

# The Dawn

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# Highlights of Dawn

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## God's Remedy for a World Gone Mad

TODAY, we do not need to belabor the point that the world has gone mad. This madness of the selfish world manifests itself in essentially every activity of life—national and international. Because of this, the world is filled with suffering. In large areas of the earth, people are starving to death by the millions, and fear of even worse things to come fills the hearts of mankind from continent to continent. And there seems to be no way to escape the blighting effect of what is taking place, despite the best efforts of our most talented statesmen and rulers to remedy the situation.

This is the time foretold by Jesus when he said there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." (Luke 21:25,26) As the world sees it, there is good reason for fear. Jesus said that with this fear there would be perplexity; and the Greek word here translated perplexity literally means 'no way out'. This is why the world is filled with fear. They see no way out of the dilemma, no way out of the madness of human behavior in this time which Jesus described as one of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21) In this statement Jesus is quoting substantially from the prophecy of Daniel 12:1 where he describes the same period as "a time of trouble such as never was since there was a nation."

To emphasize how serious this time of trouble would be, Jesus adds, "Except those days should be shortened, there

should no flesh be saved.' (vs. 22) However, Jesus assures us that these days would be shortened by divine power operating through his church, "the elect." In other words, Jesus agrees with the human viewpoint that there is no way out of this dilemma of human madness, but comforts us with the thought that God has provided a way out, a way of salvation for the human race from its own evil course of sin and selfishness. It is this way out which God has provided that we refer to in our title as his remedy for a world gone mad.

In a word, God's remedy for the ills of fallen mankind is the kingdom, or government, which throughout his entire Word he has promised would be established. One of these promises concerns the coming of the great Messiah and King in the kingdom: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this."—Isa. 9:6,7

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

interpretation thereof sure.” In Isaiah, chapter twenty-five, the kingdom of God is again likened to a mountain. “And in this mountain,” we read, “shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.”—Isa. 25:6

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

In Micah's prophecy of the establishment of the mountain of the LORD, an additional point of explanation and interest is introduced. Here we read that this mountain of the LORD is the “mountain of the house of the LORD.” This also was familiar language to the Israelites. The LORD'S ruling house in Israel was headed by David and his successors. But David and his fleshly successors will not be the ruling house of the future kingdom of God on earth. In many instances in the past, ruling houses over nations and empires consisted of a family arrangement in which the right to rule passed on at the death of the king to another member of the same family.

And this is the manner in which the prophetic house of the

LORD functions. This house of the LORD is composed of his sons, Jesus being supreme among them. We read that when Jesus came at his first advent "he came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God." (John 1:11,12) Under Jesus, these were the first members of God's ruling house. But in all Israel there were not enough who received Jesus to have this honor bestowed upon them; so in God's due time he turned to the Gentiles, through the preaching of the Gospel, to find those worthy of completing the foreordained number that would make up his ruling house. Much is written in the New Testament about those who have become believers since the first advent of Jesus and who through the power of the Holy Spirit do become the children, or sons, of God. To these the promise is that if they continue faithful they will reign with Christ in God's ruling house. (Rom. 8:16-19) "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God."

Micah's prophecy concerning the kingdom of God declares, that "people shall flow unto it." (Mic. 4:1) A similar prophecy in Isaiah declares that "all nations shall flow unto it"; and in both of these prophecies we are assured that many from all peoples who flow unto the kingdom of God will say, "Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem."—Isa. 2:2-4

In this prophecy Mount Zion represents divine authority in the kingdom of God. This would, therefore, represent the

spiritual phase of that kingdom, made up of Jesus and his faithful and glorified followers. We are told that the Word of the LORD shall go forth from Jerusalem. Here is mentioned a wider aspect of the functioning of God's kingdom, that aspect which comes into understandable contact with the human race here on the earth. This contact will be through the ancient servants of God, such as the faithful prophets of old, and others who served God faithfully prior to the first advent of Jesus. Jesus said that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Matt. 8:11) The expression here in the Greek text which is translated 'sit down' indicates that the reference is to pupils sitting in front of their master, or teacher. So the faithful servants of God of ancient times will be the ones who will communicate the Word, or laws, of God to mankind in his kingdom. These we could think of as the symbolic Jerusalem of Micah's prophecy. We have here, then, both the spiritual and the earthly phases of the kingdom, those in the earthly phase representing those in the spiritual phase and communicating to the people the law of God received from Jesus and his church.

The people and nations in this prophecy of God's kingdom indicate their desire to know and to follow the LORD'S way. And in that time (vs.3) "he shall judge among many people, and rebuke [Heb., correct] strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

It is interesting here to note the wide difference between the LORD'S ways and ways of selfish men. Throughout the centuries misguided human philosophy has insisted that the only way to be assured of peace is to be prepared for war. But here the LORD'S way is seen to be different. When the people learn the LORD'S ways they will give up planning and preparing for war. Instead, they will "beat their swords into plowshares, and their spears into pruninghooks." Instead of

continuing to build up large armies for defense, as it is styled, and thus be assured of peace, "nation shall not lift up a sword against nation, neither shall they learn war any more."

Think of the step forward this will be in solving the madness that is so prevalent in the world today! No longer will a mother feel that her son may be drafted for war and sent to the battlefield to be slaughtered. No longer will the resources of the world be drained in order to maintain vast military establishments, for they will learn war no more, neither will they practice war any more. This is the LORD'S way, the way which will be instituted throughout the earth in the kingdom of God which will be established in the top of the mountains, that is, dominating the affairs of all people. We rejoice in this aspect of God's remedy for a world gone mad!

Verse four of Micah's prophecy reads, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it." The vine and fig tree illustration contains the emphasis of economic security for all mankind. One of the causes of so much fear in the world today is the lack of economic security. The hearts of so many are filled with fear lest they lose their means of livelihood and be reduced to a welfare status. But then none shall make them afraid through threats of being evicted from their homes, or through fear of hunger for themselves or their families. None shall make them afraid for any purpose whatsoever. And we have the most blessed assurance that "the mouth of the LORD of hosts hath spoken it." What better assurance could we have than this of the workability and the success of God's remedy for a world gone mad?

In the world today we occasionally hear someone say—even those in high government office—that if they could get people to do this or that, or if the government would pass this or that law, we would have peace and security. But in God's remedy there is no place for any such uncer-

tainties. God's remedy is to be imposed arbitrarily and by divine power—the mountain of the house of the LORD—upon all the people and nations. They will have no choice but to obey. But how they will rejoice when they recognize how wonderful the LORD'S ways really are, how after so many centuries of waiting and hoping and, on the part of some, praying, God's way actually will be established in the earth!

However wonderful the blessings of the kingdom of God will be for a sin-sick and dying world as the details are set forth in Micah 4:1-4, it would still come short of being a remedy for all human ills. Micah's prophecy shows that people will learn war no more, hence that there shall be no more war. It assures us that they will beat their swords into plowshares and their spears into pruninghooks; that is, they will use the resources now devoted to maintaining war and its sinews to the prediction of peace and goodwill among the nations. It assures us that there will be economic security; that no one will fear being dispossessed of his home or going hungry. All will be blessed by prosperity and plenty in every aspect of human need.

But with all these blessings being enjoyed by the human race they would still be living under a terrible blight of sorrow and suffering, for it would still be a dying race. We would have a world with hospitals thickly spread everywhere in all nations, and these hospitals filled with the suffering and the dying. We would still have mental institutions, likewise filled to overflowing. Every home would be afflicted sooner or later with dread diseases, and eventually, certain death. This would not be an ideal world. Jesus taught his disciples to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) We cannot imagine that in heaven there is carnal warfare, nor can we imagine hunger in heaven, nor can we imagine sickness and death. So the kingdom of God will be a total remedy for the ills of mankind.

And the Bible assures us that this will be the case. In a prophecy already cited in which the kingdom of God is again

referred to as a mountain, we are assured that sickness and death will likewise be destroyed. This is the prophecy of Isaiah 25:6-9. Referring to many of the blessings which shall be provided by the Lord to satisfy the desire of the people, we are told that in this mountain the Lord of hosts will “make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.” This would seem to be a reference to the lack of knowledge which the vast majority of mankind have experienced through the ages, the lack of knowledge concerning God and his ways. The great veil of ignorance in this respect has been cast over all people, and over the nations as well. It is because the nations have this veil spread over them that they imagine they can establish peace while preparing for war. They cannot now see through this veil to understand and appreciate the LORD’S ways. But that veil will be removed, for other prophecies show that then “the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—Isa. 11:9; Hab. 2:14

And in this mountain or kingdom of God “he will swallow up death in victory.” (Isa. 25:8) Another translation puts it even stronger, saying that the LORD will strike down death in victory. Yes, that great enemy Death will be struck down by the forces of the kingdom of God and will no longer be permitted to blight the happiness of all mankind. The prophecy continues, and says, “The LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.” What a changed world it will be under the kingdom of God when the tears are wiped from all faces! Tears are here used as a symbol of sadness, of sorrow, of pain. But all this will be done away with and joy shall break out in every city, in every town, in every village, in every countryside.

The prophecy continues by saying that the rebuke of the LORD'S people shall he take away from off all the earth. This rebuke of God's people has been one of the characteristics of the reign of sin and death. Satan has stirred up his cohorts against those who are serving God, and they are rebuked, persecuted, misrepresented, so that few are really prepared and courageous enough to take a determined stand for God's ways, the ways of righteousness, of peace, of goodwill. But in God's mountain—"the mountain of the house of the Lord"—the rebuke of God's people will he take away. In one of the kingdom promises of the Bible (Rev. 20:2), we are told that "that old serpent which is the Devil, and Satan," the great deceiver and oppressor of the people, will then be bound. How wonderful are the prospects of God's promises! How bright should be our hope because of the promises of God! Isaiah 25:9 says, "It shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD (Jehovah); we have waited for him, we will be glad and rejoice in his salvation."

It is true that the people have been waiting and longing for the very blessings which the kingdom of God will provide for them. They have not been aware of what the source of these blessings will be. Men have referred to the new conditions as Utopia and other pleasing names; but when these blessings are showered upon them, one of the chief blessings will be their understanding of the source. They will realize that the great God of love, who sent his Son to be the Redeemer and Savior of the world, is the Author and the Planner of this grand design which shall bring worldwide and lasting peace, together with health and everlasting life and knowledge of himself and of his Son, which will be a blessing in itself such as few of the world have enjoyed throughout all the ages of human experience.

While we have been quoting largely from the promises of God recorded in the Old Testament, these precious promises are all confirmed by God through his servants in the New

Testament. For instance, we read concerning Jesus, that he proclaimed the kingdom of God. But not only that, he went from place to place confirming his oral message with the miracles he performed—the healing of the sick and the raising of the dead. The Apostle Peter in Acts 3:19-24 tells of the return of Christ at his second advent, and says that then the world could expect “times of restitution of all things.” And God has foretold these times of restitution by the mouth of his holy prophets since the world began. The restitution Peter referred to here was illustrated by the miracle he had just performed by healing a man who had been lame from birth. (Acts 3:1-8) It also includes the hope of the resurrection of the dead, as pointed out in verse two of chapter four of the Book of Acts. The Apostle Paul in testifying before the Roman government said that the hope of the prophets and elders of Israel was that there would be a resurrection of both the just and the unjust.—Acts 24:14,15

In Paul’s outstanding lesson on the resurrection of the dead as set forth in the fifteenth chapter of I Corinthians, he says, “But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the firstfruits; afterward they that are Christ’s at his coming [Greek—presence].” In this narrative Paul is speaking of the blessings of the kingdom of God, because he follows with the statement, “Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.”—I Cor. 15:20-26

How all-comprehensive is the thought that death itself will finally be destroyed! And of course this means that those who had been asleep in death will have been awakened to share the kingdom blessings with the remainder of mankind.

