

# The Dawn

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# Highlights of Dawn

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## “How Long, O LORD, Holy and True?”

**“Pilate . . . called Jesus, and said unto him, Art thou the King of the Jews? . . . Jesus answered him, My kingdom is not of this world.”—John 18:33, 36**

IN ONE way or another, the Catholic Church is much in the news these days. The nations two hundred and eighty-eight bishops, recently meeting in Chicago, approved a statement calling for an immediate end to the arms race. A nun holding a public position that requires action contrary to church doctrine refuses to give up her job when ordered to do so by her religious superiors. The Reverend Hans Küng, popular Swiss-born theologian and subject of Vatican displeasure, who has questioned the doctrine of papal infallibility, continues his lectures on controversial teachings. Catholic bishops of East Germany denounce their nation's growing militarism, and join with Protestant churchmen in supporting youths who refuse military service. The Canadian hierarchy takes a strong stand in opposition to Prime Minister Trudeau's austere economic program. And almost daily there is more.

But the most visible evidence of Catholic presence and activity today is supplied by the pope himself. John Paul II seems not averse to serving generous portions of politics along with his pastoral nourishment, and his unprecedented world travels effectively remind the nations and their leaders of the prestige of the church. He possesses considerable charm, and seems imbued with a determination to restore to the church something of its former authority and glory among the nations of the world, which for long, weary centuries had been substantial.

In its early, pristine days the Christian Church had no temporal power—nor did it seek any. Its perceived purpose and duty was to preach the Gospel, to publish the news of salvation through faith in Jesus, and to invite and encourage believers to dedicate their lives to the LORD as living sacrifices, walking humbly in the steps of their Savior and Master. Far from exercising earthly power, it was persecuted on every hand. As one of its greatest proponents and early examples wrote, to truly be a Christian was to bear a double stigma—the mark of ownership by the Lord Jesus, and (in the eyes of unbelievers) the mark of infamy.

Remarking on this inescapable condition of discipleship in his second letter to the church at Thessalonica, Paul wrote, “We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity [love] of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: . . . that ye may be counted worthy of the kingdom of God, for which ye also suffer.”—II Thess. 1:3-5

Knowing full well the trials his followers would undergo, our Lord Jesus sought constantly in his brief ministry prior to his crucifixion to encourage his followers in the narrow way of sacrifice, by reminding them of that righteous kingdom over which he would rule, following his second presence, for the blessing of the resurrected world of mankind, and in which future great work they would so gloriously share. When the rich young ruler found it impossible to give up his perishable earthly treasure for that which is eternal in heaven and follow after Jesus, Peter—always alert, and always curious—said to the Lord, “Behold, we have forsaken all and followed thee: what shall we have therefore?”—Matt. 19:27

We remember Jesus’ reply: “Truly, I say to you, in the new world, when the Son of man shall sit on his glorious

throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or children or lands, for my name's sake, will receive a hundredfold, and inherit eternal life.'" (Matt. 19:16-29, RSV) Clearly, this present Gospel Age, ordained for selecting out of the world and proving those who would be found worthy of a part in that glorious kingdom, is not the time for churchly glory and power.

Thus, when following in Jesus' steps became onerous and the flesh weary, as it must, and the ostracism and suffering more intense, as it often did, it was but natural for his disciples to long for his promised return, and the establishment of that kingdom in which they would have so grand a part in guiding mankind up the highway of holiness to everlasting life. How often those early Christians must have pondered that wonderful statement Jesus made shortly before he was taken from them: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3

But how gracious is our Heavenly Father to all whom he calls to walk in Jesus' steps, that they might later share in their Master's glory; and how wonderfully he provides for their knowledge of his plans and purposes, lest perchance they should become discouraged with long and arduous waiting, or be misled before the time by false expectations, false hopes, false claims or false representations! In that same instructive letter to the brethren at Thessalonica, writing under the inspiration of the Holy Spirit, the Apostle Paul reveals what must take place **before** our Lord Jesus' second advent, and the ultimate establishment of Christ's kingdom. He warns that there must first be an apostasy, a corruption of the pure truths and principles of the faith, and a

seeking of temporal power and glory by a supplanting false system.

He writes: "Now we beseech you, brethren, . . . [concerning] the . . . [presence] of our Lord Jesus Christ, and . . . our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter . . . [purporting to come] from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, **except there come a falling away first**, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—II Thess. 2:1-4

We believe this man of sin is not an individual, as so many seem to infer, but a system; and that as **the Christ** consists of the true Lord and the true church, so **the Antichrist** is a counterfeit system consisting of a false lord and an apostate church, which for a time is permitted to misrepresent the truth, to counterfeit the authority and future reign of the true Lord and his church, and intoxicate the nations with false claims and assumptions.

We believe history confirms that such a system has already come. The system that fully answers the description given by Paul under inspiration must be professedly Christian, and must contain a large proportion of those who claim to be Christians. And it must be one having its start as an apostasy, or falling away from the true Christian faith—an apostasy, too, which was secret and stealthy, until circumstances favored its assumption of power. Its stealthy beginning had already occurred in the days of the apostles in the desire of some teachers to be greatest.—I Thess. 2:7

Papacy is the name of this false system, and it was built upon a **misapplied** truth—the scriptural truth that the church is called to be kings and priests unto God and to reign on the earth. But the time for reigning had not, and has not, yet

come. The Gospel Age was not appointed for that purpose, but for the selection, development, discipline, humiliation and sacrifice of the church, following in the footprints of her Lord, and patiently waiting and enduring until the time appointed for the promised exaltation and glorious reign—the Millennial Age.

But when we state that the one and only system whose history fits the prophecies is papacy, let no one misunderstand us to mean that every Roman Catholic is a man of sin; nor that the priests, nor even the popes of the Church of Rome are, or have been, the Antichrist. No **man** is the Antichrist, the Man of Sin, described in prophecy. Popes, bishops and others are at most only parts or members of the **Antichrist system**, even as all of the royal priests are only members of the true Christ, under Jesus, their Head. As the true virgin church continues to be such to the end of the age, when she is to be united to her Lord and take his name—Christ, so the apostate church was not the Antichrist, or Man of Sin, until she united with her lord and head, the pope, the claimed vicegerent of Christ, and became a religious empire, falsely styled Christendom, which signifies Christ's kingdom.

This apostate system, known as Christendom, or Christ's kingdom, a counterfeit of Christ's true kingdom, continues to this day. But there have been defections from the fold. After centuries-long, unsuccessful attempts to find a solution to their long-simmering differences, the schism between the Roman Church and the Orthodox Eastern Church became final in 1054 A.D. Later, with the storms of the Reformation that shook the ecclesiastical world in the sixteenth century, came the birth of Protestantism with its numerous denominations.

For some centuries this status quo continued. In the Protestant world one of the first formal attempts to restore unity among the various factions was initiated by the Evangelical Alliance in England in 1846. In 1908, the Federal

Council of Churches of Christ was organized. In 1910, the movement known as Church Reunion in Great Britain sought to produce a creed to which all Christians could agree.

The ecumenical movement began on an international scale when the World Missionary Conference took place in Edinburgh in 1910. This was followed by the creation of the World Council of Churches which, in 1948, brought together more than two hundred and fifty Protestant, Orthodox Eastern, and Old Catholic bodies in Amsterdam. Although, in 1916, a proposed merger between English Methodists and the Church of England failed, the Anglican Church did, however, reach some degree of doctrinal agreement with the Roman Catholic Church in the early 1970s.

At about the same time, the Catholic and Orthodox Eastern Church also resumed efforts to heal their own particular breach. In a circular letter promulgated in the middle of the nineteenth century, Pope Pius IX stressed the need for reunion, but this and several subsequent appeals were rejected by the Eastern Church. Undaunted, in 1895 Pope Leo XII stated, "We will not be truly happy until we see the Christians' reunion. . . . We look forward to it in the future."

In the last quarter-century, endeavors to make progress toward church unity have greatly increased. On Christmas Day of 1950, Pope John XXIII made an appeal for all Christians to come together in unity and peace. This invitation led to the Vatican II Synod of October 1962, which was attended by representatives of various branches of both Catholic and Protestant Churches, and was hailed by many as continuing evidence that the desire for unity was still very much alive.

Shortly thereafter (1964), Pope Paul VI met in Jerusalem with the patriarchs of the Eastern churches, where Athinagoras stated dramatically and hopefully, "The ice is broken!" This meeting was regarded as further progress on the road to unity, and resulted in additional exchanges between the heads of the churches, including overtures to

the Protestant world. In 1967 Pope Paul made a historic visit to Constantinople, where his meeting with Athinagoras was enthusiastically hailed by Protestant groups as well. This indication toward progress was followed by the Patriarch Athinagoras' visit to Rome, Switzerland, and finally to Great Britain, where he was received by the queen, with both sides expressing wishes for reunion.

The winds of ecumenism, however, do not blow steadily in one direction. In an article in **The New York Times** (May 25, 1980) headed, "Other Faiths Find New Pope Ultracautious on Ecumenism," the writer states that the pope (John Paul II) regards "reunion with the Eastern Churches as the leading—and perhaps only—item on his ecumenical agenda. In all of Christianity, Orthodoxy in its dogma and its all-male priesthood, most resembles Catholicism."

But even these two main elements of the Catholic body still have serious differences. Eastern Orthodoxy "rejects the concept of a supreme pontiff and the doctrine of papal infallibility." It also rejects "the Catholic doctrine of the Immaculate Conception. . . . By underscoring the primacy of the papacy for [Roman] Catholics, John Paul II has heightened fears that he would be opposed to changes to make his role acceptable to Eastern Christians."

Be that as it may, in the middle of 1982 in what **Time** magazine described as "a mission of unity and peace" and an "undeniably special moment in history," Pope John Paul II found his way to London's Westminster Abbey where he was accorded a warm reception in a colorful and impressive ceremony. "Sitting on the cathedral's high-backed throne, with high-ranking British clergy standing beneath and beside, was the Pope of Rome, whose claims to authority covered both heaven and earth." (**Time**, June 7, 1982) "Today, for the first time in history," said John Paul, a Bishop of Rome sets foot on British soil." His mission, of course (the article went on to say), "was to establish the basis for a new religious peace between Anglicans and

Catholics, who have been divided for four centuries." It was, indeed, a historic moment!

Apart from doctrinal differences, which seem to be losing some of their former priority in this rapidly changing world, the major stumbling block to union was frankly pointed out in 1967 by Pope Paul VI himself. "The pope, as we all know," he said, "is undoubtedly the gravest obstacle in the path of ecumenism."

But there is evidence of a growing inclination to compromise, at least on the part of the Anglicans. Christopher Hill, a prominent Anglican theologian and leader, directly attacked this thorny problem. He said, "We Christians need to see a personal figure of unity. We see the value of one man. A personal focus of communion. So we are beginning to see the point of a pope for the worldwide Christian churches —just so long as their traditions are not swallowed up in Roman Catholic traditions." **Time** magazine (June 7, 1982) concludes, "**With John Paul II on British soil, reunification suddenly seems more possible.**"

Thus, although serious obstacles to reunion still exist, with so-called Christendom still broadly divided between Catholicism on the one hand and Protestantism on the other, efforts to arrive at mutually acceptable arrangements for unity continue almost unabated. The latest of these endeavors took place in August of this year at British Columbia, where the World Council of Churches struggled to produce a major statement of agreement on basic issues.

