shall do unto me." The whole world has wondered at the intelligent courage of the humble ones of the LORD's people. The secret of their courage and their strength is in their confidence that the LORD is their helper; that he, with wisdom and love which are infinite, is both able and willing to make all things work together for their good.

## Wisdom Is Truth!

**H**APPY IS THE man that findeth wisdom (Prov. 3:13) It is a great blessing and privilege indeed to find wisdom, for few there be that find it in this present time. Wisdom is the light which comes from above. It is the truth. Its grand exemplification among men was the man Christ Jesus—our Lord, the true Light. Light from above—wisdom—is still in the world as represented in the divine Word. But to the majority it is unseen and unknown. As it is written, "The god of this world hath blinded the minds of them that believe not." Thank God for the assurance that in due time all the blind eyes shall be opened, and that then the true light, the true wisdom from above, shall lighten every man! Then all will see the truth, and all will hear the voice of wisdom from above, and be privileged to drink from the fountain of wisdom and knowledge. If they then will be obedient they will obtain the full measure of divine favor and blessing, as represented in the offer of everlasting life! 

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## OBITUARIES

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

Sister Vera Stanislovitis, Grand Rapids, MI—April 22. Age, 102.  
Sister Victoria Needham, Detroit, MI—June 18. Age, 82.  
Sister Lena Crenshaw, St. Louis MO—June 19. Age, 94.  
Brother Paul Konrad, Walla Walla, WA—June 21. Age, 87.  
Sister Mary H. Paterson, Quebec, Canada—July 1992.  
Sister Willetta N. Hardy, Seattle, WA—July 9. Age, 80.  
Brother Henry J. Sichtermann, Gary, IN—July 11. Age, 68.  
Brother Lloyd Boughton, Denver, CO—August. Age, 104.  
Sister Sarah Mollan, Orlando, FL—August 6. Age, 96.  
Brother Ernest K. Penrose, Columbus, OH; Class Elder and Dawn  
Pilgrim—August 12. Age, 80.

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## SPEAKERS' APPOINTMENTS

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### *Ministering the Glorious Gospel of Christ*

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

**M. Balko, Sr.**  
Buffalo, NY                      October 3,4

**D. Bruce**  
Middletown, NY                      October 6  
Rutherford, NJ                      7  
Allentown, PA                      8  
Pittsburgh, PA                      9  
Columbus, OH                      11  
Cincinnati, OH                      13  
Indianapolis, IN                      14

**G.M. Jeuck**  
Pittsburgh, PA                      October 17,18

**N. Kasperowicz**  
St. Petersburg, FL                      October 18

**E. Lamel**  
Fresno, CA                      October 11

**F. Nemesh**  
Buffalo, NY                      October 3,4  
Pittsburgh, PA                      17,18

**L.B. Post**  
New England Conv.                      October 3,4  
Richmond, VA                      9-11

**J.R. Shahan**  
Claymont, DE                      October 25

**G. Tivador**  
London, Ont.                      October 11

**E. Worfler**  
Middletown, NY                      October 25

## 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 2,3,4—New Location:** 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 3,4—**Myron Reed Lodge, 4300 W. Villard Ave. Contact: Debbie Farchione, 8344 W. Forest Hill, Franklin, WI 53132  
Phone: (414) 529-3485

**RICHMOND VA and WASHINGTON, D.C. CONVENTION, October 9-11—**Roslyn Conference Center, 8727 River Road. Contact: Miss Katharine R. Warren, 2805 Stonewall Ave., Richmond, VA 23225

**GRAND RAPIDS, MI, October 12,13—**Kenowa Hills Jr. H.S., 4252 Three Mile Road, NW, 49504. Contact: Jan Highway, P.O. Box 1546, 49501  
Phone: (616) 897-4249

**ORLANDO, FL, October 24,25—**Garden Club of Sanford, 200 Fairmont Drive (Corner Hwy. 17-92), Sanford, FL. For information and accommodations, contact: Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry, FL 32707  
Phone: (407) 699-8303

**PITTSBURGH, PA, October 17,18—**Sewickley Grange, West Newton, PA. Contact: Charles Mar-

tig, 730 Dunster St., Pittsburgh 15226  
Phone: (412) 563-6110

**SAN LUIS OBISPO, CA, October 17,18—**Masonic Temple, 859 Marsh St. For information contact: Lynn Murray (805) 544-3037 or Helen Franklin (805) 541-0132.

**JERSEY CITY PRE-THANKS-GIVING CONVENTION, November 21, 22—**Masonic Temple, 1912 Morris Ave., Union, NJ. For information, contact: Mrs. Charlotte Teklinski, 84 Arthur St., Ridgefield Park 07660  
Phone: (201) 440-0925

**DETROIT, MI, October 25—**Redford YWCA, 25940 Grand River, Redford Twnsp. Contact: Frank Nemesh, 2183 Babcock Drive, Troy, MI 48084  
Phone: (313) 649-6588

**JERSEY CITY PRE-THANKS-GIVING CONVENTION, November 21,22—**Masonic Temple, 1912 Morris Ave., Union, NJ. Contact: Mrs. Charlotte Teklinski, 84 Arthur St., Ridgefield Park, NJ 07660  
Phone: (201) 440-0925

**SAN DIEGO, CA, THANKSGIVING CONVENTION—November 26-29—**La Jolla Village Inn, 3299 Holiday Court, La Jolla. For information, contact: Miss Kathleen Rice, 13931 Via Rimini, San Diego 92129  
Phone: (619) 672-1895