And why should it not be this way? How unsatisfactory it would be to know that the living generation of humans was enjoying a perfect world, free from all the exhibitions of madness that surround us today, free also from the malady of sickness and the blight of death, and yet realize that so many millions of those who have lived in the past were missing these blessings because they had died too soon!

But that is not the way God does things! His remedy for a world gone mad is all-comprehensive. In a sense the world has been off balance ever since man first sinned against the laws of God. Each generation of the human race has experienced maladjustments of society as well as of home life. All have suffered pain and death. All have been filled with sorrow and their eyes flooded with tears as their loved ones were struck down by the grim reaper, Death. It would be unreasonable to think of all these millions as now being outside the boundaries of God's loving kingdom provisions.

There is a well-known saying among suffering and dying humans that "while there is life there is hope." But we cannot restrict the power of God to this saying. The promises of God assure us that there is hope beyond death; that the dead are to be resurrected in what, as we have already noted, the Bible describes as the resurrection of the dead. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth. They that have done good [the believers of this age] unto the resurrection of life," and will live and reign with Christ in his glorious kingdom which will be the channel of blessing for all mankind. The others, according to the **Revised Standard Version**, will come forth to judgment; that is, they will come forth and be placed on probation and given an opportunity to prove their loyalty to God under the favorable circumstances of that new world. What more could we ask!

In the Old Testament the resurrection of the dead is illustrated in various ways. The word resurrection itself is not

used in the Old Testament, but in that portion of his inspired Word, God has likened those in death to prisoners and their awakening from death to a coming out of captivity. And these promises of a breaking forth from captivity by God's help are so all-inclusive that they take in the whole world of mankind. Their being brought forth from death is described as a returning. Moses prayed, "LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return ye children of men."—Ps. 90:1-3

It was back in the Garden of Eden that God turned men to destruction when he sentenced our first parents and drove them out of the garden into the unfinished earth to die. That is when man's troubles really began. But Moses assures us that is not the end of God's dealings with man. Those whom he has turned to destruction will hear the wonderful command, "Return, ye children of men." Yes, Christ who made provision for the redemption and salvation of the world through his death, will use divine power to call all the dead world of mankind to return to the land of the living.

Isaiah 35:10 contains another wonderful promise of the returning of mankind from death. This text reads, "And the ransomed [those ransomed as a result of Jesus' death on Calvary's cross] of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." What a fitting climax this is to the bright hope that is set before the suffering world throughout this entire chapter! Beginning with the third verse we read "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, Fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you."—Isa. 35:3, 4

This promise is especially appropriate today. This is the day of God's vengeance upon a sin-cursed and dying race. But he does not come merely to inflict vengeance upon the world, for as this promise shows, the vengeance is in the form of a recompense. His real purpose is to save and bless mankind—"He will come and save you."

Isaiah continues, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." (vss. 5-7) What a change this will mean in the outlook of the world so distressed and filled with fear today! Verse eight reads, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those [that is, for the benefit of those who are unclean, as a way of their becoming clean or righteous and acceptable to God]: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." (vss. 8, 9) Then follows in the tenth verse the wonderful promise of that climax of blessing when the ransomed of the LORD shall return from death with songs of everlasting joy upon their heads. When the prophet says, "No lion shall be there," we are reminded of the promise in the twentieth chapter of Revelation which tells us that Satan will at that time be bound. Satan is described in the Bible as a roaring lion seeking whom he may devour.—I Pet. 5:8

In that new world, after God has destroyed the enemies of righteousness and pours out his spirit upon all flesh, how wonderful will be the conditions after his remedy has been put into effect! Isaiah wrote, "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful

field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people [the whole world of mankind] shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.”—Isa. 32:16-18

That will be the time when the kingdom of God is ruling in the earth and his remedy for a world gone mad put into full application. How wonderful indeed is the prospect before us! How wonderful indeed to realize that man's hope for the future is as bright as the promises of God!

The final testimony of the kingdom of God is brought to us in the Book of Revelation. There are many references to the kingdom throughout this book, but we wish to call attention briefly to some of the assurances we find in chapters twenty, twenty-one, and twenty-two. In chapter twenty, as we have already noted, we have the assurance of the binding of Satan. We are assured that Christ, together with his faithful followers, the church, will live and reign a thousand years to dispense God's promised blessings. We are also informed in this chapter that death and hell will deliver up the dead which are in them, and that death and hell will both be destroyed.

In chapter twenty-one we are told that, “God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.” (vss. 4,5) And in the last chapter of the Bible we read, “He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.” In Revelation 22:17 we read, “The Spirit and the bride say, Come. And let him that

heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

Could we ask for more assurances from God’s Word that he has, indeed, provided a remedy for the ills of a world gone mad? Yes, the nations need healing, and in this prophecy we are told that God has provided a means for the healing of the nations. Let us, then, lift up our heads, banishing our fears, and look forward to the near establishment of this kingdom, because there is every reason to believe—and one of them is the present madness of the world itself—that the kingdom of God is nigh at hand.

Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth’s society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete. — Rev. 21:4 □



The Dawn magazine is read onto tape each month for those who have difficulty seeing. Requests should be sent to the Dawn Recorded Lecture Service. Cassettes will be sent on loan, or may be purchased for \$4.00.

# Test Your Knowledge

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## How Many of these Bible Questions Can You Answer?

1. What prophet became famous just before Jesus started his ministry?
2. Who did Abraham typify in this offering, and of whom was Isaac a type?
3. Who is the chief cornerstone in the building of God?
4. The disciples did not receive the Holy Spirit until Pentecost. (a) Why was it not given to them during the earthly lifetime of Jesus? (b) What was the result of this outpouring of the Spirit in the lives of the disciples?
5. In Zechariah 9:9 we read, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." To whom does this prophecy apply?
6. Will the time ever come when man will have freedom from dimming eyesight and failing hearing?
7. Finish this text: "Blessed are the meek: . . ."
8. In the beatitude, the meek refers to whom?
9. What is the difference between the "end of time," and "the time of the end"? Are these scriptural terms?
10. What relationship does aeronautical, electrical, and scientific knowledge bear to fulfilled prophecy?
11. What Old Testament character succeeded Moses as the leader of the Israelites?
12. Which is correct? (a) The willfully wicked will be sent to a place of fire to be everlastingly tormented; or, (b) The willfully wicked will be everlastingly punished by death.
13. Genesis 22:17,18 reads: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the families of the earth be blessed; because thou hast obeyed my voice." To whom were these words spoken, and under what circumstances?

(Answers on page 59)

# International Bible Study Lessons

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LESSON FOR OCTOBER 7

## Life in the Fellowship

**KEY VERSE:** "As we have therefore opportunity, let us do good unto all men."—Galatians 6:10

**SELECTED SCRIPTURE:** Romans 12:9-13

THE English word fellowship as used in the New Testament is translated from the Greek word **koinonia**, and to the Christian of this Gospel Age it is replete with significance. Its basic meaning is 'joint participation', or the share which one has in anything. (**Thayer**) As footstep followers of Jesus we are truly privileged to share, or partake of, rich and unique blessings of which the world is totally unaware.

The first of these is called to our attention by the Apostle Paul. He wrote to the church at Corinth, "The cup of blessing which we bless, is it not a sharing together [**koinonia**] of the blood of the Christ? The loaf which we break is it not a sharing together [**koinonia**] of the body of the Christ? Because one loaf, one body, we the many are, for we all of the one loaf partake." (I Cor. 10:16, 17, **Rotherham**) Paul is here commenting on Jesus' words at his institution of the

Memorial of his approaching death on the cross, when he gave his perfect life "for the remission of sins." (Matt. 26:27, 28) In our recent lessons we have seen that those of this Gospel Age who have faith in the ransom sacrifice of Jesus as remitting their sins, and who present themselves to the Heavenly Father in full consecration, are counted by God as being justified by their faith, and thus have peace with God through our Lord Jesus Christ. (Rom. 4:24, 25-5:1) These, then, come at once into the glorious "fellowship [**koinonia**] of his Son Jesus Christ our Lord." (I Cor. 1:9) And what a blessed and comforting fellowship this is! To be walking with Jesus! To hear his sweet, comforting words! To follow in his steps!

Additionally, these already highly blessed ones are called into the "communion [**koinonia**, fellowship, sharing] of the Holy

Spirit." (II Cor. 13:14) And what a blessing this has been to the LORD'S people! Jesus said to his beloved disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when it, the Spirit of truth is come, it will guide you into all truth: . . . and it will show you things to come." (John 16:12, 13) And so, indeed, it has been! Directed by the Holy Spirit in their search for the truth, the LORD'S dear people have had revealed to them the Heavenly Father's wonderful plan of salvation for the whole world of mankind through Christ, in the coming millennial reign of Jesus and the glorified church. They, alone, of all the peoples of earth, have been graciously invited into "the fellowship [**koïnoia**, partnership, or sharing] of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: . . . according to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3:9, 11

And thus, having been justified by their faith; having been begotten of the Holy Spirit, and enlightened by the Word of truth concerning God's great plan of salvation, these are now invited into a "fellowship [**koïnoia**, partnership, share] in the Gospel." (Phil. 1:5) In other words,

these now have a work to do! It is to publish God's great love for mankind to all nations, inviting those whose hearts are right to similarly offer themselves to the Heavenly Father in full consecration, and walk in Jesus' steps.—Rom. 12:1, 2; Matt. 24:14

But these must prove themselves worthy of the great prize of the high calling. Jesus, the perfect man, suffered unto death for sinners, and his followers are invited to "fill up that which is behind of the afflictions of Christ." Like Paul, they joyfully accept "the fellowship [**koïnoia**, the sharing] of his [Christ's] sufferings, . . . if by any means . . . [they] might attain unto the resurrection of the dead."—Col. 1:24; Phil. 3:10, 11

If faithful, these will attain to the ultimate and most glorious fellowship in the entire universe—they will "be partakers [**koïnos**, sharers] of the divine nature." The Apostle John confirms Peter's amazing promise with his own inspired testimony. He says, "What we shall be has not yet been disclosed, but we know that when it is disclosed we shall be like him [God], because we shall see him as he is." And these shall live and reign with Christ a thousand years!—II Pet. 1:4; I John 3:1, 2, NEB; Rev. 20:4 □

## Motives for Moral Living

**KEY VERSE:** "Look not every man on his own things, but every man also on the things of others."—Philippians 2:4

**SELECTED SCRIPTURE:** Philippians 2:1-13

ALL mankind should, of course, strive to live blameless, moral lives; but our lesson is specially directed to those who call themselves Christians. The Scriptures throughout present Jehovah God as a righteous, loving God. His entire universe is founded on the principles of righteousness and justice, and whatsoever is out of harmony with these godly principles is out of harmony with the person and character of the great Creator himself. Speaking to his typical people Israel God said, "Ye shall be holy: for I the LORD your God am holy."—Lev. 19:2

That this admonition applies also to God's antitypical people of the Gospel Age is confirmed by the Apostle Peter. Addressing his remarks to the church he says, "As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct; since it is written, You shall be holy, for I am holy."—I Pet. 1:14-16, **RSV**

Surely, we can have nothing but deep, heartfelt love for that just and holy One who first of all gave us the incomparable blessing of life itself, and then demonstrated his continued love for sinful mankind by sending his only begotten Son to redeem us from our sins! Surely, a proper realization of such supreme love should rouse within each one who calls himself a child of God the desire and determination to return that love of our Heavenly Father to the best of his ability! And this we can do, the Apostle John points out, by sincerely striving to keep his righteous commandments. "For this is the love of God, that we keep his commandments." If we keep God's commandments, we have his assurance that we are his children, and may entertain the glorious hope of being with our Lord Jesus in the kingdom!—I John 5:3

And how could anyone who calls himself a Christian—a foot-step follower of our Lord Jesus—not have an unsurpassed motive

for moral living! How could any who is trusting in the merit of Jesus' sacrifice not wish to show his love and appreciation for his Master by following to the best of his ability the perfect example of him who was holy, harmless, undefiled, and separate from sinners? How our hearts are touched as our gratitude and love daily increase for that selfless one "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"? (Titus 2:13,14) If we truly love him who died for us, if we truly appreciate his love for us, we will daily endeavor to keep his righteous commandments; for Jesus said, "If ye love me, keep my commandments. . . . If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John 14:15, 23) What greater motivation to live a righteous life could one possibly imagine!