When the assembly ended one week later it was reported that many left "with confidence that . . . new advances had been made to overcome the theological obstacles that divide the churches. . . . The assembly welcomed a recent Council document **that affirmed broad agreement on baptism, eucharist and ministry by Protestants, Eastern Orthodox and Catholics.** [Emphasis in bold is ours.] [But] frustration over the slow pace of ecumenical relations cropped up most visibly in discussions of the Council's relations with the Vatican, and

some delegates spoke of what they perceived as the lukewarm attitude of Pope John Paul II toward seeking ecumenical ties with member churches of the Council, particularly with Protestants.”—**The New York Times**, August 14, 1983

But will the sought for reunion be accomplished? The Scriptures suggest that as the forces of social injustice and religious superstition give way before the advancing light of knowledge and understanding that accompany the time of trouble, and as the distress and perplexity among men and nations intensifies, the separate elements that together comprise this imitation of Christ's true kingdom on earth will come together—in an effort, perhaps, jointly to stem the rising tide of anarchy, symbolically described in the Scriptures as a great earthquake, which will bring this present evil world to an end.—Dan. 12:1-4; Matt. 24:21; Luke 19; II Peter 3:7, 10, 12; Rev. 16:18, 19

The Prophet Isaiah calls this event to our attention. “Come near, ye nations, to hear,” he writes. “And hearken, ye people: let the earth hear, and all that is therein: the world, and all things that come forth of it. For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains [kingdoms] shall be melted with their blood. And all the host of heaven shall be dissolved, **and the [nominal ecclesiastical] heavens shall be rolled together as a scroll**, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. . . . For it is the day of the LORD'S vengeance, and the year of recompenses for the controversy of Zion.”—Isa. 34:1-4, 8

But such reunion will not avail to avert the inevitable destruction of the false system. The Revelator pictures the closing days of the Gospel Age in symbolic language: “I beheld when he had opened the sixth seal, and, lo, there was

a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. **And the [ecclesiastical] heaven departed as a scroll when it is rolled together;** and every mountain [kingdom] and island were removed out of their places. . . . For the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:12-14, 17

The final end (in the climax of the great time of trouble, the Battle of Armageddon) of that great counterfeit system, called Babylon in the Scriptures, is further vividly described by John: "And the kings of the earth . . . shall bewail her, and lament for her . . . saying, Alas, alas, that great city Babylon, that mighty city! For in one hour is thy judgment come. And the merchants of the earth . . . which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. . . . And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."—Rev. 18:9, 15-17, 21

Following this picture of the everlasting destruction from the earth of that counterfeit system, so-called Christendom, with its false claims, John describes the approaching establishment of Christ's true kingdom under the loving rulership of our Lord and his glorified footstep followers, to reign for a thousand years for the blessing of the resurrected world of mankind with life. (Rev. 20:4,6) It was for this glorious kingdom the Lord taught us humbly and earnestly to entreat the Heavenly Father when he said, "After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done

in earth, as it is in heaven.” (Matt. 6:9,10) It was for this same kingdom that his disciples yearned when they later asked the resurrected Jesus, “Lord, wilt thou at this time restore again the kingdom to Israel?” Jesus replied, “It is not for you to know the times or the seasons, which the Father hath put in his own power.”—Acts 1:6, 7

It is still true that we do not know just when this present evil world will ultimately be destroyed, and the wonderful new world wherein dwelleth righteousness will be established in the earth. (II Pet. 3:7-13) But the Lord did not leave us without hope, or without instruction. He gave us clearly discernible signs of the times, both to direct and encourage us in the narrow way, and to inform us where we are on the stream of time. And from these we glean much comfort, believing they tell us that the kingdom is indeed not far off.

What are these signs? Just where are we in the course of time? What mileposts have we arrived at, or passed? Why the long delay in setting up the kingdom? What developments in the outworking of Jehovah God’s grand plan of the ages for man’s everlasting blessing are still future?

No doubt, weary, wondering Christians many times asked just such questions all down through the long centuries of the Gospel Age. As the years rolled on with the kingdom seeming to come no closer to view, many weary footstep followers of Jesus must often have prayed, “How long, O LORD, holy and true?” (Rev. 6:10) How long to Christ’s true kingdom? How long before evil, suffering, sickness and death are banished, and love, justice, life and joy reign on the earth? How long, O LORD?

In his role as prophet, the inspired Apostle Paul supplied an answer to those yearning ones of the Early Church who mistakenly believed Jesus was then already present at his promised return. As noted earlier, Paul explained that before our Lord would return there must first have come a falling away from the simple, saving truths of the Gospel, to be followed by the gradual development of an apostate church

which would rule the so-called Christian world, falsely styled Christendom. Inasmuch as we have seen that this apostate church came into being just as foretold in the Scriptures, and that this condition precedent to our Lord's return has been clearly met, what other evidence do we have that God's plans and purposes are, indeed, going forward?

Shortly before he was crucified the disciples asked Jesus a revealing question. They asked, "What shall be **the sign of thy coming** [Greek, **parousia**: presence], **and of the end of the world** [Greek, **aion**: age]?" Since a divine being cannot be seen with human eyes, the question was a proper one. (I Tim. 6:16) The presence of a divine being can be known only by the **signs** of his presence. Thus, in his reply, Jesus indicated his presence would be manifested, or signified, by "a great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be."—Matt. 24:3, 21

We believe the ever-growing threat of annihilation of the world civilization by nuclear warfare, together with the increasing difficulty of feeding and providing for the rapidly multiplying human race with its attendant environmental problems, clearly constitutes that unique time of trouble which Jesus said would indicate (1) his presence, and (2) the closing days of the Gospel Age.

The Prophet Daniel confirms Jesus' statement regarding the proof of his second presence. He writes, "At that time shall Michael [Hebrew: Who is as God; i.e., Jesus, representing God] stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time."—Dan. 12:1

The Prophet Jeremiah foretold that Israel would be regathered to their homeland in Palestine in this same time of trouble. He wrote, "The days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. . . .

Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble.'" (Jer. 30:2,7) Inasmuch as that prophetic and extraordinary regathering of Israel to the land of Palestine has actually occurred in these very times in which we are living, we have further proof that the world is, indeed, experiencing the foretold time of trouble that both Jesus and the prophets said would manifest his second presence.

Thus, the united, revealed testimony of these three prophecies is that **we are in the time of trouble**, that **Jesus is present**, and that **we are in the closing days of the Gospel Age**. We are now at, and may shortly pass, this particular milestone.

Another milestone along the road to the kingdom was pointed out to us by our Lord Jesus in that same remarkable prophecy uttered as he sat upon the Mount of Olives. He said, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end [of the age] come."—Matt. 24:14

The Bible has long been the best selling book in all the world. As far back as 1861 reports of Bible Societies showed that the Gospel had even then been published in every known language on earth. In view of today's almost universal use of radio, television, and the miracle of communication satellites, the Gospel message regularly reaches into virtually every corner of the earth. It is well to notice what Jesus did not say in this prophecy. He did not say all the world would be **converted** by the message; he said it was to be preached **for a witness** to all **nations**. And he added, significantly, that when that worldwide witness had been accomplished, the end of the **age** would come, for that was one of the matters the disciples inquired about in their question to him.

We believe this clearly-marked milestone has also been reached, and may soon be passed. Thus we have further confirmation from our Lord Jesus himself that we are, indeed, in the closing days of the Gospel Age. Additionally,

and importantly, it means that the harvest of the wheat, picturing those who will reign with Jesus in the kingdom, is almost finished, for Jesus also informs us that “the harvest is the end of the age.”—Matt. 13:39

As we examine the Scriptures in the light of revealed truths, and under the guidance of the Holy Spirit, it becomes evident that the wise designs and loving purposes of the Great Architect of the divine plan of the ages are proceeding unerringly, and precisely on time! But what yet lies ahead? What additional landmarks along the church’s pilgrim journey should we be watching for? What yet intervenes between us and the kingdom?

We believe the Scriptures suggest the following:

The foretold reunion of the elements of nominal Christendom must yet take place.—Isa. 34:1-4; Rev. 6:12-14

Before the mighty attacking forces “from the north parts” fall on embattled Israel she will have lost all her lovers (allies), and will be standing alone, so that her salvation will be seen to be from the LORD, and only the LORD.—Jer. 30:7, 14; Ezek. 38:18-23

The church must be complete (Rev. 14:1-4), and the marriage of the Lamb must take place.—Rev. 19:7

Then will follow the final phase of the time of trouble, leading to the Battle of Armageddon, in which Babylon and all the forces of evil are to be forever destroyed.—Rev. 19:11-21

Satan will be bound.—Rev. 20:1-3

Then will come the long-awaited answer to all those anguished prayers of all the LORD’S dear people down through all the ages, How long, O LORD, holy and true? Christ’s kingdom will be established, and the glorified church will live and reign with him for a thousand years for the everlasting blessing of the resurrected world of mankind.—Rev. 20:4, 6; 21:1-5; 22:17

How beautifully the poet has expressed it!



God moves in a mysterious way, his wonders to perform;  
He plants his footsteps in the sea, and rides upon the storm.  
Deep in unfathomable mines of never failing skill  
He treasures up his bright designs, and works his sovereign will.  
Ye fearful saints, fresh courage take; the clouds ye so much dread  
Are big with mercy and shall break in blessings on your head.  
Judge not the LORD by feeble sense, but trust him for his grace;  
Behind a frowning providence he hides a smiling face.  
Blind unbelief is sure to err, and scan his work in vain;  
God is his own interpreter, and he will make it plain.  
His purposes will ripen fast, unfolding every hour;  
The bud may have a bitter taste, but sweet will be the flower! □

# Test Your Knowledge

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

1. How does the Bible describe the person who says in his heart, "There is no God"?
2. Isaiah 29:13 reads: "Wherefore the LORD said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by precept of men." Do man's creedal precepts still teach the fearfulness of Almighty God?
3. In Genesis 3:17 we read, "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Will this curse placed upon the earth ever be removed?
4. Isaiah 53:6 says: "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." To whom does this Old Testament prophecy apply?
5. How can God's justice permit the iniquity of us all being placed upon the one man, Christ Jesus?
6. Name three important "harvest" periods mentioned in the Gospel of Matthew and tell when each one has its fulfillment.
7. In II Corinthians 8:9 we read, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." What is meant by his riches, how did he become poor and how are we enriched by his poverty?
8. At what period in Jesus' life was he a perfect man?
9. What is the difference between everlasting torment and everlasting punishment?

(Answers on page 56)

# International Bible Study Lessons

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## LESSON FOR OCTOBER 2

### The Problem: Sin

**KEY VERSE:** "All have sinned, and come short of the glory of God."—Romans 3:23

**SELECTED SCRIPTURE:** Jeremiah 2:9-13; Romans 1:18,28-32; Romans 2:1, 11

WHEN the LORD created Adam in the Garden of Eden he was in the mental and moral image of God. He had the ability to obey God's perfect law. But when he was put to the test, he failed and the penalty for disobedience and sin was passed upon him: "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3:19) The Apostle Paul in I Timothy 2:14, tells us, "Adam was not deceived, but the woman being deceived was in the transgression." Therefore Adam's sin was a willful sin and he received a just sentence. The world of mankind is affected by this sentence because Adam is the father of the human race and, therefore, his offspring inherited this sentence of death. The Apostle Paul, in Romans 5:12-14

states, "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. . . . Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." So, as a result of Adam's transgression, the entire human race is under the sentence of death—the penalty for sin.

In due time, through Moses, the LORD established the Law Covenant with the nation of Israel. One of the purposes of the Law given to Israel was to illustrate how impossible it is for the fallen human race to keep the high standards of God's perfect law. When Moses went up into the Mount to receive the terms of the Law (Exod. 19), they were

written for him on tables of stone. The promise to the nation of Israel if they would keep its terms was, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:5, 6) In addition, the LORD promised that anyone who could keep the Law perfectly would demonstrate his perfection, and thus being perfect he would no longer be under Adamic condemnation and would have earned everlasting life. The promise reads, "Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the LORD your God. Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them: I am the LORD."—Lev. 18:4, 5

But no one has been able to keep God's law perfectly except Jesus. The Apostle Paul expresses the matter this way, "Now we know that what things soever the Law saith, it saith to them who are under the Law [that is, the Jews]: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by the Law is the knowledge of

sin." (Rom. 3:19, 20) Because Jesus was perfect (and this he demonstrated by keeping God's perfect law), the LORD designed in his great plan of redemption to have the perfect man Jesus take Adam's place in death (for Adam was perfect before he sinned), and thus Jesus provided a ransom for Adam and all who were condemned in him.