And what of our responsibility to our brethren, who are walking daily in the same narrow way of sacrifice and suffering? The Apostle Paul cautioned Timothy, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Paul here, of

course, is speaking of the material needs of the brethren. But an even greater need of the brethren is for spiritual provision. Thus Paul instructed Timothy, "Be thou an example of the believers, in word, in conversation [conduct], in charity [love], in spirit, in faith, in purity. . . . Take heed unto thyself, and unto the doctrine [teaching]; . . . for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:12, 16) Continue in them, Paul says; for this is not the work of a moment, but rather the work of a Christian lifetime. Thus Jesus told his disciples, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."—John 15:12,13

Long ago the psalmist David asked, "Who shall ascend into the hill [kingdom] of the LORD, or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation."—Ps. 24:3-5

Who could wish—or who could possibly find—a greater motivation for righteous living! □

## The Holy Spirit's Temple

**KEY VERSE:** "For the temple of God is holy, which temple ye are."—I Corinthians 3:17

**SELECTED SCRIPTURE:** I Corinthians 3:16, 17; 6:12-20

TO FULLY appreciate the import of the Apostle Paul's statement in our Key Verse we should briefly examine the temple Solomon built to honor Jehovah God. It was a splendid structure, and was seven years in the building. The amount of gold and silver alone used in its construction and furnishings was immense, so that it glittered magnificently in the morning sun. Remarkably, all the parts were prepared at a distance from the chosen site of the temple, and when they were brought together the whole imposing structure was erected "so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."—I Kings 6:7

The principal point with which we are concerned today is the content of the Most Holy of the Tabernacle of the wilderness, of which the Most Holy of the Temple was an enlarged version. This consisted solely of the ark of the covenant, which held the golden pot of manna, Aaron's rod that budded, and the tables

of the Law Covenant. The ark itself was covered with the golden mercy seat, on which were the carved figures of two cherubims facing each other, with the tips of their wings touching.

It was in connection with this arrangement that Jehovah God made a remarkable promise to his typical people Israel. There, in the Most Holy, the LORD explained to Moses, "I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (Exod. 25:22) Thus, when the apostle says to each member of the LORD'S antitypical people of the Gospel Age, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16), he is revealing a profound and amazing truth—that Jehovah God, in effect, dwells in each one who has been begotten of the Holy Spirit, and directs him in the way in which

he should walk to keep his commandments, among which one of the greatest is, "Be ye holy, for I am holy." (Lev. 11:44; I Pet. 1:15,16) The apostle, therefore, goes on to emphasize how exceedingly circumspect each Spirit-begotten Christian should be in all his ways: "What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye were bought with a price: therefore glorify God in your body."—I Cor. 6:19,20

The Holy One who paid that awful price for our redemption also includes us in that blessed communion with the Father. In that last sad meeting with his disciples Jesus said to them, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, **and make our abode with him.**" Then again, in his last prayer to his Heavenly Father on behalf of his followers just before he was apprehended, Jesus said, "Neither pray I for these alone, but for them which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17:20,21) Many years later the beloved Apostle John vividly remembered, and still cherished, the point Jesus here

made, and wittingly included it in his first general epistle to the churches abroad. He wrote, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (I John 1:3) What a glorious fellowship—what a wonderful communion is ours, with the Father, with our Lord Jesus, and with one another!

The church of the Gospel Age, as living stones, are even now being taken out of the quarry of humanity, fitted, shaped, trimmed and polished for positions in the glorious temple of God. The Apostle Paul, writing to the church at Ephesus, said, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the LORD; in whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:19-22; Rev. 3:12

How gloriously will that anti-typical temple of God shine, when the sun of righteousness shall at last arise with healing in his beams "in the dawning of the morning of that bright millennial day!" □

## Help for Family Living

**KEY VERSE:** "Submitting yourselves one to another in the fear of God."—Ephesians 5:21

**SELECTED SCRIPTURE:** Ephesians 5:21-23

THE supreme example of the ideal family life is to be found in the family of Jehovah God. And the basic element that distinguishes and binds that family together is love, for "God is love." (I John 4:8) Long ago the psalmist wrote, "How excellent [precious] is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings." (Ps. 36:7-9) Indeed, so great was Jehovah God's loving-kindness towards his errant human creation that he gave "his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) That same surpassing love of the Father for fallen man was also shown by Jesus, who freely gave his own perfect life "as a ransom for all."—I Tim. 2:3-6

And we are the children of that great God of love, and brethren with his son, our dear Lord Jesus Christ. "See what love the Father has given us, that we should be called children of God," the Apostle John wrote.

If, then, we truly love this great God of love "who first loved us," and his equally loving son Jesus, the apostle continues, then we should also love those who are our brethren in Christ. "We know that we have passed from death unto life, because we love the brethren. . . . Hereby perceive we the love [of Christ], because he laid down his life for us: and we ought to lay down our lives for the brethren." (I John 3:1, 14, 16) But we who call ourselves Christians may not, and should not stop there; we must also love our neighbor. "And who is my neighbor?" a certain lawyer asked Jesus. In his reply our Lord indicated, in effect, that anyone, anywhere, who needs our help, our comfort and our love is our neighbor.—Matt. 19:19; Luke 10:25-37

One might suppose that this should be sufficient; but Jesus says, No! In that beautiful sermon on the mount, he told us we are to love even our enemies. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven. For if ye love them which love you, what reward have ye? Do not even the publicans the same?"—Matt. 5:43-46

In our recent lessons we have noted Jehovah God's admonition to his people, "Ye shall be holy, for I the LORD am holy." This then, briefly, is the high standard, the heavenly example which we, as Christians, must daily strive to follow, both in our family and in our public lives. And in view of all our Heavenly Father has done for us, how can we aim to do less? Thus, the apostle instructs us, "Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself for us, a fragrant offering and sacrifice to God."—Eph. 5:1-5, **RSV**

Elsewhere, the apostle gives us practical advice in our efforts to attain our goal. He writes, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, and not on things on the earth. . . . And whatsoever ye do in word or

deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. (Col. 3:1, 2, 17) He then refers more explicitly to the day-to-day family relationships of God's children. He says, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. . . . And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."—Col. 3:18-24; See also Romans 12:9-21. What a joyous and reverent relationship between all the members of such a godly family would result if each would strive to heed the apostle's instructions in these temporal matters, which comprise so large a part of our daily Christian lives! And this is exactly what God has promised shall be true of all his resurrected family of mankind in that glorious, coming new world "wherein dwelleth righteousness!" Behold, "What love the Father has given us, that we should be called the children of God!"—Gen. 12:3; II Pet. 3:13 □

## THE TEMPLE GOD IS BUILDING

Of all the beautiful lessons  
With which God's book is filled,  
This one, of wonderful sweetness,  
Hath most my being thrilled.  
Oh, wonderful care of the Father!  
Oh, wonderful love so free!  
To know that the Maker of all things  
Careth so much for me!

'Tis said that the temple, so stately,  
That crowned Moriah's hill,  
Was built without the sound of hammer,  
The toilers working so still.  
Far off from the grand foundation  
Was all the noise and strain  
Of fitting one stone to another,  
From base to turret's fane.

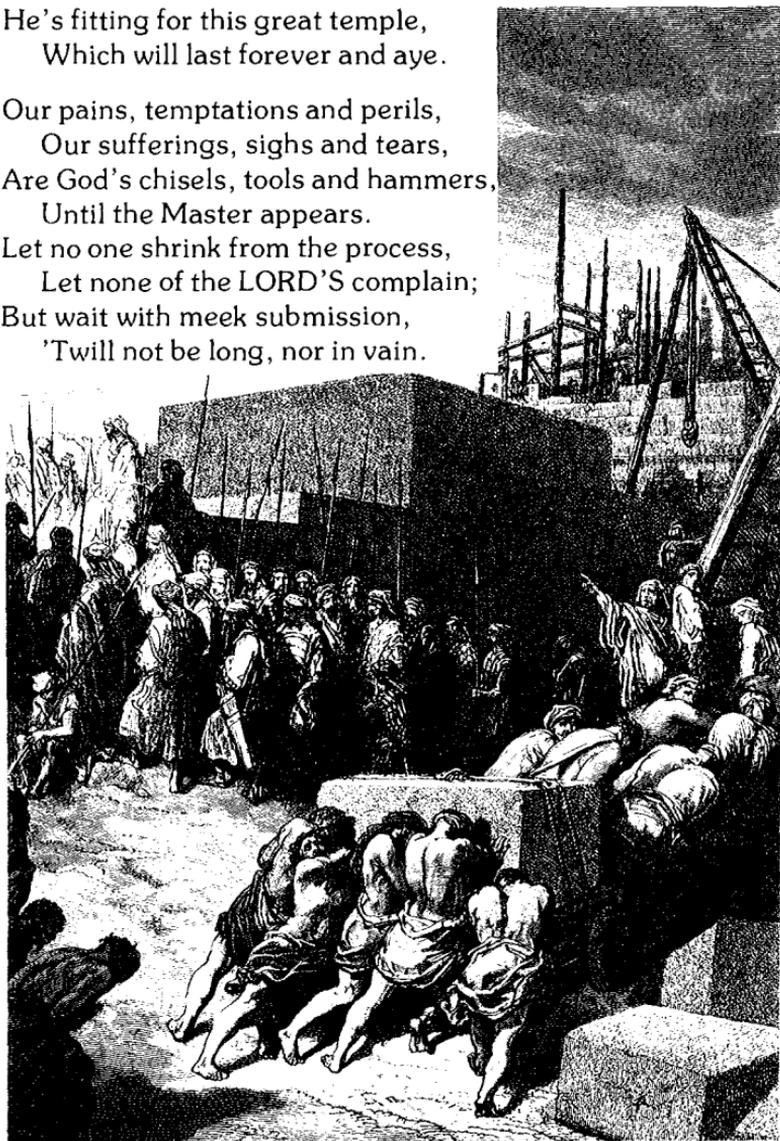
And when all were brought together,  
The stones of every size,  
The columns, so strong and graceful,  
Each in its place to rise—  
They formed so grand a temple  
As never before was seen;  
So true in its great proportions,  
So bright in its glittering sheen.

Yet there is a greater temple,  
And God is he who plans;  
Now gath'ring his stones together  
For his "house not made with hands."  
And each "living stone" will be there,  
Which evermore, day by day,

He's fitting for this great temple,  
Which will last forever and aye.

Our pains, temptations and perils,  
Our sufferings, sighs and tears,  
Are God's chisels, tools and hammers,  
Until the Master appears.

Let no one shrink from the process,  
Let none of the LORD'S complain;  
But wait with meek submission,  
'Twill not be long, nor in vain.



# Christian Life and Doctrine

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## GOD AND REASON—PART 2

### The Bow of Promise

**“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice.”—Genesis 22:18**

OBVIOUSLY, if we are to reason correctly concerning God, it is primarily necessary to clear away the accumulated mists of superstition that have caused so many to lose faith in him and in the Book that is reputed to be his Word of truth. This is not an easy thing to do, but it is hoped that this discussion will materially aid in that direction.