The Apostle Paul states the matter this way, "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience [the] many were made sinners, so by the obedience of one shall [the] many be made righteous."—Rom. 5:18, 19

The world has not benefited from the sacrifice of Jesus as yet because it is not the LORD'S due time. In I Timothy 2:3-6 we read, "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." The LORD'S due time will be the kingdom after the way has been prepared for its establishment. □

## The Motive: God's Love

**KEY VERSE:** "He that loveth not knoweth not God; for God is love."—I John 4:8

**SELECTED SCRIPTURE:** Hosea 11:1-4,8; 14:4-7; I John 4:8,9

GOD has revealed something of himself to his people through his Word. And it is in the divine plan of redemption found in that Word that the elements of God's character—justice, love, wisdom and power, are made manifest. When God created man in the Garden of Eden, he made him in the mental and moral likeness of himself. His objective was to have a race of intelligent human beings with free moral agency who would worship him and be obedient to his laws because it was their choice to do so. God manifested his love toward his creation by giving them every material blessing possible and in addition, of course, Adam had the privilege of communion with God. The scripture states, "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish [fill] the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. . . . I have given you every herb bearing seed, which

is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."—Gen. 1:28,29

All that God asked of his human creation was obedience, which was not unreasonable when we consider that Adam was perfect. (Gen. 2:17) We know the story of how Eve was deceived by Satan and Adam deliberately entered into the transgression. The Apostle Paul said, "Adam was not deceived, but the woman being deceived was in the transgression." (I Tim. 2:14) And so, because of this willful sin, God's justice required that they suffer the penalty of death. This was a just sentence inasmuch as Adam and Eve were capable of obedience. And in God's wisdom he determined that the whole human race was represented in his first creation, because none of them would have been obedient under similar circumstances. They all, including Adam and Eve, need-

ed experience with sin and death in order to understand the importance of obedience.

But God's love for his fallen creation was almost immediately made manifest. When speaking to Satan, he said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15) The thought is that the seed of the woman would eventually destroy Satan, but that Satan would inflict pain and suffering upon the seed. The promise of this seed is the golden thread of the Bible. It is a promise which was held out in types and prophecies to the LORD'S people down through the ages, and finally had its fulfillment in Jesus who was the promised seed.

The promise of the seed to come was reiterated to Abraham and is recorded in Genesis 22:17,18: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the 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 nations of the earth be blessed; because thou hast obeyed my voice." In Abraham's time the cities were fortified and it was an axiom that he who possessed the gate of the city

controlled the city. Since Adam's fall, Satan has been permitted by God to have rulership over the earth. (John 14:30; II Cor. 4:4) The promise to Abraham states that the time is coming when the seed will overthrow the powers of evil and bring blessing to all the families of the earth.

This is confirmed by the Apostle Paul in Galatians 3:16, which reads, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." The apostle then continues in verses twenty-six through twenty-nine to state that the footstep followers of Jesus are also counted as part of the promised seed. It is to these that the apostle spoke in Romans 16:20, saying, "The God of peace shall bruise Satan under your feet shortly."

God's great love for his creation is manifested by all of these arrangements for their recovery from sin and death. But no greater demonstration of his love could be given than the gift of his Son—the promised seed—who made it possible for the world to be delivered. "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."—John 3:16 □

## The Means: God's Son

**KEY VERSE:** "When we were yet without strength, in due time Christ died for the ungodly."—Romans 5:6

**SELECTED SCRIPTURE:** Romans 3:21-26; 5:6-11; Colossians 1:13, 14

WE HAVE seen in the previous lessons of this series that Jesus was the promised seed who was to bruise the serpent's head and that in God's arrangements it was first necessary that he die to take Adam's place in death. When he died on Calvary's cross, he died forever as a man; his only hope for life was that the Heavenly Father would raise him from the dead. In John 6:51, Jesus said, "I am the living bread that came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." When the time came for him to yield his life as the ransom-price for Adam, he prayed to the Father, "Glorify [or honor] thou me with thine own self with the glory which I had with thee before the world was."—John 17:5

The Scriptures tell us that Jesus, in his pre-human existence, was a great spirit being known as the **Logos**. "In a begin-

ning was the Word [Logos], and the Word was with the God, and a god was the Word. This was in a beginning with the God." (John 1:1, 2, Diaglott interlinear) "All things were made by him; and without him was not anything made that was made." (John 1:3) In Revelation 3:14 we are told that the Logos was the beginning of the creation of God. The apostle confirms this in Colossians 1:16, 17, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him. And he is before all things, and by him all things consist." See also Proverbs 8: 22-31.

We believe that God in his foreknowledge knew that Adam would fail in his test and that it would be for the ultimate benefit of the world. But to redeem him and his offspring would require a corresponding price—a perfect man for a perfect man—so he

designed to send his only-begotten son to be that ransom. (John 1:14; I Pet. 1:18-20) The Apostle Paul states in Galatians 4:4,5, "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law [and the rest of the world of mankind also]."

The account in the first chapter of Luke tells us how the life-principle of the Logos was transferred to Mary and the babe Jesus was born. The father of John the Baptist, Zacharias the priest, was filled with the Holy Spirit and prophesied, "Blessed be the LORD God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spoke by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." (Luke 1:68-75) This was the promise to the

nation of Israel, but it is also extended to the whole world.

Jesus was born of a woman and was flesh. He was not part spirit and part flesh, but he was a human being. And at the age of thirty when he presented himself to the Father in consecration at the river Jordan, he was the exact corresponding price for Adam. He was not under adamic condemnation because Adam was not his father—God was his father, and therefore he could be, and was, perfect and met the necessary requirements to be the ransom.

The Apostle Peter tells of the time when the resurrected Jesus will return to earth to establish his kingdom which will be the means of blessing all the families of the earth, "He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."—Acts 3:20-23 □

## The Result: New Persons

**KEY VERSE:** "If any man be in Christ, he is a new creature."  
—II Corinthians 5:17

**SELECTED SCRIPTURE:** Ephesians 4:17-32; 5:2- II Corinthians 5:17

IN ORDER to properly understand the key verse of today's lesson, we must realize that in the LORD'S plan of salvation there is a heavenly reward and an earthly reward. Our text refers to those who are invited to the heavenly calling. Briefly, the Scriptures indicate the steps necessary to aspire to the heavenly reward. First, the individual must be called by the LORD. In John 6:44,45 we read, "No man can come to me, except the Father which sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Second, there must be a repentant heart, recognizing the fact that we are members of a sin-cursed and dying race, and could have no standing before the LORD in our own righteousness. (Mark 2:17; Acts 26:20) Third, it

is necessary that the individual accept Jesus Christ as his personal Redeemer and Savior, realizing that only through the merit of his shed blood can we be acceptable to God. (Acts 13:38, 39; 16:31; Rom. 3:22; 5:1) Then upon the basis of confidence in the merit of the shed blood of the Redeemer, he is invited to present himself in unreserved consecration, including all that he possesses, to do the will of God. (Rom. 12:1,2) The Scriptures are very explicit as to what this consecration will mean in our lives. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24) To deny oneself does not mean merely the giving up of some petty pleasure or satisfaction for a short period of time. It means, rather, the complete renouncement of one's own will and the acceptance instead of the will of the Heavenly Father. It is

spoken of in Revelation 20:4 as a "beheading," picturing the complete lack of self-will.

Those who accept the invitation of Christ to take up their cross and follow him, likewise lay down their lives in sacrificial service. They are not all literally crucified, but the will to serve and suffer, regardless of the consequences, must be present. Another expression used by the Apostle Paul is found in Romans 6:3-5, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The baptism that is referred to here is not water baptism, but baptism into Christ, and into his death, which is the real baptism.

Paul elaborates further on these points, saying, "By one Spirit are we all baptized into one body . . . and have been all made to drink into one Spirit. For the body is not one member but many." (I Cor. 12:13, 14) It is by the influence of the Holy Spirit, through the Word of truth, that we are drawn to the LORD, and led by his love to present ourselves in full consecration to him. Since this consecration means the renouncing of our own

wills and accepting the will of God in Christ, he thus becomes our head and we become members of the church which is his body.

Thus we see how the LORD, by the power of his Holy Spirit, accepts those who aspire to the heavenly calling. Our part in this arrangement is to yield to the influences of the Holy Spirit, and take the steps which the divine Word indicates; that is: to answer the call, to repent, to accept Christ, and then to present ourselves in full consecration to do the LORD'S will. To those who have entered into this arrangement, the apostle states, "If any man be in Christ, he is a new creature [creation]: old things are passed away; behold, all things are become new." (II Cor. 5:17) The old things belonging to past times in our lives should have passed away, in the sense that they no longer hold any real attraction for us. Our greatest joys should be in the new things of the LORD, with new hopes, new ambitions, and new aims. Those who are faithful in walking in the footsteps of Jesus will receive the heavenly reward, which is to live and reign with Christ in the kingdom.—Rev. 3:21

The salvation of the world will be discussed in the next Bible Study. □

## God's Gracious Covenant

**KEY VERSE:** "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Hebrews 8:10

**SELECTED SCRIPTURE:** Exodus 19:5, 6; Hebrews 8:6-13

WHEN the LORD made his covenant with the children of Israel at Mount Sinai, he promised them that if they would be obedient to the terms of the covenant, he would bless them and make them a kingdom of priests and a holy nation. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." (Exod. 19:5, 6) But the history of the nation of Israel bears record of the fact that they were not obedient, and because of this they lost their identity as a nation; lost favor with God, and were scattered to the four corners of the earth. (See Ezekiel 36:16-20.) The promises to Israel were for material blessings. These promises were expressed by the Prophet Malachi in chapter three, verses ten through twelve, "Bring ye all the tithes into the storehouse, that there

may be meat in mine house, and prove me now herewith, said the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts." But this wonderful promise was never fulfilled because the nation of Israel continued to disobey the terms of the covenant.

Moses was the mediator of that first covenant which was not able to reconcile the people to God, and Paul says that the whole arrangement was a figure of the true. (Heb. 9:9) But the apostle states that because Jesus was faithful, he became the surety of a better covenant. (Heb. 7:22) And in Hebrews 8:6, 7 he states,

“But now hath he [Jesus] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second.” It has always been, and continues to be, God’s purpose to reconcile the fallen human race to himself. And this he proposes to do through the operation of the New Covenant during the Millennial Age.

The apostle then continues to explain how this New Covenant will work and accomplish the purpose of God. In the ninth verse he states that the New Covenant will not be “according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant and I regarded them not, saith the LORD.” The New Covenant will be different because the conditions will be better and the people will be able to be obedient. Then the apostle tells us when the New Covenant will be established, for he said, “This is the covenant that I will make with the house of Israel **after those days, saith the LORD.**” (vs. 10) The ‘**after those days**’ relates to the **statement**

made in the previous verse where he said that he regarded them not. (See Matthew 23:37-39.) This is the period of the Gospel Age during which time the church is being developed. The apostle is saying when that work is finished, then the New Covenant will be established. See also Hebrews 10:14-17.

The apostle tells how the great work of reconciliation will be accomplished. “I will put my laws into their minds, and write them in their hearts . . . and they shall not teach every man his neighbor, and every man his brother, saying, Know the LORD: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” (vss. 10-12) And in Ezekiel 36:26,27, we read, “A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes.” It is the New Covenant that will bring into fruition the prayer that is so well known by all those who call upon the name of the LORD: “Thy kingdom come. Thy will be done in earth, as it is in heaven.”—Matt. 6:9-13 □

# **Christian Life and Doctrine**

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## **THE BOOK OF BOOKS—PART 12**

### **Paul Counsels the Church**

THE Book of Acts (The Acts of the Apostles) informs us concerning the conversion of Saul of Tarsus who, in his misdirected zeal for God, so bitterly persecuted the followers of Jesus. This Saul was then commissioned by the LORD to be one of the twelve apostles to the church, taking the place of Judas who betrayed Jesus. His name was changed to Paul. Paul was just as zealous in his service of the Master as he had previously been in persecuting the disciples. In cooperation with other faithful Christians, Paul established many congregations of believers, his missionary tours taking him throughout Asia Minor, Macedonia, and Greece, in addition to his service in Jerusalem and other places in Palestine.