Not all, of course, are sure whether or not they should accept the Bible as an authentic record of the origin and destiny of man, but all should at least be interested in the reasonableness of its brief presentation on the subject when critically analyzed—especially after all the mists of tradition have been cleared away from its simple, straightforward story. What, then, is the Bible story of man, when stripped of superstition and mere human assumption?

It says that after man was created, God told our first parents that they would surely die if they disobeyed his law: “In the day that thou eatest thereof thou shalt surely die.” (Gen. 2:17) This seems simple and clear enough. But is it true? Yes, this statement, made long ago to the progenitors of the human race, is verified today by billions of tombs and a continually dying world, which testify to the grim truth of that clearly spoken law.

On this point, then, it is evident that the Book of Genesis is in harmony with uncontroverted reality. The fact that Adam did not actually go into the tomb on the same day in which he

disobeyed the divine law is no proof that the death penalty was not a literal one. A critical translation of the Hebrew text concerning this penalty gives it as "dying thou shalt die." (Gen. 2:17, margin) This gives the thought that the process of death would begin at once, and continue until life became wholly extinct. And that is exactly what occurred.

But something else also occurred back there in Eden. From a source other than the Creator came a seductive statement to mother Eve: "Ye shall not surely die!" (Gen. 3:1-4) This suggestion that God had lied to his creatures is said to have come from the serpent.

Four thousand years later, the Apostle John identified "that old serpent" as being "the Devil and Satan," and indicated that he has been the great deceiver of all nations. (See Revelation 20:1-3.) We now have two contradictory statements; one accredited to the LORD, in which he states that man would surely die; the other coming from one whom the Scriptures designate as a deceiver, in which he insists that man would not surely die. The first of these we have found to be substantiated by facts. Death is indeed a reality, concerning which the Bible says, "The dead know not anything," and again, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." —Eccles. 9:5-10

### **The Great Deception**

But what about the serpent's statement, "Thou shalt not surely die"? Jesus declared concerning this serpent that he is the "father of lies." (John 8:44) If, therefore, the record of Genesis is true, we should expect to find some evidence throughout the ages of Satan's deceptive efforts in connection with the subject of death. And, as the Revelator indicated that this old serpent has deceived all nations, we should expect his deceptions to be universally manifested. Do we find such evidence? Yes!

While Satan had said definitely that death would not result

from partaking of the forbidden fruit, yet actually Adam and Eve, as well as all their progeny, have died or are dying. Hence it became necessary for Satan to do something about it. Of course he was not willing to come forward and apologize for falsely accusing God of being a liar; hence, he took the further sinister step of inducing the people to believe that what appeared to be death was not death, but the gateway into some other—either higher or lower—form of life. And because of the innate fear of death that lurks in human hearts, nearly all mankind have preferred to believe the lie that there is no death. Through this great deception, then, most have been made to believe that death is really a friend rather than an enemy, as the Bible declares it to be. (I Cor. 15:26) There is a glorious hope of future life, however, not because man cannot die, but because he does die and is to be raised from the dead.

But how can we have any standing before our Creator whose laws have been broken? What is the basis for hope that anyone may have an opportunity to return to favor with God and again enjoy the privilege of living everlastingly under conditions of complete happiness? Will God cancel his decree of condemnation against us merely upon our promise to do better from now on?

The Bible most assuredly points out the Creator's plan whereby the lost race is to have an opportunity to return to harmony with him, but if we are to learn the truth on this point it is necessary to proceed cautiously. It is evident that we will never have our questions satisfactorily answered by delving into traditional theology, hoping therein to find some reasonable basis for faith and comforting hope, so let us confine our search to the Bible itself. Thus far the Bible is found to be in harmony with well-known and well-established facts, and also with reason. This gives us confidence. Is it not then reasonable to expect that it must contain a satisfactory solution to this entire problem of human destiny?

We are given the suggestion in Genesis 3:15 that the

Creator, even from the beginning, intended to do something more for the human race than merely condemn it to death. The promise there is to the effect that “the seed of the woman” would eventually bruise the serpent’s head. Of course, this is a rather vague and indefinite statement; but in the light of subsequent divine revelations it is seen to be wonderfully full of meaning.

We turn, for example, to almost the last chapter in the Bible—Revelation 20:1-3—and there we find the Apostle John declaring that in vision he saw a mighty angel come down from heaven and lay hold upon “that old serpent” and bind him for a thousand years, “that he should deceive the nations no more.” This is a prophetic picture portraying the fulfillment of that vague promise of Genesis 3:15 that the seed of the woman would bruise the serpent’s head. In other words, in this highly symbolic language, the Creator assures us through the Revelator that our first parents’ sin is not to result in a lasting blight upon the human race; but that in his own time and way a sure cure will be effected, and the serpent himself will be destroyed.

Thus we have located the two extreme ends, so to speak, of this God-given bow of promise—the promise given in Genesis that the serpent’s head would be bruised, and the vision given to the Revelator that this same serpent would be bound, and finally destroyed. However, let us not stop here, but rather continue our search through the sacred record, in the hope that we may find some of the details of how Satan’s death-dealing work in Eden is to be destroyed, and the human race restored to the lost Paradise.

### **God’s Promise to Abraham**

Leaving the disappointing scenes of Eden, let us come down to the time of Abraham—over two thousand years later. From this period onward it is no longer necessary to accept so many things by faith. Archaeologists have recently excavated Ur, the birthplace of Abraham, also various ruins of ancient

(Continued on Page 38)

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Sheffield	WSHF 1290	1:30 p.m.	Bowling Green	WLBJ 1410	8:00 a.m.
<b>ALASKA</b>			London	WLPQ	9:00 a.m.
Ketchikan	KTKN-AM	7:06 a.m.	Newport	WNOP	8:00 a.m.
<b>ARIZONA</b>			<b>MAINE</b>		
Phoenix (Sat.)	KXEG	11:30 a.m.	Portland	WDCI-AM	9:45 a.m.
Nogales	KFBR 1340	9:15 a.m.	Portland	WDCS-FM	9:45 a.m.
<b>ARKANSAS</b>			<b>MARYLAND</b>		
Little Rock	KAAY 1090	9:45 a.m.	Baltimore	WCBM	7:15 a.m.
<b>CALIFORNIA</b>			<b>MICHIGAN</b>		
El Centro	KICO 1490	10:30 a.m.	Detroit	CKLW 800	9:00 a.m.
Fresno	KGST-AM	12:45 p.m.	Grand Rapids	WMAX 1480	8:45 a.m.
Glendale	KIEV 870	1:45 p.m.	<b>MINNESOTA</b>		
Redding	KSXO 600	7:45 a.m.	Minneapolis	KUXL	2:15 p.m.
Sacramento	KJAY 1430	10:00 a.m.	<b>MISSOURI</b>		
San Francisco	KEST 1450	3:30 p.m.	St. Louis	KSTL 690	7:30 a.m.
Tehachapi	KTPI	10:15 a.m.	<b>MONTANA</b>		
<b>COLORADO</b>			Kalispell	KGEZ 600	9:45 p.m.
Englewood	KQXI 1550	3:15 p.m.	<b>NEW JERSEY</b>		
<b>CONNECTICUT</b>			Salem	WJIC	9:45 a.m.
Groton	WSUB	8:15 a.m.	<b>NEW MEXICO</b>		
<b>DISTRICT OF COLUMBIA</b>			Los Alamos	KRSN-AM	8:15 a.m.
Washington	WYCB	2:30 p.m.	<b>NEW YORK</b>		
<b>FLORIDA</b>			Buff.-Niag. Fla.	WHLI 1270	12:00 noon
Jacksonville	WBX 1010	1:15 p.m.	<b>OREGON</b>		
Orlando	WGTO 540	7:30 a.m.	Oaks Pk.-Portl.	KLIQ 1290	7:00 a.m.
Tampa	WFLA 970	10:00 p.m.	<b>PENNSYLVANIA</b>		
<b>GEORGIA</b>			Allentown	WHOL 1600	10:45 a.m.
Albany	WALG 1590	7:30 p.m.	Philadelphia	WIBF (Wed.)	2:00 p.m.
Augusta	WHGI	10:45 a.m.	Pottstown	WPAZ 1370	12:45 p.m.
Vidalia	WVOP	1:00 p.m.	<b>SOUTH CAROLINA</b>		
<b>HAWAII</b>			Charleston	WOKE 1340	7:06 p.m.
Honolulu	KNDI	5:15 p.m.	Lancaster	WAGL 1560	9:30 a.m.
<b>ILLINOIS</b>			<b>TEXAS</b>		
La Salle	WLPO 1220	9:45 a.m.	Fort Worth	KJIM 870	6:45 a.m.
Hammond	WXTA 1330	6:15 a.m.	Pearsall	KVWG 1280	9:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.			
<b>INDIANA</b>					
Hammond	WJOB 1230	8:30 a.m.			
La Porte	WCOE				

**VIRGINIA**  
Richmond WGGM 7:45 a.m.

**WASHINGTON**  
Clarkston KCLK 10:00 a.m.  
Seattle KGAA 1460 9:15 a.m.  
Spokane KICN-FM 99 3:00 a.m.  
Spokane KUDY 1280 9:45 a.m.  
Tacoma KAMT 1360 9:45 a.m.  
Yakima KUTI 980 6:45 a.m.

**WISCONSIN**  
Milwaukee WLZZ-AM 7:15 a.m.

**WYOMING**  
Cheyenne KSHY 1370 9:00 a.m.  
Sheridan KWYO 1410 12:00 noon

**PUERTO RICO**  
Aguadilla (Fri.) WABA 8:00 p.m.

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**FOREIGN RADIO  
BROADCASTS**  
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**BRITISH ISLES**  
Isle of Man MANX Radio 7:00 p.m.

**BRITISH WEST INDIES**  
Grand Cayman Radio Cayman 11:15 a.m.

**CANADA**  
Edmonton, Alta. CJOI 12:45 p.m.  
Lethbridge, Alta. CJOC 7:15 a.m.  
Penticton, B.C. CIGV 10:15 p.m.  
Vancouver, B.C. CJJC 800 9:45 a.m.  
Winnipeg, Man. CKJS 9:00 a.m.  
Fredericton, N.B. CFNB 10:15 p.m.  
Corner Brook, Nfld. CFCB 570 12:15 p.m.  
Deer Lake, Nfld. CFDL-FM 12:15 p.m.  
Pt. au Choix, Nfld. CFNW 12:15 p.m.  
Pt. aux Basques, Nfld. CFGN 910 12:15 p.m.  
St. Andrews, Nfld. CFCV-FM 12:15 p.m.  
St.-Anthony, Nfld. CFNN-FM 12:15 p.m.  
Stephenville, Nfld. CFSX 12:15 p.m.  
Hamilton, Ont. CKOC 7:00 a.m.  
St. Thomas, Ont. CHLO 10:45 a.m.  
Montreal, P. Q. CFMB 5:15 p.m.  
Prince Albert, Sask. CKBI 900 7:30 a.m.  
Regina, Sask. CKRM 7:45 a.m.

**CEYLON**  
Radio Sri Lanka (Sat.) 9:45 p.m.

**ITALY (Italian)**  
Europa Radio Milano FM83.300 11:30 a.m.  
Euro Tele Radio Calabria 102MHZ (Fri.) 5:30 p.m.  
Radio Corleone Centrale FM88-500 FM92 11:00 a.m.