In addition to Paul's faithful service as a traveling exponent of the Gospel, he wrote letters of encouragement and instruction to the various churches of his day, and some also to individual believers. As books of the Bible these appear next after The Acts of the Apostles. They are called epistles, and there are fourteen of these Pauline Epistles. The groups, or churches, to which nine of these letters are addressed were located in Rome, Corinth, Galatia, Ephesus, Philippi, Colosse, and Thessalonica. Two letters were sent to Timothy, a dear friend and co-worker in the faith; one to Titus, another friend and brother in Christ; and one to Philemon, also a faithful brother in Christ whom Paul highly esteemed. Paul also wrote an epistle specially designed for the benefit of certain Hebrew Christians. This Epistle to the Hebrews we will reserve for later consideration, but the first thirteen of Paul's letters we will now consider as a group. These are commonly referred to as:

Romans	I Thessalonians
I Corinthians	II Thessalonians
II Corinthians	I Timothy
Galatians	II Timothy
Ephesians	Titus
Philippians	Philemon
Colossians	

The opening salutations in all these epistles indicate that they were written to Christians, not to the unbelieving world. This must be kept in mind if we are to have a proper understanding and appreciation of their contents. The Book of Romans, for example, is addressed “to all that be in Rome, beloved of God, called to be saints.” (Rom. 1:7) The word saint, as here used, is a translation of the Greek word which means ‘sacred’— sacred, that is, because devoted to God. In verse six, those who are called to be saints are said to be called of (or by) Jesus Christ.

This call or invitation is to follow Christ. Jesus said, “Whosoever will come after me, let him deny himself and take up his cross and follow me.” (Mark 8:34) The acceptance of this invitation and a sincere effort to live up to its terms involve a full and continuous dedication of oneself to the LORD and to his sacred cause. In his second letter to the brethren in Corinth, Paul explains this divine cause to which the followers of Jesus are dedicated. He says, “God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation.”—II Cor. 5:19

As a result of disobedience to divine law, the human race is alienated from God. But because God loved his human creation he provided through Christ a way of reconciliation, and those called to be saints are made ambassadors of Christ in this work of restoring mankind to harmony and peace with God. In this age, the work of those who are dedicated to this sacred cause is to proclaim the word of reconciliation; that is, to announce to all who will hear that a way of reconciliation has been provided through the redemptive work of Christ. Such

also are to prepare themselves, through obedience to the divine will, for the future work of the messianic kingdom in which, if they are faithful now, they will share with Christ. That will be the glorious work of enlightening all mankind and restoring the willing and obedient of that time to human perfection, enabling them to live forever.

It is, then, to these followers of Jesus, these co-laborers in the divine cause, that Paul wrote his letters. In all of them he mentions directly or indirectly one or another feature of the divine plan for the future reconciliation of the human race to God, and the restoration of the obedient to everlasting life on the earth. However, the principal theme in his epistles concerns the spiritual growth and welfare of the church, those called to be saints. The letters are a further revelation of God's plan for the present age, and the manner in which it is being carried out through his consecrated people.

### **God's Providences**

It is without doubt that in the LORD'S providences various circumstances and issues arose among those early disciples of Christ which prompted the apostle to discuss points of truth in his epistles which have served the needs of the LORD'S people throughout the entire age—truths pertaining to the Christian life and cooperation in the ministry of the Gospel which previously had not been given the emphasis placed upon them by Paul in these letters. One of these issues concerned the relationship between Jewish converts to Christianity and Gentiles who became followers of Christ.

We learned from the Book of Acts that the acceptance of Gentile converts into the church posed a problem for Jewish Christians. For centuries the favorable standing of the Jews before God was based upon their obedience to the Law given to that nation at Mount Sinai, and to the various ordinances associated with the Law. It was difficult, therefore, for many of the Jewish Christians to realize that through faith in Christ and in his atoning work they could be entirely free from the

Law. Besides, the weak ones in the faith were prone to insist that Gentile converts coming among them must submit to certain ordinances of the Law—for example, circumcision.

As we learned, the apostles held a conference in Jerusalem to discuss this issue; but the conclusions of that conference were not heartily accepted by all the Jewish brethren, so in many of the congregations it remained an issue. This was the case in the church at Rome, and Paul's letter to these brethren is designed to help them to see more clearly the truth concerning Christ. It is with this in mind that, in the opening chapter he writes, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation."—Rom. 1:16

Today we do not have the Gentile-Jewish issue in the church, but the basic principles of truth set forth in Paul's letter to the church at Rome still reveal what it means to become and continue to be a Christian, a follower of Christ. The "Gospel of Christ," Paul says, "is the power of God unto salvation." In this he is simply saying that God's provision of salvation, and the power he will exercise to save, is through and in keeping with the Gospel of Christ, not through circumcision or other extraneous works.

In Jesus' parable of the sheepfold he spoke of some who might try to enter the fold by some other way than through the door provided by the Shepherd. (John 10:1) "The same," he said, "is a thief and a robber." Perhaps not many today are endeavoring to enter the fold through the door of circumcision, but in these last days many other doors have been designed, prominent among these being the door of good works.

Many today, in all parts of the professed Christian world, assume that living up to a high standard of morality makes one a Christian. Many take the position that adherents of various non-Christian religions, if they practice a high moral and ethical code, are just as pleasing to God as those who profess the Christian religion. It is in keeping with this view that often

(Continued on Page 38)

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Phoenix (Sat.) KXEG 11:30 a.m.  
Nogales KFBR 1340 9:15 a.m.

## ARKANSAS

Little Rock KAAV 1090 9:45 a.m.

## CALIFORNIA

Bakersfield KUZZ 970 8:00 a.m.  
El Centro KICO 1490 10:30 a.m.  
Glendale KIEV 870 1:45 p.m.  
Redding KSXO 600 7:45 a.m.  
Sacramento KJAY 1430 10:00 a.m.  
Tehachapi KTPI 10:15 a.m.

## COLORADO

Englewood KQXI 1550 3:15 p.m.

## CONNECTICUT

Groton WSUB 8:15 a.m.

## FLORIDA

Jacksonville WBLX 1010 1:15 p.m.  
Orlando WGTO 540 7:30 a.m.  
Tampa WFLA 970 8:30 p.m.

## GEORGIA

Albany WALG 1590 7:30 p.m.  
Vidalia WVOP 1:00 p.m.

## HAWAII

Honolulu KNDI 5:15 p.m.

## IDAHO

Nampa KFXD 580 7:30 a.m.  
Sandpoint KSPT 1400 10:15 a.m.

## ILLINOIS

Elmhurst WKDC 1530 8:15 a.m.  
La Salle WLPO 1220 9:45 a.m.  
Rockford WXTA 1330 6:15 a.m.  
W. Frankford WFRX 1300 9:15 a.m.

## INDIANA

Hammond WJOB 1230 8:30 a.m.  
La Porte WCOE

## KENTUCKY

Bowling Green WLBK 1410 8:00 a.m.  
Newport WNOP 8:00 a.m.  
Winchester WWKY 1380 10:30 a.m.

## MAINE

Portland WDCI-AM 9:45 a.m.  
Portland WDCS-FM 9:45 a.m.

## MARYLAND

Baltimore WCBM 7:15 a.m.

## MICHIGAN

Detroit CKLW 800 8:15 a.m.  
Grand Rapids WMAX 1480 8:45 a.m.

## MINNESOTA

Minneapolis KTCR 690 9:45 a.m.

## MISSOURI

St. Louis KSTL 690 7:30 a.m.

## MONTANA

Kalispell KGEZ 600 9:45 p.m.

## NEW JERSEY

Salem WJIC 9:45 a.m.

## NEW YORK

Buffalo-Niagara Falls  
WHLA 1270 12:00 noon

## OHIO

Zanesville WHIZ 1240 6:40 a.m.

## OREGON

Oaks Park/  
Portland KLIQ 1290 9:45 a.m.

## PENNSYLVANIA

Allentown WHOL 1600 10:45 a.m.  
Pottstown WPAZ 1370 12:45 p.m.

## SOUTH CAROLINA

Charleston WOKE 1340 7:06 p.m.

## TENNESSEE

Memphis WMQM 1480 1:45 p.m.

## TEXAS

Fort Worth KJIM 870 6:45 a.m.  
Pearsall KVWG 1280 8:00 a.m.

## VIRGINIA

Richmond WGGM 7:45 a.m.

# Radio Broadcast Schedule

## WASHINGTON

Clarkston	KCLK	10:00 a.m.
Seattle	KGAA	8:15 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	WZUU	7:00 a.m.
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## 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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## CANADA

Edmonton, Alta.	CJOI	12:45 p.m.
Lethbridge, Alta.	CJOC	7:15 a.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.
Port au Choix, Nfld.	CFNW	12:15 p.m.
Port 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.
Oshawa, Ont.	CKAR 1350	7:15 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.
Yorkton, Sask.	CJGX 940	10:00 a.m.

## BRITISH WEST INDIES

Grand Cayman	Radio Cayman	11:15 a.m.
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## CEYLON

Radio Sri Lanka (Sat.)		9:45 p.m.
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## ITALY

Europa Radio Milano		
	FM 83.300	11:30 a.m.
Euro Tele Radio Calabria		
	102 MHz (Fri.)	5:30 p.m.
Radio Corleone Centrale		
	FM 88-500 FM 92	11:00 a.m.

## NEW ZEALAND

Dunedin	4XD	11:45 a.m.
Whakatane	LXX	6:45 a.m.

## NIGERIA

Ondo State (Wed.)	OSBC	2245
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## PANAMA

Panama City	HOQ 1250	10:30 a.m.
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## PHILIPPINES

Manila (Sat.)	DWXX	9:15 p.m.
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## SOUTH AFRICA

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

## SPAIN

Radio Gerona (Mon.)		9:45 p.m.
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## TONGA

Nuku' Alofa (Mon.)		5:30 p.m.
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## VIRGIN ISLANDS

St. Croix	WSTX 970	9:00 a.m.
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## SPANISH RADIO BROADCASTS

### ARIZONA

Nogales	KFBR 1340	9:00 a.m.
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### CALIFORNIA

Wasco	KWSO 1180	7:45 p.m.
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### FLORIDA

Coral Gables	WRHC	8:45 a.m.
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### MEXICO

Mazatlan	XECQ	8:30 a.m.
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### TEXAS

San Antonio	KUKA 1250	8:45 a.m.
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### URUGUAY

Montevideo	Radio El Espectador	
810 k.c.	(Sat.)	1:30 p.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:

### CALIFORNIA

Chico KMPN Channel 10  
Sunday 8:30 p.m.

### FLORIDA

Miami WKID  
Jacksonville Channel 17

### GEORGIA

Albany WTSG Channel 31  
Sunday 9:30 a.m.

Atlanta WATL

### ILLINOIS

Champaign-Decatur-Springfield  
WBHW

### IOWA

Cedar Rapids KTS Channel 13  
Mt. Vernon/Lisbon WMVL-Cable  
Every weekday 7:00 a.m.

### MISSISSIPPI

Jackson WAPT

### MISSOURI

Springfield KOLR

### NEW MEXICO

Roswell KSWS

### NORTH CAROLINA

Charlotte WHKY

### OHIO

Dayton WHIO  
Zanesville WHIZ Sunday

### TEXAS

Lubbock KCBD

### WEST VIRGINIA

Logan Channel 12 Monday

### GUAM

KUAM-TV  
Sunday 9:00 a.m.

## SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

THERE HAVE BEEN ADDITIONAL CHANGES IN THE STATIONS AND TIMES OF OUR SATELLITE TRANSMISSION BROADCASTS. THE BROADCASTS ARE ON SUNDAYS UNLESS OTHERWISE NOTED. PLEASE NOTE NEW TIME SCHEDULE, 9:00 A.M. E.S.T.:

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
<b>ALABAMA</b>	8:00 a.m.	<b>COLORADO</b>	7:00 a.m.	Tampa-St.	
Anniston	Channel 2	Denver	Channels 20, 26, 28	Petersburg	Channels 19, 24, 31, 33
Birmingham	Mountain Brook	Grande		West Palm	
Huntsville-		Junction	Storer	Beach	Channel 11
Decatur-		<b>CONNECTICUT</b>	9:00 a.m.	<b>GEORGIA</b>	9:00 a.m.
Florence	Channel 9	Hartford-		Albany	Channel 13
Mobile-		New Haven	Channel 33	Atlanta	Channels 6, 17, 21, 22,
Pensacola	Channels 19, 29	Rollins			25, 27, 28, 30, 35
Montgomery	Channels 6, 22	Southern Connecticut			Cable TV Co.
<b>ARIZONA</b>	7:00 a.m.	Storer			Fayette Telecom
El Centro-		Valley		Augusta	Cablevision
Yuma	U. A. Columbia	<b>DELAWARE</b>	9:00 a.m.	Columbus	Channel 18
Phoenix	Channels 2, 17, 30, 31	Philadelphia	Channels 2, 22	Tallahassee	Channel 12
Tucson	Channels 2, 17, 20	<b>FLORIDA</b>	9:00 a.m.	<b>IDAHO</b>	7:00 a.m.
	Sejuaro Cable	Ft.		Boise	Channel 18
<b>ARKANSAS</b>	8:00 a.m.	Leuderdale	Channel 25	Idaho Falls	Channel 10
Fort Smith	Channel 10	Dade		Spokane	Channel 5
Joplin-		Hollywood		<b>ILLINOIS</b>	8:00 a.m.
Pittsburg	Channel 19	<b>Ft. Myers-</b>		Chicago	Channels 14, 19, 21, 33
Jonesboro-		Naples	Channel 9	Davenport	Channels 7, 19
Little Rock	Channel 16	Jacksonville	Channels 20, 22		Teletprompter
<b>CALIFORNIA</b>	6:00 a.m.	Orlando-Day-		Evansville	Channel 12
Fresno	Channel 13	tona Beach	Sanlando	Peoria	Channel 19
Los Angeles	Channels 18, 19, 44		ATC	St. Louis	Channel 23
	Theta Cable				Southwestern
San Diego	Channel 22				Metro East
San				<b>INDIANA</b>	9:00 a.m.
Francisco	Channel 18	Miami	Channels 5, 7, 18, 25	Chicago	Channel 10
San Luis		Panama City	Channel 2		
Obispo	Channel 25	Sarasota	Channel 12		

City	Channel/Cable Co.	City	Channel/Cable Co.	City	Channel/Cable Co.
Cincinnati	Fairbanks Cable of Indiana	Fort Wood	S. W. Missouri	Dayton	Channel 4
Indianapolis	Channel 19 American Sentinel Commn.	St. Louis	Channels 13A, 18, 23, 33	Lima	Cable Communications
<b>IOWA</b>	8:00 a.m.	<b>MONTANA</b>	7:00 a.m.	Youngstown	Channels 9, 10
Cedar Rapids-	Waterloo	Missoula-	Channel 3	<b>OKLAHOMA</b>	8:00 a.m.
Waterloo	Channels 4, 5, 35	<b>NEBRASKA</b>	8:00 a.m.	Oklahoma City	Channels 8, 22
Des Moines	Channels 4, 5, 35	Lincoln-	Channel 36	Tulsa	Channels 6, 10, 16, 18, 21
Lincoln-	Channels 4, 10	Hastings-	Center	Green Country	
Hastings	Channels 4, 10	Kearney	Channel 29	Wichita Falls-	Channel 11
Kearney	Channel 23	Omaha	Channel 29	<b>OREGON</b>	6:00 a.m.
Sioux City	Channel 23	<b>NEVADA</b>	6:00 a.m.	Boise	Channel 12
<b>KANSAS</b>	8:00 a.m.	Las Vegas	Channel 20	Eugene	Channels 2, 5
Joplin-	Channel 3	Salt Lake City	Channel 12	Portland	Teleprompter
Fittsburg	Channel 5A	<b>NEW HAMPSHIRE</b>	9:00 a.m.	Channels	13, 26, 30, 44, 83
Kansas City	Channel 5	Boston	Warner-Nashua	<b>PENNSYLVANIA</b>	9:00 a.m.
Wichita-	Channel 5	Hanover	Channel 10	Erie	Channels 8, 18
Hutchinson	Channel 5	<b>NEW JERSEY</b>	9:00 a.m.	Erie Telecom.	
<b>KENTUCKY</b>	9:00 a.m.	New York	Telco	Johnston-	Channels 5, 8
Bowling	Channel 20	Philadelphia	Teleprompter	Altoona	Channels 7, 14, 15, 20, 23
Cresen	Channels 4, 5	Philadelphia	Vision	Philadelphia	Channels 7, 14, 15, 20, 23
Charleston-	Channels 2, 31	Philadelphia	Comcast	Channels	7, 14, 15, 20, 23
Huntington	Channels 2, 31	Philadelphia	Storer	Cablevision	
Evansville	Channels 2, 29P, 30	Nashville	U.A.-Columbia	So. Eastern	Ultra Com
Lexington	Channel 10	<b>NEW MEXICO</b>	7:00 a.m.	Pittsburgh-	Channels 5, 10
Louisville	Channel 10	Albuquerque	Channels 9, 11, 12, 20	Wilkes Barre-	Blue Ridge
Nashville	Channel 10	El Paso	Channel 3	Scranton	Channels 5, 10
<b>LOUISIANA</b>	8:00 a.m.	El Paso	Sun	Blue Ridge	
Baton Rouge	Channel 7	Roswell	White Sands	<b>SOUTH CAROLINA</b>	9:00 a.m.
Lafayette	Channel 7	Roswell	Cablecom-Roswell	Charleston	Storer
Monroe-	Channel 2	Roswell	Teleprompter-	Columbia	Channels 4, 19F
Eldorado	Channel 2	Roswell	Loveington	Wilmington	Channel 12
New Orleans	Channel 2	<b>NEW YORK</b>	9:00 a.m.	<b>SOUTH DAKOTA</b>	7:00 a.m.
Shreveport-	Channel 2	Albany-	Schenectady-	Sioux City	Channel 30
Texarkana	Channel 2	Schenectady-	Troy	Sioux Falls	Yankton
<b>MAINE</b>	9:00 a.m.	Buffalo	Channels 8, 13, 17, 29	<b>TENNESSEE</b>	8:00 a.m.
Portland-Po-	Channel 8	New York	Channels 3, 11	Chattanooga	Channel 18
land Springs	Channel 7	Rochester	Channels 10, 17, 29	Knoxville	Channels 14, 21
Cable TV-Kennebunk	Channel 7	Syracuse	Channels 32, 33	TCI	
<b>MARYLAND</b>	9:00 a.m.	<b>NORTH CAROLINA</b>	9:00 a.m.	Nashville	Channel 26
Baltimore	Channel 15	Charlotte	Channel 22	<b>TEXAS</b>	8:00 a.m.
Washington	Channel B3	Greenville-	Channel 22	Abilene	
Boston-	Channels 16, 25, 36, 42	New Bern-	Channel 22	Sweetwater	Channels 6, 10, 14, 17
Worcester	Channels 16, 25, 36, 42	Washington	Channel 25	Amarillo	Channel 15
Springfield	Channel 25	Greenville-	Channel 25	Austin	Channel 17
<b>MICHIGAN</b>	9:00 a.m.	Spartanburg-	Channel 12	Corpus Christi	Channels 7, 36
Detroit	Channels 2, 25B, 31, 38	Ashville	Channel 12	Dallas	Channel 21A
Flint-	Channel 18	Norfolk-	Channel 12	Dallas-	Channels 8, 19, 24,
Saginaw	Channel 18	Portsmouth-	Channel 12	Fort Worth	B30, 34, 35
Grand Rapids-	Gerity	Newport News-	Channel 22	El Paso	Channel 13
Kalamazoo-	Channels 6, 10	Raleigh-	Channel 22	Houston	Channels 8, 12, 17, 21,
Battle Creek	Channels 6, 10	Durham	Channels 9, 22, 24, 32	24, 25	
Coldwater	Channel 30	<b>NORTH DAKOTA</b>	7:00 a.m.	Teleprompter-Galv.	
South Bend-	Channel 30	Fargo	Channel 12	Channel 11	
Elkert	Channel 30	<b>OHIO</b>	9:00 a.m.	Channel 10	
Traverse City	Great Lakes	Akron-	Channel 12	McAllen-	Channel 9
Cadillac	Great Lakes	Cleveland-	Channel 12	Brownsville	Channel 9
<b>MINNESOTA</b>	8:00 a.m.	Canton	Channels 10, 18, Q21	Odessa-	Channels 3, 13
Minneapolis-	Channel 7	Cincinnati	Channel 23, 33	Midland	Channel 10
St. Paul	Channel 7	Cleveland-	Channel 18	San Angelo	Channels 3, 28, 34
<b>MISSISSIPPI</b>	8:00 a.m.	Cleveland-	Channel 18	Cable TV of Bexar	
Jackson	Channel 9	Canton	Channel 8	Waco-	Channel 19
Meridian	Channel 9	Columbus	Tele Media	Temple	Community
<b>MISSOURI</b>	8:00 a.m.	Channels	5, 12, 19	Wausau-	Channels 6, 12, 23
Columbia-Jef-	Channel 11	Warner Amex		Rhineland	Channels 6, 12, 23
erson City	Channel 8	McDonald Group		<b>WYOMING</b>	8:00 a.m.
Kansas City	Channel 8	<b>WYOMING</b>	8:00 a.m.	Casper-	Channel 4
Diacom Satellite	Channel 4	Casper-	Channel 4	Riverton	Channel 4
Landmark	Channel 4	Riverton	Channel 4		
Springfield	Channel 4				

(Continued from Page 31)

these days Mohammed, Buddha, Confucius, and other founders of non-Christian religions are referred to as being in the same category, religiously, as Jesus Christ.

In view of the world's failure to understand the plan of God, this is excusable. The general thought has come down to us from the Dark Ages that all nonbelievers in Christ are forever lost, and in this view being lost means to suffer an eternity of torture in a hell of fire and brimstone. In view of this, the kindly disposed and sympathetic philosophers of the world are not to be blamed for attempting to widen the horizon of religious thought and outlook. Why should morally upright and sincerely religious people suffer such an eternity of despair because they have never had an adequate opportunity to understand the provisions of the Creator's love through Christ?

But how different is the Bible's approach to this problem! Becoming a Christian does not consist merely in escaping from an eternity of torment. While it includes being saved from the death condemnation which came upon Adam and his race, it is not primarily to gain personal salvation. To hear and appreciate the truth of God's great plan of salvation as it is revealed in his Word means that one is being called, or invited, to become associated with Christ in the future work of his kingdom. Paul speaks of this in his second letter to the church at Corinth as being "workers together with him."—II Cor. 6:1

So, when Paul said that the Gospel of Christ is the power of God unto salvation, he meant not only that those who now accept and obey the Gospel will obtain salvation, but also that through them the glorious opportunity of salvation will, during the thousand years of Christ's kingdom, be extended to the whole world of mankind. We do not need, therefore, to open other doors to salvation in order to include the non-Christian world, for in God's due time these will all be given their opportunity.

## **The Gospel of Christ**

What is the Gospel of Christ? Paul answers this question very clearly and definitely in his letter to the churches of Galatia. (Gal. 3:8,16,27-29) He says that the Gospel was preached before unto Abraham when God said to him that through him all the nations of the earth would be blessed. From this it is evident that the Gospel (good news) provides blessings for all. In verse sixteen, Paul explains that when God made this wonderful promise to Abraham concerning a seed which was to be the channel of blessing, Christ was the seed he had in mind. That is why Paul used the expression, Gospel of Christ.

In Galatians 3:27 and 29, Paul presents additional information concerning the seed. He says that as many as are "baptized into Christ," and thus have "put on Christ," are Abraham's seed, and "heirs according to the promise." Thus we are definitely informed that the church of Christ will share with him in the privilege and honor of being God's channel of blessing to all the families of the earth.

But what does Paul mean by being baptized into Christ? The word baptize means 'to bury', and to be baptized into Christ means the burial of one's will into the will of God through Christ. The details involved in this baptism cannot be clearly set forth in a few words. However, by putting together the meaning of the various statements Paul makes on the subject, as we find them in his different epistles, these details become apparent. To begin with, one must exercise faith in God and in his Word. James explains that Abraham became the friend of God because of his faith. (Gen. 15:6; Rom. 4:11-13) This is understandable. Faith and confidence are the basis of all true friendships. Abraham's faith enabled him to believe the promises of God, and to obey the expressed will of God in charting his life in keeping with those promises.

So, to be pleasing to God we also must have faith in God and in his revealed plan. In our study of the Bible up to this point,

we have learned that God created man perfect, and in his image. We have seen that through disobedience man was condemned to death. In Romans 5:18, Paul explains how this has affected every member of Adam's race, including ourselves. He says, "By the offense of one judgment came upon all men to condemnation." Then he adds, "Even so by the righteousness of One the free gift came upon all men unto justification of life."