**MEXICO (Spanish)**  
Mazatlan XEQC 8:30 a.m.

**NEW ZEALAND**  
Dunedin 4XD 11:15 a.m.  
Whakatane IXX 6:45 a.m.

**NIGERIA**  
Radio Africa Wed. 8:00 p.m.

**PANAMA**  
Panama City HOQ 1250 10:30 a.m.

**PHILIPPINES**  
Manila (Sat.) DWXX 7:15 p.m.

**SOUTH AFRICA**  
Joubert Park (Wed.) SWAZI Music Radio 11:30 a.m.

**SPAIN (Spanish)**  
Radio Gerona (Mon.) 9:45 p.m.

**TONGA**  
Nuku' Alofa (Mon.) 5:30 p.m.

**URUGUAY (Spanish)**  
Montevideo (Sat.) Radio El Espectador 810 1:30 p.m.

**VIRGIN ISLANDS**  
St. Croix WSTX 970 9:00 a.m.

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**SPANISH LANGUAGE  
U.S. RADIO BROADCASTS**  
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**ARIZONA**  
Nogales KFBR 1340 9:00 a.m.

**CALIFORNIA**  
Fresno KGST 1600 12:15 p.m.  
Wasco KWSO 1180 7:45 p.m.

**FLORIDA**  
Coral Gables WRHC 8:45 a.m.

**TEXAS**  
San Antonio KUKA 1250 8:45 a.m.

# The BIBLE ANSWERS

## REGULAR TELEVISION BROADCASTS

We regret that we are unable to furnish the date and time of the broadcasts for the stations listed below:

<b>CALIFORNIA</b>		<b>IOWA</b>		<b>NORTH CAROLINA</b>	
Chico	KMPN-10	Cedar Rapids	KTS, 13	Charlotte	WHKY
	Sunday, 8:30 p.m.	Mt. Vernon/ Lisbon	WMVL Cable	<b>OHIO</b>	
<b>FLORIDA</b>		Every weekday	7:00 a.m.	Dayton	WHIO
Miami	WKID	<b>MISSISSIPPI</b>		Zanesville	WHIZ-Sunday
Jacksonville	17	Jackson	WAPT	<b>TEXAS</b>	
<b>GEORGIA</b>		<b>MISSOURI</b>		Lubbock	KCBD
Albany	WTSG, 31	Springfield	KOLR	<b>WEST VIRGINIA</b>	
	Sunday, 9:30 a.m.			Logan	12-Monday
Atlanta	WATL	<b>NEW MEXICO</b>		<b>GUAM</b>	
<b>ILLINOIS</b>	Champaign-	Roswell	KSWS	KUAM, 9:00 a.m., Sun.	
Decatur-					
Springfield	WBHW				

## SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

This is a new schedule of stations and times of our satellite transmission broadcasts. The broadcasts are on Sundays, and the schedule is on Standard Time.

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
<b>ALABAMA-8:00 a.m.</b>		Englewood	35	<b>GEORGIA-9:00 a.m.</b>	
Dothan	3	Fort Collins	28	Atlanta	27
Montgomery	6,22	Greeley	22	Augusta	C
<b>ARIZONA-7:00 a.m.</b>		Longmont	29	Decatur	27
Phoenix	17, 30, 31, 38, 42	Parker	28	<b>IDAHO-7:00 a.m.</b>	
Tucson	37	<b>CONNECTICUT 9:00</b>		Boise	18
<b>ARKANSAS-8:00 a.m.</b>		Bridgeport	35	Caldwell	18
Joplin-Pittsburg	10	Groton	G20	Idaho Falls	10
Little Rock	7, 23	Plainville	33	<b>ILLINOIS-8:00 a.m.</b>	
<b>CALIFORNIA-6:00 a.m.</b>		West Haven	32-S	Belleville	24
Alhambra	48	<b>DELAWARE-9:00 a.m.</b>		Elmhurst	19
Arroyo Grande	31	Dover	14A	Joliet	21
Bakersfield	29, 31	Wilmington	2	Mount Prospect	1
Beverly Hills	29	<b>FLORIDA-9:00 a.m.</b>		Sunnyside	36
Laytonville	61	Coral Gables	6	Waukegan	33
Los Angeles	14, 23, 30, 44, 48, 50, 56	Florida City	18	<b>INDIANA-9:00 a.m.</b>	
Mountain View	34B	Fort Lauderdale	25	Hammond	22
Palm Desert	33	Fort Myers	9	Indianapolis	5
Sacramento	25	Kendall	33	Lafayette	5
San Francisco	21	Key West	5	Munster	31
Tulare	23	Madison	4	New Haven	10
Ukiah	47	North Miami Beach	12	<b>IOWA-8:00 a.m.</b>	
<b>COLORADO-7:00 a.m.</b>		Orlando	28	Dubuque	22
Cortez	2	Pompano Beach	32	Sioux City	23
Denver	20	Sarasota	4	Waterloo	R(31)

CITY	CHANNEL	CITY	CHANNEL	CITY	CHANNEL
<b>KANSAS-8:00 a.m.</b>		<b>NEW JERSEY-9:00 a.m.</b>		Providence	30
Roland Park	5A, 10A	Fort Lee-Edgewater	S	Warwick	30
Wichita	13	Suffern (NY)	10		
<b>KENTUCKY-9:00 a.m.</b>		Newark	24	<b>SOUTH CAROLINA-9:00</b>	
Bowling Green	20	Trenton	34	Charleston	P
Covington	B-16			Columbia	4, 19F
Dayton	B-16	<b>NEW MEXICO-7:00 a.m.</b>		<b>TENNESSEE-8:00 a.m.</b>	
Lexington	31	Alamogordo	26	Bristol (VA)	18
Louisville	25	Albuquerque	12	Chattanooga	18
Westwood	21	Santa Fe	22	Knoxville	H, 15, 21
<b>LOUISIANA-8:00 a.m.</b>		<b>NEVADA-6:00 a.m.</b>		<b>TEXAS-8:00 a.m.</b>	
Lafayette	7	Las Vegas	21	Arlington	41
St. Bernard Parish K(24)				Austin	16
<b>MASSACHUSETTS-9:00</b>		<b>NEW YORK-9:00 a.m.</b>		Brownwood	17
Arlington	32	Albany	29	Bryan	19
Beverly	43	Brookhaven	6	Dallas	71
Boston	B5	Buffalo	11	El Paso	13
Lynn	27	Manhattan	10	Fort Worth	16
Quincy	43	Niagara Falls	3	Galveston	31
		Rochester	12, 32	Harris	25
		Schenectady	8	Hitchcock	31
		Syracuse	17	Houston	22, 31
<b>MARYLAND-9:00 a.m.</b>		<b>NORTH CAROLINA-9:00</b>		Irving	B30
North Brentwood	A-22	Apex	17	Odessa	25
<b>MICHIGAN-9:00 a.m.</b>		Greenville	27	San Antonio	34
Birmingham	51	Rocky Mount	26	Victoria	55
Clinton	10			Waco	17
Coldwater	27	<b>OHIO-9:00 a.m.</b>		<b>VIRGINIA-9:00 a.m.</b>	
Dearborn	38	Blue Ash	38	Alexandria	30
Flint	23	Cincinnati	33	Chesterfield	28
Lincoln Park	31	Cleveland	17	Danville	A
Plymouth	39	Columbus	5, 8, 19	Newport News	13
Southfield	43	Mentor-on-Lake	12	Richmond	11
Warren	10	Poland Village	10	Staunton	8
<b>MINNESOTA-8:00 a.m.</b>		Youngstown	0	<b>WASHINGTON-6:00</b>	
Alexandria	UHF34	<b>OKLAHOMA-8:00 a.m.</b>		Tacoma	10
Richfield	34	Tulsa	10	Vancouver	28
N.W. Minneapolis	56			Yakima	16
St. James	48	<b>OREGON-6:00 a.m.</b>		<b>WISCONSIN-8:00 a.m.</b>	
<b>MISSISSIPPI-8:00 a.m.</b>		Portland	30, 44	Ashwaubenon	31
Lafayette	12	Salem	26	Green Bay	12
Meridian	7			Hustisford	26
<b>MISSOURI-8:00 a.m.</b>		<b>PENNSYLVANIA-9:00</b>		Madison	29
Chesterfield	32	Aston	3	Manitowoc	30
Columbia	11	Erie	B29	Milwaukee	31A/B
Kansas City	8	Lansdale	18	New Berlin	31
Overland	23	Norristown	29	Portage	33
St. Louis 13A, A13, 28, 33		Pittsburgh	57	Sheboygan	13
<b>NEBRASKA-8:00 a.m.</b>		Stroudsburg	23	<b>WYOMING-8:00 a.m.</b>	
Columbus	29	Uniontown	22	Douglas	7
Lincoln	36	<b>RHODE ISLAND-9:00</b>		<b>PUERTO RICO</b>	
Omaha	29	Lincoln	46	San Juan	24

(Continued from Page 31)

Canaan, which substantiate practically every detail of Bible history covering that whole period. In view of these discoveries it is now admitted even by skeptics that the Bible is by no means a collection of old wives' fables, such as a great many once were led to believe.

Now to Abraham, God made a very remarkable promise which has not yet been fulfilled. He said, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 12: 1-3) Later on in life, when his son Isaac had grown to manhood, God reiterated this promise and also confirmed it by an oath. But Abraham died without seeing it fulfilled. The promise was passed on to Isaac, then to his son, Jacob. Esau, Jacob's older brother, bartered the right to inherit it for a mess of pottage.

Finally Jacob reached the end of his span of imperfect life, yet God's promises to bless all nations had not been fulfilled to him; so upon his deathbed he passed this sceptre on to his son Judah. We cannot here examine all the many related promises in the Old Testament which enlarge upon this original covenant made with Abraham. Suffice it to say that in these promises the Jews saw a great personality pictured—the "Lion of the tribe of Judah"—whom they became accustomed to speak of as their coming Messiah. (Gen. 49:8-10; Rev. 5:5) The tremendous influence of these ancient promises has been one of the contributing factors that have kept the distressed and persecuted people of Israel separate from the rest of the world for more than four thousand years until now. The Jews stand out today as a living testimony of the reality of God's dealings with them in the past, and of the hope-inspiring promises to them as his chosen people. Many of these promises, however, still remain unfulfilled.

### **The Messiah Promised**

At the time of Jesus' first advent many of the Jews were on the alert regarding the coming of the long-promised Messiah. We are told that one night, out upon the hills of Judea where shepherds were tending their flocks, suddenly there appeared

a supernatural light, and the sound of unusual voices. Incredibly fantastic, do you say?

Let us remember that if the Bible is what it claims to be—a revelation of the Creator's purposes toward the children of men; the same Creator who brought into existence all the other mighty works of creation—then it is not hard to believe that such a Supreme Intelligent Being has also created various orders of spirit beings on higher planes of existence than man. And if he desired to have these higher angelic creatures communicate with man on such a momentous occasion as the Savior's birth, it would be very easy for him to have arranged it. This is just what he did! Through the medium of one of these mighty angels, God announced to the shepherds, "Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11

The word Christ is the Greek equivalent of the Hebrew word Messiah. Hence this angelic announcement simply signified that the world's Messiah, whom God for so long had promised to send, had now actually been born, and that he was indeed to be the Savior of the world. That is why it was good tidings unto all people—all the families of the earth were to be blessed as a result of his birth. But how is Jesus, the Messiah, to be the Savior of the world? What is to be the nature of the blessing that he will bestow upon all?

From what we have previously learned, the human race, through Adam's transgression, lost the privilege of living everlastingly on the earth. Now if death simply means death, as it manifestly does, then there would seem no way for any of us to be saved except by being liberated from the death penalty and then restored to life.