If we have faith in this and in similar declarations of the Bible, we will realize and acknowledge that by nature we are members of a sin-cursed and dying race, alienated from God through wicked works. The acknowledgment of this will lead to repentance and to our looking to God for a way out. Our faith will then enable us to accept the explanation of Paul and other writers of the Bible, that through Christ and the merit of his sacrificed life we can approach God in prayer and receive his forgiveness, and the free gift which Paul describes as justification of life.

But true faith is more—much more—than a mere mental assent to these revealed truths of the Bible. To be genuine, our faith must prompt us not only to repent of our sins, but also to dedicate ourselves to God and to the doing of his will. In II Corinthians 5:14 and 15, Paul explains to the church at Corinth how one who has true faith in God's loving arrangements will react to them. He says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

If we conclude that we should no longer live unto and for ourselves, but for the LORD, it means that we will present ourselves unreservedly to him and to the doing of his will. In Romans 12:1 this is explained to be the presenting of our bodies a living sacrifice. If we have the proper faith in the arrangements and promises of God, we will know that although we are still fallen and imperfect, the LORD will accept our con-

secrated lives, and use our imperfect bodies in his service. Paul explains the thought, saying that our offering to the LORD is “holy, acceptable” to him, and our “reasonable service.”

Because the word baptism means to bury—**baptizo** in the Greek language, meaning ‘to fully immerse, or bury’—it is used in the Bible to convey the thought of full surrender of one’s will to do God’s will, as his will is expressed through Christ. The offering of ourselves to do the LORD’S will is, therefore, our part in being baptized into Christ. To help us grasp the full thought, Paul uses the human body as an illustration. In this illustration Jesus is the Head, and the other parts of the body represent the various members of the church. To be in this body means to have Christ as our Head, which means that our wills are buried in his.

In his letter to the brethren at Rome, Paul elaborates still further on what it means to be baptized into Christ. We read, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”—Rom. 6:3-5

Christ buried his will into the will of his Father, and it was the will of his Father that he lay down his life in sacrifice for the sins of the world. And now Paul explains that we are buried or planted together with Christ—baptized into his death. Full consecration to the LORD leads to this, for all those who through the Gospel of Christ are invited to walk in the narrow way.

In this passage Paul is not discussing the subject of water baptism, although it is important that every consecrated one be baptized in water, not as a means of attaining salvation, but as a testimony of that which has taken place in the heart; namely, a full surrender to the LORD. It was for this reason

that Jesus was immersed in water. Water baptism is a beautiful symbol of the burial of one's will into the will of the LORD, and of the hope of being raised in the likeness of Christ's resurrection.

When one is lowered into the water he becomes helpless, fully dependent upon the immerser to raise him out of the water. So it is in full consecration to the LORD. We give ourselves over fully into his hands, for him to do with us as he wishes, and his will is that we die sacrificially with Christ. We have confidence in his love and grace. We know that he will fulfill his promises to strengthen us in our every time of need. We know, as Paul states, that since we are "called according to his purpose," the LORD will cause "all things" to "work together" for our good.—Rom. 8:28

In giving ourselves wholly to the LORD, it is with the assurance that in his dealings with us no mistakes will be made, that he is too wise to err and too loving to be unkind. So we gladly give our hearts to him, trusting in his promises that, finishing our course in death, he will raise us up together with Christ, to live and to reign with him. This is beautifully illustrated by the immerser lifting us out of the water.

It is this full devotion to the LORD, this being baptized into Christ's death, that Paul refers to when in his letter to the Galatian brethren he wrote that as many as are "baptized into Christ," and thereby "put on Christ," are Abraham's seed, "and heirs according to the promise." (Gal. 3:27-29) The provisions of the Gospel of Christ for them is that they die with Christ, that they might live and reign with him. The further provision of the Gospel is that through these, as the seed of Abraham, God's promised blessings will, in his own due time, flow out to all the families of the earth.

### **Peace with God**

In his letter to the Philippian brethren, Paul speaks of the Gospel call as a "high calling." (Phil. 3:14) And indeed it is high—so high that we could not in our own merit and strength

attain to it. But in the merit of Christ, and in the strength of the LORD we can. Apart from Christ we could have no standing with God; but through him we are justified, and have peace with God, no longer alienated from him through wicked works. Our works are still imperfect, but we have the assurance that they are made acceptable through the blood of Christ. And it is this justified standing before God that gives us "access by faith into this grace wherein we stand, and [we] rejoice in hope of the glory of God." (Rom. 5:1, 2) What wonderful assurances and glorious prospects are thus set before the called-out ones!

Paul speaks of these as also being in Christ Jesus, as members of his body. He assures us that "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." (Rom. 8:1) All the instructions of the LORD which are to be found in his Word for the guidance of this group of called-out ones, the church, were written under the inspiration of the Holy Spirit. To walk after the Spirit, therefore, is to obediently do the LORD'S will as we find it outlined in his Word. To walk after the flesh would be to chart our lives according to our own preferences. So Paul is emphasizing that even after we have dedicated our lives to the LORD, it is essential to continue walking as he would have us walk. Jesus referred to the way in which the Christian walks as being narrow and difficult, but we must continue to walk in it if we would maintain our favorable standing before the LORD.

### **New Creatures**

In his letters, Paul reveals that those who dedicate themselves to the will and service of God become new creatures. "If any man be in Christ he is a new creature," he explains: "Old things are passed away; behold, all things are become new." (II Cor. 5:17) As the world sees us, we are no different than before, except that we do not participate in the things of the world. But God, who looks upon the heart, sees our new determination to please him, and our struggle to

bring every thought into conformity with his will. Moreover, through his promises he has given us a new objective in life. Now our affections are set on things above, "where Christ sitteth on the right hand of God." (Col. 3:1-3) Whereas previously our chief thought in life was to make a living, and to enjoy as many of the good things of life as possible, now our chief consideration, and our greatest joy, is to do the will of our God; to lay down our lives in his service. This is our vocation, while our necessary efforts to obtain food, clothing, and shelter become our avocation.

Abraham, through his faith in the promises of God, became God's friend. We do, also, and we enjoy his friendship and fellowship. But we become more than friends. We become the sons of God, his children. Observing this, Paul adds, "And if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17) The "mountain of the house of the LORD" foretold in Isaiah 2:2 and Micah 4:1 will consist of Jesus and his church as the ruling sons of God. It is to this high position that we are called, and to which, if faithful, we will attain. Paul says that the whole "creation" is waiting for the manifestation of these "sons of God."—Rom. 8:22, 19

### **Help and Guidance**

Paul's letters are designed to encourage this called-out class to faithfulness in living their consecrated lives. He assures them of God's help and guidance: "Who can separate us from the love of Christ?" he asks. After enumerating possible hardships and difficulties which might take us out of God's care, he adds, "In all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor [wicked] angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:35-39

To the churches of Galatia Paul wrote, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6:9) In his letter to the saints at Ephesus, Paul likens the Christian to a soldier in battle, needing armor. He wrote, "Finally, my brethren, be strong in the LORD, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:10,11) Writing to the saints at Philippi, Paul expresses appreciation for the fellowship of these brethren, and his confidence that the LORD would continue to care for them, saying, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."—Phil. 1:6

In his letter to the saints and faithful brethren in Christ at Colosse, Paul explains that he was praying for the brethren there that they "might walk worthy of the LORD unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—Col. 1:10-12

To the brethren in Thessalonica, Paul wrote, "Rejoice evermore. Pray without ceasing. Faithful is he that calleth you, who also will do it. The LORD is faithful, who shall stablish you, and keep you from evil." (I Thess. 5:16,17,24; II Thess. 3:3) These are but a few of the rich gems of thought to be found here and there throughout Paul's letters; thoughts designed to encourage the brethren to remain steadfast in their stand for the LORD, and to be faithful in service, knowing that the LORD would continue to supply them strength and guidance in their every time of need.

### **Important Truths Made Plain**

Additionally, however, in most of Paul's letters there is a principal theme which he discusses. We have already noted

this in connection with his letter to the brethren in Rome. He wanted these brethren to know that whether Jew or Gentile, the only way to obtain the blessing of justification and of enjoying peace with God was through faith in the atoning blood of Christ, a faith manifested in full consecration to follow in his steps—that circumcision or other ordinances of the Law availed nothing in this respect. This issue is touched upon in several of Paul's letters, indicating that the controversy was widespread in the Early Church.

But this was not the only issue at that time confronting those called to be saints. Human reasoning and fleshly ambitions led to other points of controversy. Jesus had said to his disciples, "One is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven." (Matt. 23:8,9) Many of the professed followers of Christ have not been obedient to these instructions, and even in some of the congregations of the Early Church there was a tendency to exalt human leadership and to forget that "all ye are brethren."

This was particularly true in the church at Corinth, and this is one of the points discussed in Paul's first letter to these brethren. In the opening chapter he says, "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul?" (I Cor. 1:12,13) In the third chapter he continues, "Ye are yet carnal: for whereas there is among you envyings, and strife, and divisions, are ye not carnal, and walk as men?"—I Cor. 3:3

In I Corinthians 3:6-9, Paul explains the proper relationship which should be maintained among the brethren and servants in the church. He says, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planted anything, neither he that watereth; but God that giveth the increase." Then he adds, "We are laborers together with God."

Paul did not mean by this, however, that there was to be no law and order in the church. In chapter twelve of this same letter he sets forth the LORD'S outline of church organization. He uses the human body as an illustration of the relationship of Jesus to the church; Jesus, of course, being the Head in this body. "Now ye are the body of Christ, and members in particular," he explains, then adds, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—I Cor. 12:27, 28

The reference to miracles, gifts of healings, and diversities of tongues obviously refers to the brethren in the Early Church who were blessed with these gifts. These were special gifts which were needed during the time when the church was being established. They could be conferred only by the apostles, and when the apostles died these special, temporary arrangements soon ceased.

In Paul's letter to the brethren in Ephesus, he again outlines God's arrangements for servants in the church. He says that Christ "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." The work of edifying, Paul shows, was to be accomplished by the truth of the Scriptures. It is through "speaking the truth in love," that we "grow up into him in all things, which is the Head, even Christ."—Eph. 4:11, 12, 15

In his letter to the brethren in Corinth, Paul enlarges upon the importance of love as the motive of all Christian activity. After outlining the organization of the church, showing that all of its members have a service to render, he continues, "Though I speak with the tongues of men and angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal." (I Cor. 13:1) Throughout the remainder of this thirteenth chapter, the apostle presents the most eloquent treatise on the subject of Christian love that has ever been

written. It is only when this divine principle of unselfishness motivates the called-out ones that they are able to work together harmoniously and to the glory of God.

### **Instructions to Teachers**

Paul's two letters to Timothy, and the one to Titus, contain much information especially appropriate to those who serve as teachers in the church. Since it is God's will that every Christian be an ambassador for Christ, and to serve as a light in the world, it means that every Christian is, in reality, a teacher. To Timothy he wrote, "The servant of the LORD must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." (II Tim. 2:24, 25) To Titus he wrote, "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." —Titus 2:7, 8

Of fundamental importance to every Christian are Paul's instructions to Timothy found in II Timothy 2:15. We quote, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." What is meant by rightly dividing the Word of truth? In verse eighteen of this chapter, the apostle mentions one point that he doubtless had in mind in this connection. He warns Timothy of some "who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

One of the most important doctrines of the Word of God is the resurrection of the dead. No one could be in error by teaching that the dead are to be raised. The mistake Paul mentions is that some were teaching that the resurrection had already occurred. He indicates to Timothy that those who were making this mistake had failed to rightly divide the Word of truth. Obviously, then, one way to rightly divide the Word of truth is to properly observe the time element in the plan of

God, noting that there is what the apostle refers to as a due time for every feature of his plan of salvation.

In Paul's letter to the brethren in Ephesus, he speaks of "the dispensation of the fullness of times," in which the LORD will "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10) The fact that in the plan of God there is a dispensation of the fullness of times indicates that there are other dispensations or ages which precede the one in which time comes to the full. It is also obvious that since it is in the dispensation of the fullness of times that all things are gathered in Christ, all things are not gathered during previous ages.

So it becomes the privilege of the Christian in seeking to know God's will and plan, to rightly divide the Word of truth in order to apply its many promises and prophecies in the age or dispensation to which they belong. Failure to do this leads to apparent contradictions in the Bible, and inability to see the beauty of the divine plan. But rightly dividing the Word of truth is not difficult.