### **“Peace on Earth”—When?**

But what about the fact that although this Savior, this Messiah, made his advent into the world nearly two thousand years ago, the world continues to die as before? In what sense



is he its Savior? If there is no eternal torment from which the race is to be rescued, then from what does the Messiah save it, and how? And will it be different when it is saved?

All, of course, are mindful of the beautiful music and the inspirational sermons that are heralded forth each Christmas from every church in Christendom. The cry, peace on earth,

goodwill toward men, is annually announced on every hand. But is it not true that thus far these pronouncements have been largely empty words? Does the cry of peace on earth, as it sounds in the ears of a dying soldier, mean very much to him? In time of war, the professed followers of Jesus in one nation slay the professed followers of Jesus in another nation, and call this their Christian duty. If they are faithful in doing this, will they joyfully meet their slaughtered foreign brethren in heavenly bliss? Is this the manner in which the prophecy of peace on earth is to be fulfilled? Our study has not yet unfolded sufficiently to supply the answers to these puzzling questions, but let us go on, and see that the Bible does have something satisfactory to say about them.

We have now traced the messianic promises from the day of the Garden of Eden down to Jesus' time, and found that these promises are to find a fulfillment in the Master. Paul indicates this in Galatians 3:8, 16, where he clearly identifies Jesus as the promised seed of Abraham. John the Baptist announced Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world!" At that time John clearly recognized Jesus to be the promised Messiah. (John 1:29) Later, however, John was thrown into prison, and while there he began to wonder whether or not he might have been mistaken. He then sent messengers to Jesus to inquire if he really were the Messiah, and Jesus sent back a very interesting reply. He directed the messengers to remind John that at his hands the sick were being healed; the lame were made to walk; the blind to see; the deaf to hear; and that, on certain occasions, even the dead were made to rise.

### **Jesus' Works Fulfill Prophecy**

Why did Jesus answer John in this peculiar manner? It was because the prophets had foretold that the Messiah would do just such things as these! Thus was John reassured. And not only was John the Baptist impressed by the mighty works of Jesus, but it was quite natural that many in Jesus' day

should also become convinced of the Master's messiahship, and that the long-promised messianic kingdom was about to be set up for the blessing of Israel and the whole world of mankind—all the families of the earth. Indeed, the common people finally became so enthusiastic that they attempted then to make Jesus a king; and did acclaim him as such as he rode into Jerusalem on an ass.

Just five days later than this, however, something happened which mystified the disciples and others who looked upon Jesus as the Messiah. The religious leaders of Jesus' day became jealous of his popularity, so they instituted a plot against him, seized him, conducted a mock trial, condemned him to death, and finally had him crucified as a malefactor. What did this mean? How could it be that he who had come to be the king of earth should thus be taken and crucified? Such a turn of events did not harmonize with the disciples' conception of what the Messiah should do and be—establish a kingdom and be the king over, and deliverer of, the people. How keen their disappointment must have been when their hopes and expectations were thus dashed to the ground!

Three days thereafter, two of the crestfallen disciples of the Master were walking on their way to Emmaus when suddenly a stranger joined them. Noting their sorrow, he inquired as to the cause. They then related to him the events of the past days and how bitterly they had been disappointed in their expectations relative to the miracle-worker of Nazareth.

### **Why Jesus Died**

Then, this stranger, who in reality was the resurrected Christ, took occasion to explain to them why he had died; that his death had been foreknown and foretold by the Heavenly Father, and was a necessary precursor to the promised blessings that were to come through the glory of the messianic kingdom.

Later, these two disciples were relating their experiences to others, and they said, "Did not our heart burn within us,

while he talked with us by the way, and while he opened to us the Scriptures?’ (Luke 24:32) Certainly there was good reason for the disciples’ enthusiasm. Now they saw that the Master’s death was not a tragic mistake, as they had thought, nor was it an evidence that he was not the Messiah. Finally the disciples came to realize that Jesus’ death was an absolute necessity in order for the world of mankind to receive the blessings of life which had been divinely promised.

Later, one of the disciples explained that Jesus, in his pre-human state, had been known as the **Logos**, translated ‘Word’ in John 1:1. It was this Logos, or Word of God, that became flesh for the very purpose of dying as a corresponding price, or ‘ransom,’ for Adam, and the condemned race in him. (I Tim. 2:3-6; Rom. 5:12) By ignoring, or purposely concealing the accurate meaning of the Greek text as it appears in John, chapter 1, the translators have made it appear that the Logos, or the Word, is the divine Creator himself. But an accurate translation of the passage reveals the fact that the Logos was merely a god, or mighty one, while the Creator is referred to as **the God**—the Supreme One, the Almighty One.

The apostle tells us that the Logos was the agent of Jehovah in all the creative work: “Without him was not anything made that was made.” Doubtless this is why the plural pronouns, us and our, are used in the Genesis account of creation: “Let **us** make man in **our** image, after **our** likeness.”—Gen. 1:26

The Scriptures speak of the oneness of the Father and the Son, but it is clearly a oneness of purpose and will, rather than of being. Jesus prayed that this same oneness should exist between himself and his followers. (John 17:21-23) That Jesus did not consider himself as one in person, and equal to the Creator, or that he was his own Father, is clearly indicated by his words when he said, “My Father is greater than I.”—John 14:28

The disciples knew that the wages of sin is death, not life in torment, hence it was easy for them to understand how the death of Jesus, who had been made flesh for that very purpose, could pay that penalty, and open up a way whereby the world could eventually return to harmony with God—hence to life. But prior to Pentecost there was still something quite mysterious to them about the whole affair. While they now knew that Jesus, their Messiah, had been raised from the dead, they saw little of him; and finally he left them entirely. How strange! When last seen by them, he told them to tarry at Jerusalem until they should receive further instruction through the medium of the Holy Spirit. Surely these things must have seemed to the disciples like very strange proceedings on the part of him whom they still believed to be the promised Messiah.

Not only were those early disciples themselves puzzled for a time by this further unexpected turn of events, but many since have misunderstood its true significance, and as a result have developed erroneous theories. If Jesus did not come to establish a literal kingdom upon the earth, then another reason for his coming must be discovered; hence to many it seemed logical to conclude that his coming, death, and resurrection were in order that people might be saved from the tortures of hell and whisked off to heaven when they die. But the Messiah is to establish an earthly kingdom and bless all the families of the earth in God's due time, as we shall see.

As reasoning minds turn away more and more from the torment god of the Dark Ages, they want to know why nearly two thousand years have passed since Jesus left his disciples, and yet the world today is more under the control of selfishness, and has less faith in the Messiah than ever before. Thinking minds wonder why, if Jesus is to convert the world and save it from hell-fire, there seems to be so little progress along this line; and also, if it be the messianic purpose to establish an earthly kingdom, and thereby bless

the people with life and happiness, why that has not yet been done.

If the Bible is the Word of God, which we claim it is, then we should expect to find these as well as our other reasonable questions fully answered therein. But we should remember, even as the Word declares, that God's ways are higher than our ways, and his thoughts than our thoughts. (Isa. 55:8-11) This does not mean that we should not inquire for an understanding of God's thoughts, for he has asked us to reason together with him. (Isa. 1:18) When we accept this invitation to reason with the Creator, through his inspired Word, we find that which satisfies both our heads and our hearts. □



## The Bible

THE Bible is the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth: they have hidden it, burned it, made it a crime punishable with death to have it in possession, and relentless persecutions have been waged against those who had faith in it; but still the book lives. Today, while many of its foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influence are long since forgotten, the Bible has found its way into every nation and language of earth, over two hundred different translations of it having been made. The fact that the book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its Preserver. □



# **Christian Life and Doctrine**

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## **The Mission of the Church**

**“When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”—Ephesians 4:8, 11, 12**

WHEN our Lord was put to death as a malefactor by the cruel method of crucifixion, it seemed that the powers of darkness had triumphed, and that God's purpose to perfect saints for the work of the ministry of reconciliation had been defeated. But this seeming victory of the adversary was short indeed, for our Lord was raised from the dead on the third day, as it had been foretold that he would be, and later he ascended on high.

By our Lord's resurrection and ascension, a great victory was gained, for we are told that “he led captivity captive,” or as the marginal reference renders it, “He led a multitude of captives [purchased the whole race of mankind, captives to sin and death].” Beyond this great victory, he “gave gifts unto men.” The purpose of his gifts unto men was to carry out God's original design, which was to perfect saints for the work of the ministry of reconciliation, and to edify or build up the body of Christ.

The task of developing and perfecting God's saints—his holy ones—has been a comparatively slow and difficult task. God did not choose to accomplish this tremendous task either by might or by power, but, as he declared it, “by my Spirit.” (Zech. 4:6) It is God's Holy Spirit working in the hearts of his

consecrated followers that causes them “both to will and to do of his good pleasure.”—Phil. 2:13

As the LORD’S people are influenced and led by the Holy Spirit, they become interested in carrying out his plans and purposes. Their Heavenly Father’s interests become their interests. Hence when we speak of the church’s mission being that of perfecting the saints for the future work of service, it is understood that this is also God’s mission for the church, that there is a oneness of purpose between God and his people, the same oneness that exists between the Heavenly Father and his only begotten Son.

The LORD foresaw the needs of the church, and provision was made for those needs. In order for the LORD’S people to understand the Word of God, they would need apostles to outline and declare the basic faith of the saints; they would need prophets or expounders to proclaim the Word of truth; they would need evangelists to “teach [disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.” (Matt. 28:19) They would need pastors, or shepherds, to individually visit, encourage, strengthen, hold together, and defend the flock of God; they would need teachers to instruct them in the proper understanding of the truth contained in the Scriptures. Hence the LORD “gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” Thus provided, the church could carry out its mission.

Before anyone can be trained and prepared for the future work of service he must first become a disciple of Christ. This requires the work of the evangelists. Their duty is to make disciples of those who will receive the message. The word disciple signifies ‘pupil’, and those interested through the evangelists are similar to pupils in the primary department of the school of Christ. As they become instructed in righteousness, their full consecration is in order: death to self and to the world, to be buried with Christ by baptism into his death as represented in water baptism.—Rom. 6:3-5

Those who have gone this far, who have responded to the preaching of the Gospel, and have inquired concerning the way, the truth, the life, and who have with true repentance from sin, desired to become disciples of Christ, and who have then taken this step of consecration, were baptized thereby into the church, the body of Christ. Paul's statement, "Now ye are the body of Christ, and members in particular," applies to them.—I Cor. 12:27

These do not need their names written on any earthly roll or register. The names of such, we are told, are written in the Lamb's book of life. (Rev. 21:27) Concerning those who are faithful to their covenant, the Master said, "I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (Rev. 3:5) The seal of their acceptance is the Holy Spirit, whose leadings, instructions, and marks of character become daily more and more discernible to themselves and to others, as they thereafter seek to walk in the footsteps of Jesus.

Once begotten of the Holy Spirit, these consecrated followers of the Master are then in a position to begin their preparation for the future work of service which will take place in the millennial reign of Christ. In all good schools, the students are first taught the principles of the subject they are studying, and then they are given problems to solve, or laboratory experiments to perform, that they may thoroughly acquaint themselves with their subject, both in theory and in practice. Christians in the school of Christ are also given rules and commandments by which to live, then they are tested in God's laboratory, which we might speak of as being the world.