In our study of the books of the Bible thus far, we have seen that the Law of God given at Mount Sinai was for the nation of Israel only, and designed for the Jewish Age. We have learned from Paul's letters that the followers of Jesus are not under that Law, but under grace, and that God is dealing with them upon the basis of their faith in the atoning work of Christ, and the depth of their consecration to do his will.

In our study of the Book of Acts, we learned that the present age in the divine plan is the time when a "people for his name" is being called out from the world to live and reign with Christ in the age to come—that this is not the age in which God is converting the whole world. (Acts 15:13-18) In this text the Gospel Age feature of the divine plan is explained.

We have also discovered that while there are many prophecies in the Old Testament pertaining to the coming of Christ, not all of them were fulfilled at his first coming. Those describ-

ing his suffering and death were fulfilled, but the wonderful Old Testament descriptions of the glory of the messianic kingdom, and the blessings the people would enjoy under that kingdom, apply to the time of Christ's second visit. So it is most important in our study of the Bible to note carefully its due times and its various sequences.

## **Two Salvations**

In rightly dividing the Word of truth, it is also essential to keep in mind that its many promises of salvation not only apply to different ages, but often refer to different salvations. Paul indicates this when, in speaking of the completion of the plan of God in the dispensation of the fullness of times, he explains that some will be gathered in "heaven," and some on "earth."—Eph. 1:10

In our study of the Old Testament books, we observed many promises applying to that period in the divine plan referred to by Peter as the "times of restitution of all things." (Acts 3:20) We found that all those promises described earthly blessings of one kind or another—opening of blind eyes; building houses and inhabiting them; beating swords into plowshares, etc. The New Testament, on the other hand, begins to unfold spiritual or heavenly promises to those who faithfully follow in the footsteps of Jesus.

Jesus said to his disciples, "I go to prepare a place for you. . . I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:2,3) In keeping with this, Paul wrote to the Colossian brethren, saying, "Set your affection on things above, not on things on the earth. . . . When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:2-4

In the fifteenth chapter of Paul's first letter to the brethren in Corinth, he employs the time element in the divine plan as well as the earthly and heavenly salvations in his discussion of the resurrection of the dead. First he establishes the fact that

Jesus had been raised from the dead. He stresses the importance of this, saying, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (vss. 17,18) In verse twenty-two he writes, "As in Adam all die, even so in Christ shall all be made alive." This is a general statement of the resurrection, emphasizing that the hope of life after death for all mankind is in the fact that they will be raised from the dead.

Paul then introduces a distinction in time in connection with the resurrection—"Every man in his own order," he says, "Christ the firstfruits; afterward they that are Christ's at his coming." (vs. 23) The church of Christ—those who are members of his body, as explained by Paul in the twelfth chapter of this epistle—are included with Christ as Christ the firstfruits. In the order of the resurrection, these are the first to be raised from the dead.

Then comes that important phrase, "afterward they that are Christ's at his coming." The reference is to the entire thousand years of Christ's kingdom which will accomplish the restitution of all things. It will be during that time that the remainder of mankind will be raised from the dead.

In the next verse Paul writes, "Then [the time element again] 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. 15:24-26) Here again we have the completion of God's plan described, and as Paul shows, the age of completion is the kingdom age, the time when Christ and his called-out ones will reign as the seed of Abraham for the blessing of all the families of the earth. That will be in the dispensation of the fullness of times, which will begin after the church has been exalted to heavenly glory with Christ; and before its end, all mankind will have been given an opportunity to be restored to human perfection upon the earth.

Having thus explained the proper sequence of the resurrection, later in the chapter Paul touches upon the different rewards to be administered. He explains that in the resurrection some will have heavenly bodies, and some will have earthly bodies—"celestial" and "terrestrial." (vs. 40) He explains, however, that those who receive spiritual or heavenly bodies in the resurrection were human beings when they died; that their heavenly bodies are given to them as a reward for faithfulness in laying down their lives with Christ.

It is to these that the hope of immortality is extended. No one is inherently immortal. The idea that human beings have immortal souls within them is not taught in the Bible. Paul, speaking of the resurrection of the called-out ones, says that "this mortal" will "put on immortality." (vs. 53) Following this, he introduces the time element again, "Then [that is, after this—after the resurrection of the firstfruits to immortality] shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—I Cor. 15:54, 55

The saying that death will be swallowed up in victory is quoted from Isaiah 25:8. This entire text reads, "He [the LORD] will swallow up death in victory; and 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." To this the Prophet Isaiah adds, "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; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:8, 9

Yes, it will be in that day that death will be swallowed up in victory. But that day will not come until the work of the present day, or age, is finished—that work being the calling out from the world the people for his name, and exalting them in the resurrection to glory, honor, and immortality, to live and reign with Christ in his kingdom. That kingdom will rule over all nations during that day when tears are being wiped from off

all faces, and when all the dead are being awakened and given an opportunity to believe and live forever. —I Tim. 2:1-6

How marvelously harmonious is the testimony of the Bible when we rightly divide the Word of truth! Not only does it clearly reveal God's loving plan for the called-out ones of this age, and for the restitution class—all mankind—in the next age, but it also outlines the way in which we as Christians should now walk in order to be pleasing to God. As Paul reveals in his various letters it is a way of sacrifice, a narrow way of full devotion to the LORD, a way in which the will of the LORD comes before every other consideration. Nevertheless, the Christian way is also one of joy; so Paul wrote, "Rejoice in the LORD alway; and again I say, Rejoice." —Phil. 4:4

### **Slaves and Masters**

In his letters, Paul reveals that all classes of people are called to walk in the Christian way, that the called-out class is made up of rich and poor, as well as people out of all nations and races. These are all one in Christ Jesus. (Gal. 3:28) In the days of the Early Church, slavery was widespread. Paul's letters reveal that both slave owners (masters) and slaves were called into the truth to follow in the footsteps of Jesus. He admonishes the converted slaves to be obedient to their Christian masters, and the masters to love their slaves.—Eph. 6:5-9; Col. 3:22-25; 4:1

Philemon was one slave owner of the time who accepted Christ and became a faithful Christian. One of his slaves was named Onesimus. Before accepting Christ, Onesimus ran away from his master and went to Rome. While in Rome he came in contact with Paul. He had probably met Paul previously while the latter was visiting in the home of his master, Philemon. Through Paul's ministry, Onesimus accepted Christ and became a devoted servant of the LORD. He realized that he had disobeyed the laws of the time in running away from his master, and that now, as a Christian, his course of duty was to return and seek the forgiveness of Philemon.

Obviously, this situation presented a difficult problem for both Onesimus and Philemon. Paul sensed the situation and wrote a letter to Philemon for the former slave to deliver to his master personally when he returned to him. In this letter he asks Philemon to take back his former slave and to treat him now as a brother in Christ. This is the subject matter of "The Epistle of Paul to Philemon." It is a wonderful demonstration of the manner in which Christian love can be depended upon to solve the most difficult problems which may arise among the LORD'S people, those called out to be a people for his name.

And since this little flock class, to whom it is the Father's good pleasure to give the kingdom, are being prepared to administer the laws of God for the blessing of all mankind, it is important that they become developed in love, that all selfishness be put away; for only thus will they become properly qualified to participate in the rulership of that new kingdom which has as its great objective the establishment of the will of God "in earth, as it is in heaven."—Matt. 6:10

Paul himself was thoroughly devoted to this Christian way of love, and he knew that it was leading him into a sacrificial death with Christ. To him nothing else in life was important. To the brethren at Philippi he wrote, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"—the high calling to live and reign with Christ.—Phil. 3:13, 14

Near the close of his faithful life of service, locked in a Roman prison awaiting execution, Paul wrote to Timothy, saying, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."—II Tim. 4:6-8

That Christ would return and receive his faithful followers unto himself, then to reign with him for the blessing of all the

families of the earth was the great hope of all in the Early Church. Their faith in this fruition of their hopes enabled them to continue their witness in an unfriendly world, even though it frequently meant imprisonment and death, as in the case of Paul. May their example encourage us in our service of the LORD, and may we too be among those who will receive the crown of righteousness because we also love his appearing! □

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**FAITH CAN FIRMLY TRUST HIM, COME WHAT MAY**  
**“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.”**

—Isaiah 43:2

OUR golden text is a very encouraging one. In view of the fact that all the called, chosen and faithful must be required to pass through the school of experience, discipline, and testing with a view to their final approval, how encouraging it is to know that the Lord will indeed be with us in every trouble, that he sympathizes with us in all of our trials, adversities, afflictions, perplexities, etc., and that “behind a frowning providence he hides a smiling face.” The waters of affliction, disappointment, perplexity, trouble, will be about us, and we are not to float with the current either, but are to endure hardness as good soldiers. But our source of strength in battling with the current of life is never to be forgotten—“When thou passest through the waters I will be with thee.” Blessed thought! “I can do all things through Christ which strengtheneth me,” and he assures us, “My strength is made perfect in weakness.” (Phil. 4:13; II Cor. 12:9) Our text implies rivers of trouble, but assures us that when we pass through the rivers they shall not overflow us, they shall not extinguish us; on the contrary, the Lord will pull us over to the other side, where we shall have life, and that more abundantly, with the glory, honor and immortality which he will provide for his bride—his elect.



# Answers to Test Your Knowledge Questions

(See page 17 for Questions)

1. Psalm 14:1 describes him as a fool.

2. Yes; the eternal torment theory is a man-made, not a scriptural doctrine.

3. Yes. Revelation 22:3 tells of the time when there will be no more curse because it will be removed by the kingdom of God and the Lamb.

4. This is another link in the chain of evidence that Jesus is the Christ, who is able to save all of us from our iniquity.

5. "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) The justice and wisdom of God is manifest in the condemnation of all through the disobedience of one so that redemption of all can come through the obedience of one—Christ Jesus.—Rom. 5:12, 18-21

6. (a) The harvest of "wheat and chaff" had its fulfillment in the Israelites, at the end of the Jewish Age, and Jesus was the

Chief Reaper at that time.—Matt. 3:11, 12

(b) The harvest of the "wheat and tares" is having its fulfillment now at the close of this Gospel Age.—Matt. 13:30

(c) The harvest of "sheep and goats," Jesus said, will be fulfilled while he is sitting "upon the throne of his glory" at the end of the Millennial Age.—Matt. 25:31-46

7. In his pre-human existence in the heavenly courts, our Lord was rich, but to redeem us he left this position, and on earth humbled himself even unto the death of the cross. He gave up all, even life itself that through him we might have the riches of eternal life.

8. Jesus was always perfect, but he was not recognized by God as a perfect man until he reached the age of thirty years, according to the Law governing the Tabernacle service.—Num. 4

9. Torment implies **conscious** punishment. The willfully wicked will be everlastingly punished by being deprived of existence on any plane of life.