As students of the Word of God, which is the textbook used in the school of Christ, they become acquainted with God's wonderful plan of salvation, and the boundless love that prompted God to give his only begotten Son to make possible the salvation of the world. They learn of the perfect attributes of God's character, which are love, wisdom, justice, and

power. They learn of Jesus' faithfulness in carrying out the will of God, how he "loved righteousness, and hated iniquity" (Heb. 1:9); how, "being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8); and how he "poured out his soul unto death." (Isa. 53:12) In a word, we might say that these must learn and prove "what is that good, and acceptable, and perfect, will of God."—Rom. 12:2

Upon learning the plan, character, and will of God, pupils in the school of Christ are required to act in conformity with their Christian education. When the faithful students in this school learn of God's wonderful plan of salvation, they are commissioned by the Holy Spirit to proclaim it to others, "to preach good tidings unto the meek; . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1,2) When they learn of God's perfect and holy character they are told, "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. 5:48

In that the church is being prepared for the future work of service, it is befitting, indeed, that they should be thoroughly trained for that service, or the ministry of reconciliation. What better training could the church have than to engage in that work even now!

Ah, but one might say, "Now is not the time for the world to be reconciled to God. How can we engage in that ministry now?" Nonetheless, we have the apostle's declaration that God "hath given to us [the church] the ministry of reconciliation; . . . 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." (II Cor. 5:18-20) Even though the present time is not for the conversion of the world, nor for their atonement with God, yet from the apostle's words we gather that it is the church's privilege to

go forth with the word of reconciliation saying, "Be ye reconciled to God."

If the joyful message were appreciated it would bring ready response from every place. But, alas, it was, and still is, rejected. Nor should this seem strange; for the prophet, speaking for the royal priesthood, cried, "Who hath believed our report and to whom is the Arm of the LORD revealed?" (Isa. 53:1) The Arm of Jehovah—Christ, the power of God—offers salvation to as many as believe his report, even as many as the LORD our God calls to be of the royal priesthood. For "no man taketh this honor unto himself, but he that is called of God."—Acts 2:39; Heb. 5:4

Salvation can be had at the present time through Christ, but only at the cost of complete self-denial and complete acquiescence to the Heavenly Father's will. The way that leads to life at the present time is said to be narrow. (Matt. 7:14) For this reason it becomes a "savor of death unto death" to those who know it not, and a savor of "life unto life" to those who realize it. (II Cor. 2:16) In that men are frantically trying to save and preserve their lives, it is no wonder that baptism into Christ's death is offensive and obnoxious to them.

Those who have faithfully engaged in the ministry of reconciliation, or at-one-ment, under the adverse conditions of this Gospel Age, shall have received the necessary schooling and training to qualify them for their future work. Thus we see how wonderful has been this training and perfecting of the saints.

### **Developing Every Grace**

Our Lord gave apostles, prophets, evangelists, pastors, and teachers, not only for the perfecting of the saints for the future work of service, but also for the edifying of the body of Christ. The apostle declared that the usefulness of these gifts to the church would not cease until "we all come in [into] the

unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.”—Eph. 4:12,13

The apostle apparently realized that before the body of Christ could be properly built up or edified, a unity of faith and knowledge of the Son of God would be requisite. Without this unity of faith and knowledge they would be as “children, tossed to and fro, and carried about with every wind of doctrine.” (Eph. 4:14) Once established in doctrine, every member of the church could then properly develop into a perfect man, unto the measure of the stature of the fullness of Christ. This, of course, implies the development of all the graces and fruits of the Holy Spirit.

In order for the Christian to develop every grace, he must put off the works of the flesh and become filled with God’s Holy Spirit. If God’s Holy Spirit is allowed to have free course in the Christian’s life, unhindered by other influences, it will result in the development of the fruit of the Spirit. The Apostle Paul tells us that “the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” (Gal. 5:22,23) The development of the fruitage and graces of the Holy Spirit results in that “holiness, without which no man shall see the LORD.” (Heb. 12:14) It has been the mission of the church, then, to develop in herself every grace, else she could never be accepted of him who loved her and bought her with his blood.

How can the church develop in herself every grace? Surely not by each member isolating himself from the other members of the church, the body of Christ. No, rather by their gathering together unto the LORD, and with the fellow-members of the body can they encourage one another “unto love and to good works.” (Heb. 10:24) The apostle emphasizes the need of interdependence within the body of Christ, for he says, “The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh

increase of the body unto the edifying of itself in love.”—Eph. 4:16

The Master used the illustration of a vine and its branches to show his relationship to the church and their dependence upon him. He says, “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”—John 15:1-5

The graces that the church is to develop in herself may be summed up in one crowning grace, which is love. Faith, hope, joy—these are the result of love for our Father and our confidence in his love, as expressed in his promises to us. Love in its various phases constitutes the fruit which must be found in every branch if it is to retain its place in the vine and be glorified with Christ.

Let us not deceive ourselves into thinking that other graces will do, and that we may pass the divine inspection without this fruit. The study of the truth, the proclamation of the truth, the good works unto all men, and the laying down of our lives for the brethren are only acceptable to the Father in proportion as they are the results of this fruitage of love in our hearts. The apostle expresses this forcefully when he says, “Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing.”—I Cor. 13:3

We see, then, that we must cultivate in our hearts the graces of the Holy Spirit, and that we must have these graces in an abounding measure to be pleasing to the LORD. We must bear much fruit. The manifestation of this fruit, therefore, undoubtedly will be through various channels—laying down our lives for the brethren opportunity by

opportunity; doing good unto all men; proclaiming the truth; studying the truth. If we give our bodies to be burned on God's altar of sacrifice, through our faithfulness to the principles of righteousness, and through our love and loyalty to the LORD, then happy are we indeed.

### **God's Witness to the World**

In Matthew 24:14 we read, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Some feel that this text of Scripture has reference to the conversion of the world before the end of the Gospel Age. But **witnessing** to the world does not imply the conversion of the world. The text says nothing concerning the manner in which this testimony would be received. However, the context clearly shows that this witness would not result in the **conversion** of the world, but rather that the world would be in ignorance of the Lord's presence, even as the people in Noah's day knew not of the Flood until it overwhelmed them.

So while the witness may have been given to all nations, yet this did not effect their conversion, nor even the illumination of their minds concerning Christ's second advent, otherwise the "tribes of the earth" would not "mourn" when they see the "Son of man coming in the clouds of heaven with power and great glory."—Matt. 24:30

The witness of the Gospel, which was to be preached in all the world, was not given until the nineteenth century. While the Early Church faithfully preached the Gospel of the kingdom, yet their proclamation fell short of being a witness unto all nations. Nor are we to think of this witness as having been given during the time when the "woman [the true church]" fled into the wilderness condition, for within this same period God's "two witnesses [the Old and New Testaments]" prophesied for "a thousand two hundred and threescore days, clothed in sackcloth [dead languages]." (Rev. 12:6; 11:3) It was not until the end of the 1,260

symbolic years, a day representing a year, which terminated in 1799, that the two witnesses began to be translated into all languages and circulated worldwide.

The dawning of the nineteenth century marked the beginning of a new era of liberty and thought. The sacred Volume, which had been confined and kept covered in dead languages, began to be scattered by the millions, and in every nation and language. The **British and Foreign Bible Society** was established in 1803; the **New York Bible Society** in 1804; the **Berlin-Prussian Society** in 1805; the **Philadelphia Bible Society** in 1808; the **American Bible Society** in 1817. During the nineteenth century these societies accomplished a remarkable work. In 1861, their reports showed that the Gospel had been published in every language then known—though not all of earth's millions had received it.

We believe that the Bible Societies' accomplishments fulfilled the conditions of the text in Matthew 24:14, for the Gospel of the kingdom was published and made available to every nation of the earth. It was to be, and has been, a witness and a proclamation to the nations.

And now the end has come. The Master explained that "the harvest is the end of the world [age]." (Matt. 13:39) We see, then, that the witness given by the Gospel was not for the conversion of the world, but merely preparatory for the great harvest work which is taking place at this end of the age.

However, the fact that the witness that was to be given to all nations has already been accomplished does not in any way militate against the fact that the present mission of the church is still that of being God's witness to the world. While this work of witnessing may be considered as secondary when compared to the chief mission of the church, to develop in herself every grace, yet it is important—so important that the Master said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the

truth.” (John 18:37) Surely, all who have the Spirit of the Master will also go out into the world and bear witness to the truth. Even in the Book of Revelation, one of the means of identifying the great “Amen” is the succinct statement that he is “the faithful and true witness.”—Rev. 3:14

When the witness had been given to all nations, the end, which is the harvest, came. With the Chief Reaper then present, the cry went forth, “Thrust in thy sickle, and reap: . . . for the harvest of the earth is ripe.” (Rev. 14:15) The sickle which was to accomplish the harvest work, unmistakably is the truth—the harvest message. Hence, in order to accomplish the work of harvest, God’s witness to the world became vitally important.

The true church has the Spirit of the Master, who said, “My meat is to do the will of him that sent me, and to finish his work.” (John 4:34) With this attitude of heart, the church at this end of the age is engaged in the harvest work, which work they are expected not only to begin, but also to finish. Thrust in thy sickle—proclaim or herald forth the present truth message—is the cry to the Chief Reaper and also to the fellow-workers in the harvest time.

The effect of present truth, as the reapers witness to it is to “gather” the saints unto the LORD. (Ps. 50:5) Those who are in the proper attitude of mind and heart receive the truth with avidity, and joyfully desire to enter “in at the strait gate.” (Matt. 7:13-15) As they enter in at the strait gate of consecration to the LORD, they find that the way which leadeth unto life is narrow, because it is a way of sacrifice. Those who have been reaped or gathered unto the LORD are, in turn, commissioned to join in the harvest work and to bear witness to the truth.

As the true church proclaims it to the ears of nominal Christendom, the effect of the truth brings another reaction. To a limited degree it helps to gather “the clusters of the vine of the earth [nominal Christendom].” (Rev. 14:18, 19)

Other agencies are also used in this work. The harvest of the vine of the earth culminates in their being cast into the great winepress of the wrath of God—the final phases of the great time of trouble.

“When he [it, the Holy Spirit] is come, . . . [it] will reprove the world of sin, and of righteousness, and of judgment.” (John 16:8) However, in that the world does not have God’s Holy Spirit, we conclude that the Holy Spirit must accomplish this work in a reflex manner. We understand that it is God’s Holy Spirit operating in his church which shines forth upon the darkness of the world. So then, as the church bears witness to the truth, as they let their light shine, as they live holy and godly lives, they are accomplishing a secondary mission, which is that of reproofing the world of sin, and of righteousness, and of judgment.

### **Kings and Priests**

Because the church is to be made “kings and priests unto God” (Rev. 1:6) it is befitting, indeed, that each member should be thoroughly prepared to discharge the duties of these offices. The church will not take office as kings and priests until after its members have been raised in the first resurrection, when the second death will have no power over them. Their term of office will last a thousand years.—Rev. 20:6

How does the church prepare to be the kings of the next age? Certainly not by trying to reign as kings at the present time. The apostle, writing to the Corinthian brethren, said, “Now ye are full, now ye are rich, ye have reigned as kings without us.” (I Cor. 4:8) He was ironically reproofing them for endeavoring to assume a kingly office, whereas they should have been sacrificing, as was the apostle.

Before the church can rule the world as kings in the next age, they must first learn to rule their own spirit. (Prov. 16:32) They must bring “into captivity every thought to the obedience of Christ.” (II Cor. 10:5) Apparently, the LORD

also judges the church by her faithfulness in the use of the talents each possesses. In the parable of the talents this lesson is emphasized, for only those servants who make good use of their talents, natural gifts, or abilities, receive the words of commendation, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy LORD." (Matt. 25:21,23) So we see, then, that the LORD prepares the rulers and kings of the next age by training them to be faithful stewards over a few things at the present time.

The church must also prepare to be priests of the next age. They do this by becoming sacrificing under-priests in this present Gospel Age. This was all beautifully pictured in the Tabernacle arrangement of the Israelites. We understand that in that arrangement the Aaronic priesthood typified chiefly the humiliations and sufferings of The Christ. The death of the bullock and the LORD'S goat, which, respectively, represent Jesus—the perfect man, and the church—the sacrificing followers of the LORD, constitute the sin-offering.—Lev. 16:11, 15

The lesson to be gained from this type is that while the LORD'S goat (the church), as a part of the sin-offering, is filling up that which is behind of the afflictions of Christ, they are also preparing to be the priests of the next age; for when Aaron, who represented The Christ, Head and body, "came down from offering of sin-offering, and the burnt-offering, and peace offerings," he "blessed the people."—Col. 1:24; Lev. 9:22, 23

The priesthood of the next age is typified by Melchisedec, who was "king of Salem [city of peace], priest of the Most High God." (Heb. 7:1) Having been recipients of the LORD'S goodness and mercy, the royal priesthood of the next age will extend mercy to the people. Once in glory, they will no longer be called upon to sacrifice. Rather, as shown in the sacrifices subsequent to the Day of Atonement, the

people of the next age will present offerings and sacrifices to the royal priesthood.

As we review the mission of the church, we see how wonderfully the LORD has provided for her every need. Even the opposition of all the enemies of God could not thwart his glorious mission for the church; for our God is an infinite Sovereign, who causes even the wrath of man to praise him! As we are blessed with the understanding of these things, how can we help but sing, "Great and marvelous are thy works, LORD God Almighty; just and true are thy ways, thou King of saints."—Rev. 15:3 □

### For Your Newspaper:

To the right is a suggestion for a small advertisement in your local newspaper. This outline is designed for three-and-one-half-inches in one column.

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On Sunday, October 21, "Frank and Ernest" will discuss a topic of interest to many. Attractive circulars will be available for announcing this program, and you are invited to send for as many as you can use. They are free. Address your request to: The Dawn, East Rutherford, NJ 07073

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# Answers to Test Your Knowledge Questions

## (Questions on page 17)

1. John the Baptist, the fore-runner of Jesus.

2. Abraham was a type of Jehovah God. Isaac was a type of Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Heb. 11:17-19; John 3:16

3. Jesus Christ, "disallowed indeed of men, but chosen of God, and precious."—I Pet. 2:4-6

4. (a) Christ had to die before anyone could be given the Holy Spirit as an evidence of begetting to spiritual life. (b) The result of the begetting of the Holy Spirit was to discern spiritual truths and to comprehend the divine plan more clearly.—John 16:7, 13

5. This prophecy, far in advance of the time, foretold Jesus' triumphant entry into Jerusalem when the populace proclaimed him king.

6. Yes. Isaiah 35:5: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

7. "... for they shall inherit the earth."—Matt. 5:5

8. Meekness does not mean weakness. The truly meek are the kindhearted and gentle, the tractable and teachable, often taken advantage of today, but who, through their submission to God's laws are pleasing to him.—Ps. 37:11

9. The end of time is not a scriptural term; it is used as a synonym for 'eternity'. "The time of the end" is a scriptural term. Daniel 12:4 refers to the present time, which marks the end of the old order of unrighteousness.

10. Daniel 12:4 says that the increase of knowledge and the running "to and fro" would mark "the time of the end" of this old order of war and trouble.

11. Joshua. Joshua, chapter 1.

12. (b) is correct. "The wages of sin is death," not eternal torment. Everlasting death is everlasting punishment.—Rom. 6:23; Matt. 25:46

13. To Abraham, when he demonstrated his willingness to do God's will even to the sacrificing of his son, Isaac.

# Encouraging Letters

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## Every Sunday

Dear Friends: I listen to your broadcast every Sunday morning, and I think you are both wonderful. I have found out so much in listening to you. So I would appreciate your booklet, "When a Man Dies." Thank you much!—OH

## "Hope" Strengthened Her

Dear Dawn: The little booklet, "Hope," you sent me was so precious, and let me know there are a few Christians who believe in the true, beautiful, and marvelous precepts of our Holy Bible. Many wondered at my calmness, and at the quiet peace that abided with me at my husband's death. I truly learned that "there is a peace that passeth all understanding" when we trust in God and Christ. Please send me your booklet, "God and Reason." God bless you! —TX

## "A Revelation to Me"

Dear Friends: Please send me your booklet entitled, "Does God answer prayer?" I listen to your program on Sunday mornings and your interpretation of the Bible and presentation of Bible stories are a revelation to

me. I have gained a greater understanding of the Bible, and I am now applying these truths to my everyday life. Thank you so very much. God bless all of you. —CA

## A Very Young Christian

To Whom It May Concern: I am a very young Christian, and believe in the LORD very deeply. I am only eleven years old. I was listening to your program on Sunday morning, and they mentioned a booklet called, "Jesus, the World's Savior." Well, I would like to get that, so I am sending for it. Will you get "Jesus, the World's Savior" for me, please? Thank you. In His name.—CA

## Happy New Listener

Dear Sirs: Your program on Sunday was so very inspiring, and I would love to have the booklet offered, "Our Lord's Return." Also please send a copy to my daughter, whose address is below. And if you have any other booklets I would like to know about them, too. God bless all of you, and watch over you, and keep you safe in the palm of his hand always. Thank you!—TX

### **Program Assured Her**

To Whom It May Concern: I would like the booklet, "Hope Beyond the Grave." I watched your program Sunday morning while I was getting ready for church, and am very much interested in that question. Is there hope beyond the grave? After listening to your program, I feel very sure that there is, so I would like to read the booklet, and also let my family and friends read it. Thank you very much.—CA

### **"Wonderful Material!"**

Gentlemen: I listened to your broadcast on television Sunday morning, and was so impressed that I would like very much to receive a copy of your booklet, "Israel in History and Prophecy." Your program answered a lot of questions I have had about this group of people for a long time. Thank you again for this wonderful material! Sincerely.—UT

### **An Anxious Young Man**

Gentlemen: I am fifteen years old, and recently found some of your booklets outside my door. I am a Roman Catholic, but I am interested in other religions, especially in the Jews, and Israel. So, I decided to send for all of the free booklets I have listed. I

was surprised to read something about crucifixion, and became even more interested. One more favor, please, is to request that you send two of each of these booklets, for me and a friend, to my address. If you can't, one of each will be fine, and we will share them. I'm in a hurry to hear from you. Truly yours in Jesus Christ.—PA

### **We Are Still Here!**

Dear Sirs: I am writing to you for three of the booklets, "Father, Son, and Holy Spirit;" two copies of "Three Keys to the Bible," and two copies of "Ten Home Study Lessons." I received copies of these in 1964, but they are worn out. I used to get The Dawn every month. Since I have lived here I haven't had any. I won't send any money now, as I am not sure if you are still at this address. Your Bible literature is the best I've ever had—especially, "Three Keys to the Bible." Sincerely.—CA

### **Will Rise Earlier**

Sirs: I heard your program for the first time. I only got the last half, so I'll try to wake up to tune it in earlier, then I will hear it all! Please send me "The Plan" booklet you spoke of, and a list of your booklets and books. Thank you!—IL

# Weekly Prayer Meeting Texts

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OCTOBER 4—*Jesus saith unto them, Follow me, and I will make you fishers of men.*—Matt. 4:19 (Z. '04-26, 27 Hymn 12)

OCTOBER 11—*Be ye clean, that bear the vessels of the LORD.*—Isa. 52:11 (Z. '04-28 Hymn 215)

OCTOBER 18—*He that is slothful in his work is brother to him that is a great waster.*—Prov. 18:9 (Z. '04-77 Hymn 344)

OCTOBER 25—*Deal courageously, and the LORD shall be with the good.*—II Chron. 19:11 (Z. '04-207, 205 Hymn 44)

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Be still, my soul: the LORD is on thy side;  
Bear patiently the cross of grief or pain.  
Leave to thy God to order and provide;  
In every change he faithful will remain.  
Be still, my soul: thy best, thy heavenly Friend  
Through thorny ways leads to a joyful end.



## ENGLISH RECORDED LECTURE SERVICE

WE ARE pleased to announce to our British readers a **Recorded Lecture Service** operated under the auspices of the English Dawn. They will provide, on loan, recorded lectures on cassettes. Also, The Dawn magazine is read onto tape each month for those who have 'difficulty seeing. Service is for British Isles only. Direct your request to:

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Chesham, Bucks., England HP3 3ED

# Speakers' Appointments

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## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

These speakers are associated with the Pilgrim Department of the Dawn. Their services are furnished free upon request. Address your request to Dawn Bible Students Association, East Rutherford, NJ 07073. A visit will be arranged when possible.

G. M. JEUCK		R. WILSON	
New Haven, CT	October 14	New England Conv.	October 5-7
Cincinnati, OH	27, 28	Haverhill, MA	9
N. KASPER		Westbrook, ME	11
Berwick, PA	October 28	Agawam, MA	14
G. H. PASSIOS		Hartford, CT	15
Middletown, NY	October 7	New London, CT	16
L. B. POST		Flushing, NY	18
Allentown, PA	October 14	Allentown, PA	19
J. TATE		New York, NY	21
Philadelphia, PA	October 28	Jersey City, NJ	22
Pottstown, PA	28	Paterson, NJ	23

## BRITISH SPEAKERS' APPOINTMENTS

R. ROBINSON

Barnsley, England

October

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## Obituaries

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

Sister Lottie Krawczyk, Holiday, FL—July 18. Age, 88.

Sister Martha E. Depew, Bakersfield, CA—July 28. Age, 91.

Sister Victoria Skwierawska, Chicago Polish Class—August 14. Age, 107

Brother Tom Lang, Northern Ireland—August 21. Age, 91.

We appreciate information concerning any brethren to be included in this list.

# Conventions

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THESE CONVENTIONS ARE LISTED AT THE REQUEST OF THE INDIVIDUAL CLASSES WHO ARE SPONSORING THE GATHERINGS.

**KALISPELL, HAVRE, SALT LAKE CITY, and CLARKSTON BIBLE STUDENTS, September 28-30**—Flathead Lutheran Bible Camp, Highway 93 South, Lakeside, MT. Mr. Al Lewis, 690 Trapp Rd., Columbia Falls, MT 59912  
Phone: (406) 892-4103

**MILWAUKEE, WI, October 6, 7**—Aurora Hall, 734 N. 26th Street. Mrs. Violet Pazucha, 4454 S. 14th Street, 53221  
Phone: (414) 282-4667

**SAN LUIS OBISPO, CA, October 6, 7**—Motel Inn, 2223 Monterey St. Mrs. Lynn Murray, 43 Del Sol Ct. 93401

**NEW ENGLAND CONVENTION, October 6-8**—South Deerfield, MA. Reservations must be made no later than September 15: Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518  
Phone: (203) 248-3793

**RICHMOND, VA, October 12-14**—Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave. 23225

**GRAND RAPIDS, MI, October 13, 14**—Kenowa Hills H.S., 3950 Hendershot N.W. Mrs. Harriet Fuerst, 804

Conger N.E. 49505  
Phone: (616) 361-8150

**CINCINNATI, OH, October 27, 28**—Masonic Temple, Social Room 3, 317 East 5th Street. Mrs. Edith Harp, 2609 Merrittview Lane 45231

**CONNELLSVILLE BIBLE STUDENTS, October 27, 28**—Travelodge, New Stanton, PA. Wesley Cramer, RD 1, Box 326C, Monongahela 15063  
Phone: (412) 258-2585

**ORLANDO, FL, October 27, 28**—Orlando Garden Club, 710 E. Rollins St., Orlando. Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry 32707  
Phone: (305) 699-8303

**CHICAGO, IL, October 28**—Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines, IL 60016  
Phone: (312) 824-8916

**DETROIT, MI, October 28**—Redford YMCA, 25940 Grand River, Detroit. Frank Nemes, 2183 Babcock, Troy 48084  
Phone: (313) 649-6588



*“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*