# Encouraging Letters

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## **A Help in Studies**

Dear Dawn: In my last issue of The Dawn I noticed the 1982 "yearbook" of The Dawn is off the press. I wish to add this to my set—these are a great help in my studies of God's Word. Enclosed is a check. Yours in Christ.—TN

## **Grateful Friend**

Gentlemen: Thank you for bringing peace and harmony into my life. I enclose a donation. Sincerely.—NY

## **"Magnificent Display"**

Gentlemen: Please accept the small offering enclosed as a mere token of my heartfelt appreciation for the magnificent display of "The LORD'S Jewels," set forth so beautifully on pages 40-55 of the May issue of The Dawn. Sincerely.—AL

## **A Thankful Heart**

Greetings! I want to express my appreciation for the article entitled, "God's Special Treasures," page 30 of the June issue of The Dawn. It is a logical sequel, a most fitting companion piece, to "The LORD'S Jewels," which appeared in the May

issue. Thank you for sharing these wonderful insights into the selection, shaping and polishing of these living jewels. Thanks be to God, my spiritual hearing and seeing are progressively improving, enabling me to better appreciate and be thankful for God's great mercy and loving-kindness, as expressed in his marvelous provision of a righteous government for all obedient mankind. Sincerely.—AL

## **British Friends Report**

Dear Brethren: We had a good response to our Reader's Digest ad. There have been 920 replies so far. From these we have had about forty-five new Dawn subscribers, besides placing about sixty copies of Volume 1. With Christian love.—England

## **Grief Is Eased**

Dear Bible Students: Thank you so much for the letter and pamphlets you sent me. They were a great help. The grief is still here, in the death of our grandson, but I now have peace, and know he is not in pain any more. The enclosed check is in payment for the material you sent me. Thanks again!—KS

### **Much to Learn**

Dear Sirs: Please send me the booklet, "Jesus, the World's Savior," offered on "The Bible Answers." I watch your program and really enjoy it. I have so much to learn, and I know this booklet will help. God bless you!—IN

### **"Wonderful Work"**

Dear Brothers: I have been listening to your radio broadcast on Sunday mornings. I enjoy hearing your programs because I find them to be inspirational and informative. Please continue your wonderful work in the LORD! I would greatly appreciate it if you would send me a copy of your booklet, "Father, Son, and Holy Spirit." May God forever bless your ministry! Yours in Christ.—NY

### **Involved in Ministry**

Dear Sirs: I wish to express my appreciation, and that of my brothers and sisters, for the booklet, "Hope." It came at a time when it meant so much. While all of us are Christians, death of a loved one is a shock. My husband and I are involved in the different ministries of our church, and we would like to know where we can purchase these booklets, and the cost per

hundred. We would also like to have your booklet, "God and Reason." God bless you all! Sincerely yours.—TX

### **Gaining Knowledge**

Dear "Frank and Ernest": I listen to your Bible talks regularly, and gain much knowledge from them. Today I listened to your discussion on the subject, "Are God and Jesus One?" You had many interesting thoughts which I am sure many people would be glad to know. You invited us to send for the booklet, "Father, Son, and Holy Spirit," and stated that in it there are many biblical facts we should know. Kindly send me one. I am sure it will give me more light on this important subject. Truly yours.—VA

### **Our "Three-Man Team"**

Gentlemen: Please send me your booklet entitled, "Jesus, the World's Savior." I truly enjoy your three-man team on "The Bible Answers." I believe strongly in your text, Isaiah 9:6,7, on a recent broadcast. Also, I live daily by the powerful verse given in Proverbs 3:6, "In all thy ways acknowledge him, and he shall direct thy paths." May God richly bless all of you. Thank you!—MS

### **Comforted in Her Sorrow**

Gentlemen: As a listener to your Sunday programs, I want you to know that it has been of great comfort to me. I lost my beloved husband over a year ago, and your encouraging and hopeful messages have been of much help. I would very much like to have a copy of your booklet on "Spiritism," as offered on a recent broadcast. Thank you! Very truly yours.—IL

### **"Sweetest Books"**

Dear Dawn: Send me the following books. Yours are the sweetest books I have ever read. I do wish I could have had them when I was twelve to fifteen years old. I have read a lot of your books. The ones I wish to have are: "Behold Your King," and "The Creator's Grand Design." Yours truly.—MI

### **Guidance and Understanding**

Dear Sirs: Please send me a copy of "Archeology Proves the Bible." "The Bible Answers" is one of the few concerned religious programs televised. There are so many people who could gain a better understanding of the meaning of the Bible. We all need spiritual guidance daily. Thank you for your efforts. Sincerely.—OH

### **Shut-in Spreads Message**

Gentlemen: I have just received the current issue of The Dawn, and want you to know it means so much to me, a shut-in. I have enjoyed "The Bible Answers" program, and have been getting up at 5:30 a.m. to listen. My son and I are wheelchair patients—I am 74 and he is only 40. He is paralyzed from the waist down, but getting along fine. I am hoping, if it is the Lord's will, that he will walk again. I am having The Dawn sent to others so they can learn God's plan for man, and his great love. You are truly doing a wonderful work. May God bless and be with you always. Sincerely.—GA

### **God Speaks**

Dear Brethren: Please send two more tapes. Thank you. I find them very moving; it is as if the Lord was speaking to us. Sincerely.—England

### **Refreshed**

Sirs: Usually I am at church on Sunday mornings, but today I was at home, and heard your radio program. I liked your thoughts on the end of the world, so felt I would enjoy a copy of your booklet, "God and Reason." You were refreshing! Thank you. Sincerely.—OH

### Cassette Desired

Gentlemen: Please send me your booklet, "Father, Son, and Holy Spirit." Your broadcast was especially interesting. Would it be possible to send me a recording of that broadcast concerning the nature of Jesus? If so, I would be happy to reimburse you for the cassette and mailing costs. Thank you! —MI

### Wants Literature

Reverend "Frank": Greetings to you in Christ Jesus our Lord! Please, it would be highly appreciated if you can send me your sermon over radio entitled, "Peace through Christ's Kingdom," and any other useful Christian literature which can assist me to grow in knowledge of the Gospel of Jesus Christ. Thanks!—NY

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

### October Special:

On Sunday, October 16, "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

# Your Questions

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## A New World Order

**Based upon your understanding of the prophecies, what in your opinion is the pattern for future society?**

SPACE does not permit a detailed reply to this question. In each issue of *The Dawn* we endeavor to point to the plan of God as the pattern or blueprint that he has set down in the Bible. For greater detail we recommend also the **Studies in the Scriptures**, for they give in remarkable detail the future of society as it pertains to the church of God and to the world of mankind in general.

We will mention just one prophecy here (Hag. 2:7), "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." This prophecy should cheer all who look into the future with faith in the promises of God; for he is faithful who promised and will fulfill every assurance of blessing which he has given. (Heb. 10:23; 11:11) He has committed the whole future of society to his Son, who bought the race and who therefore has earned the right to be its Master. In harmony with the Father's

plan, he is arranging to identify with himself the elect church of the Gospel Age for the great work of enlightenment for the world, and restoring to human perfection all the willing and obedient, granting to them the blessings of life and happiness, the desire of all nations.

## Conditions to the Gift

**Why did the rich young ruler ask our Lord, "What shall I DO to inherit eternal life," when in another place it is written, "The GIFT of God is eternal life through Jesus Christ our Lord"?**  
—Luke 18:18; Rom. 6:23

**WE REPLY:** There is no lack of harmony in these two scriptures; they are not contradictory in any sense. The gift of life and the forgiveness of our sins, is directly from the Father, for he is the great Life-giver. Before the gift of God could be extended to us, our Lord Jesus had to die to provide the way for our release from death—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a

lamb without blemish and without spot."—I Pet. 1:18, 19

We receive the gift of eternal life through Jesus Christ our Lord. It is of the Father, but by and through his Son. (I Cor. 8:6) But before this gift is bestowed, certain conditions must be met by the recipient; for undeniable conditions are attached to the gift. One of these qualifications is complete consecration to God. In Luke 18:20-30, our Master explained consecration to the rich young ruler, but he was unwilling to meet the terms of discipleship. In another place the Master said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for

my sake shall find it."—Matt. 16:24, 25

"Every good gift and every perfect gift is from above, and cometh down from the Father," the apostle assures us; but before we can inherit these precious favors, we have to meet the terms and do what is required of a disciple. (James 1:17) If we meet the requirements of consecration and faithfulness, we will inherit that great gift of God, eternal life, through the sacrifice of Jesus Christ our Lord. Thus we see that it was proper for the young man to ask, "What shall I do?" for the gift of eternal life is conditional—conditional upon faithfulness to the Father on the part of each one who shall receive eternal life. "He that hath the Son hath life." —I John 5:12 □



## Weekly Prayer Meeting Texts

**OCTOBER 6**—Ye know not what manner of spirit ye are of: the Son of man came not to destroy men's lives but to save them.—Luke 9:55, 56 (Z. '04-43 Hymn 165)

**OCTOBER 13**—I will show thee my faith by my works.—James 2:18 (Z. '04-45 Hymn 309)

**OCTOBER 20**—Be ye wise as serpents, and harmless as doves.—Matthew 10:16 (Z. '04-91 Hymn 183)

**OCTOBER 27**—My times are in Thy hand.—Psalm 31:15 (Z. '04-237 Hymn 186)

# Speakers' Appointments

## 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.

<b>D. BRUCE</b>			<b>G. PASSIOS</b>	
New York, NY	October 23		New Haven, CT	October 9
<b>G. JEUCK</b>			<b>E.K. PENROSE</b>	
Sayville, NY	October 2		Nashville, TN	October 18
St. Louis, MO	16		Athens, AL	19
LaSalle, IL	17		Birmingham, AL	20
Indianapolis, IN	18		Louisville, AL	23
Columbus, OH	19		Tallahassee, FL	24
Greenfield, OH	20		St. Petersburg, FL	26
Cincinnati, OH	22, 23		Warm Mineral Springs, FL	27
<b>N. KASPEROWICZ</b>			Orlando, FL	29, 30
Allentown, PA	October 16		<b>L. POST</b>	
<b>K. NAIL</b>			Middletown, NY	23
Pottstown, PA	October 16		<b>J. TATE</b>	
Philadelphia, PA	16		Berwick, PA	16

## BRITISH SPEAKERS' APPOINTMENTS

<b>F. BINNS</b>		<b>R. ROBINSON</b>	
Ipswich	November 13	Reigate	November 6

## 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 Fay McElvaney, Miami, FL—July 2. Age, 99.

Sister Maria Tarkowski, Detroit, MI—July 28. Age, 89.

E. Travis McKnight, Tallahassee, FL—August 6. Age, 55.

Sister Grace Eberle, New York, NY—August 7. Age, 86.

Sister Emelia Dowgiello, Gary, IN—August 8. Age, 95.

Sister Anna Kostecki, Muskegon, MI—August 14. Age, 98.

# Conventions

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

**MILWAUKEE, WI, October 1, 2—** Aurora Hall, 734 North 26th Street. Mrs. John Pazucha, 4454 So. 14th St. 53221 Phone: 282-4667

**DETROIT, MI, October 2—** Redford YWCA, 25940 Grand River, Detroit. Theodore Passios, 28260 Essex, Roseville 48066 Phone: (313) 445-2595

**MINNEAPOLIS, MN, October 2—** Northeast YMCA. Mr. C.R. Newham, 1722 N.E. 5th St. 55413 Phone: 789-3944

**RICHMOND, VA, October 7-9—** Roslyn Conference Center, 8727 River Rd. Miss Katharine R. Warren, 2805 Stonewall Ave. 23225

**GRAND RAPIDS, MI, October 8, 9—** Walker Jr. H.S., 4252 3 Mile Rd., N.W. Mrs. B. Fuerst, 804 Conger N.E., 49505 Phone: (616) 361-8150

**SAN LUIS OBISPO, CA, October 8, 9—** Cash McCall's Restaurant, 214 Madonna Rd. Lynn G. Murray, 43 Del Sol Ct. 93401

**NEW ENGLAND CONVENTION, October 14-16—** South Deerfield, MA For information, contact Mrs. Richard Suraci, 171 Johnson Rd., Hamden, CT 06518

**ST. LOUIS, MO, October 16—** St. Louisian Best Western, 1133 Washington. Mrs. Gloria Koehnemann, 9518 Brenda Ave. 63123 Phone: (314) 631-2970

**CINCINNATI, OH, October 22, 23—** Masonic Temple (Social Room 3),

317 East 5th St., Mr. Jerry Moore, 2609 Merrittview Lane 45231 Phone: (513) 825-0183

**CHICAGO, IL, October 23—** Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst. Ted Marten, 2033 Busse Hwy., Des Plaines 60016 Phone: (312) 824-8916

**CONNELLSVILLE, PA, October 29, 30—** Conley Inn (Best Western), New Stanton (at Exit 8, Pennsylvania Turnpike). Wesley Cramer, RD 1, Box 326C, Monongahela 15063 Phone: (412) 258-2585

**ORLANDO, FL, October 29, 30—** Orlando Garden Club, 710 East Rollins St., Orlando. Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry 32707

**DETROIT, MI, October 30—** Redford YWCA, 25940 Grand River, Detroit. Theodore Passios, 28260 Essex, Roseville 48066 Phone: 445-2595

**LOS ANGELES, CA, October 30—** Golden State Masonic Temple, 933 So. Hoover St., Los Angeles. Mr. Steve Mengos, 8355 Santa Ynez St., San Gabriel 91775 Phone: 286-0766

**NEW HAVEN, CT, November 13—** Italian American Club, 85 Chase Lane, West Haven. Mrs. Richard Suraci, 171 Johnson Rd., Hamden, 06518

**MIAMI, FL, December 10, 11—** Mrs. Josephine Wesol, Acting Secy., 3580 S.W. 91st Ave. 33165 Phone: 226-8455