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Highlights of Dawn

“The Doctrine of Baptisms”

BAPTISM could well be one of the most widely practiced and universally misunderstood ceremonies connected with Christian religion. Many churches urge their adherents to sprinkle infants with holy water as soon after birth as possible, believing that should they die without this rite being performed, these innocent children would surely not be saved. Other millions of Christians believe that in the simple act of being immersed in water they are ‘born again’, and at that moment become saved regardless of all else.

Recently a leading eastern newspaper printed a large photograph of a mountain in



the United States containing subterranean vaults in which were stored billions of names and genealogies of people, both living and dead. The church involved in this enormous project is primarily interested in the possible future salvation of those they consider as having died in a lost state, but who can be saved, even many centuries later, through a living descendant being baptized for them.

This is but a sample of the confusion which surrounds this vital teaching. It was Jesus who established baptism as a principal doctrine. He demonstrated when and how it is properly performed, and his apostles, in their writings, clearly defined its meaning. The following article bypasses all church tradition on the subject and looks in depth at what the Scriptures really say.

• • •

IN LISTING some of the basic principles of the truth, the Apostle Paul includes "the doctrine of baptisms." (Heb. 6:2) Doctrine simply means teaching, and since the word baptisms is used in this expression in the plural, Paul is apparently reminding us that in the teachings of the truth we may expect to find reference to more than one baptism. In a general way, however, all these baptisms bear a certain relationship to one another, so that actually to us there is but "one baptism."—Eph. 4:5

The Bible identifies certain typical baptisms. There are also symbolic baptisms. We have the baptism of John for the repentance of sin. There is a death baptism, and the baptism of the Holy Spirit. And the Bible speaks of being baptized into Jesus Christ, and also of being baptized for the dead.

Basically, the Greek words translated 'baptize' and 'baptism' mean to 'make whelm', or shall we say, 'overwhelm', or submerge. This would indicate that the sprinkling or pouring of water on the head is in no sense of the word the true water baptism referred to in the Scriptures, for the candidate is not thus submerged or covered by water.

John's Baptism

Baptism is first brought prominently to our attention in the Bible in connection with the ministry of John the Baptist. We read concerning him that "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1:4) John's ministry was not to the world in general, but to the people of the Jewish nation, who, through the Law given at Mt. Sinai, were professedly in covenant relationship with God.

But there were many individuals in Israel who at heart were not living up to their privileges under the Law. Thus they were estranged from God and from his covenant. Their repentance, and the remission of their sin against the Law Covenant brought them back into God's favor and friendship. To encourage the people thus to repent was the object of John's ministry.

We are not to understand that repentance and remission of sin were accomplished by water immersion. This was merely an outward symbol which indicated that repentance and the acceptance of God's will as expressed through the Law had already taken place in the heart and life of the one immersed. There is no sin-cleansing efficacy in water, not even in the water of the river Jordan.

The real objective of John's ministry seems well illustrated by Jesus' parable of the two Israelites who "went up into the Temple to pray." One was a Pharisee, the other a publican. The Pharisee prayed, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." The publican, on the other hand, "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."—Luke 18:10-13

In the parable, Jesus said of the repentant publican, "I tell you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be abased;

and he that humbleth himself shall be exalted.” (vs. 14) A true spirit of repentance and humility resulted in his justification, or reconciliation to friendship with God under the terms of the Law Covenant. It was this that prepared Israelites for water immersion by John.

John’s ministry was designed to prepare a people to receive Jesus. Those who followed on to accept the Messiah, and devoted their lives to being his disciples, eventually came under the merit of his blood and thus received justification to life. But, under the Law arrangements, and until Pentecost, the publican of the parable represented those who took the necessary step of repentance to restore them to the favor of God in the manner in which it was then available. It was this opportunity of returning to God through repentance that John offered to the Israelites.

Jesus Requests Immersion

John the Baptist had been conducting his ministry for about six months when Jesus went to him and asked to be immersed. (Matt. 3:13-15) John refused, saying, “I have need to be baptized of thee.” John knew that the one great desire of Jesus had been to do his Heavenly Father’s will. He knew that there was no occasion for repentance in Jesus’ sinless life, so he felt that the symbol of repentance as he had been administering it was wholly inappropriate.

But Jesus did not explain the situation to John. He simply said, “Suffer it to be so now: for thus it becometh us to fulfill all righteousness.” John then yielded to Jesus’ request and immersed him, realizing, apparently, that the Master must have had some valid reason for taking this step of water baptism.

Jesus did not explain to John, nor to anyone else later, just why he desired to be baptized in water. His only remark was, “Thus it becometh us to fulfill all righteousness.” Evidently there was something in the Old Testament Scriptures which indicated to Jesus that this was a proper and necessary thing to do.

The Old Testament contains many instructions which served as a guide for the Master in laying down his life as man's Redeemer. Some of these were in the nature of prophecies, and some were in the form of types; as, for example, the sacrifice of the Passover lamb, and later, the offering of the bullock on Israel's typical Day of Atonement. Related to these was the point mentioned by Paul in Hebrews 3:1,2. Here the whole house of Israel under Moses is compared to another house over which Christ is the Head.

The nation of Israel came under the leadership of Moses while still in Egypt. In order to be delivered from their bondage to Pharaoh, it was necessary that they trust themselves fully to Moses' headship over them. They knew that upon leaving Egypt they would encounter dangers and difficulties.

Soon after they left Egypt the Israelites were faced with a real test of their devotion to God and to his servant, Moses. This was at the Red Sea. The Egyptian army had pursued and overtaken them. The Red Sea was in front of them. Through Moses, the LORD instructed them to go forward. A failure to obey meant death at the hands of the Egyptians. To obey meant the risking of life in the Red Sea. The Israelites followed the leadership of Moses into the sea, which meant that they put themselves wholly into his hands as the representative of their God.

Two Typical Baptisms

Commenting on the typical significance of this experience, Paul wrote that the Israelites "were all baptized unto Moses in the cloud and in the sea." (I Cor. 10:1,2) This, of course, was a symbolic baptism. The real baptism, or burial of the Israelites into the headship of Moses, had previously occurred. They had committed themselves to his leadership, else they would not have been with him in the Red Sea. But the water about and above them in the heavy mist served well to illustrate this surrender to Moses.

Since the Apostle Paul thus refers to this typical immersion in water, certainly Jesus knew about it, and of its significance. We think it reasonable to conclude that Jesus saw it as his guide to fulfill all righteousness. The whole typical house of servants was thus immersed at the same time. But with the antitypical house of sons it is different: these are dealt with individually, Jesus, the Head, being the first.

The Apostle Peter refers to another symbolic and typical baptism. He speaks of the "eight souls [which] were saved by water," and then explains, "The like figure whereunto even baptism doth also now save us." (I Pet. 3:20, 21) Here another family, or house, was involved—Noah, his wife, and his sons and their wives. Here, also, death would have come to the family had they not followed the leadership of Noah into the ark and to safety.

But how could they be sure that they would be saved in the ark? This was a matter of faith, and surrender. The LORD had given instructions concerning the building of the ark. If they trusted in Noah they would enter the ark, which they did, and were saved. The waters of the Flood in which they were more or less engulfed pictured their immersion into the will of God, under their head, Noah. Since Peter applied the experience of Noah and his family in this manner, it seems that Jesus also could see in it a guide in the way of righteousness, and this, therefore, could be another reason he asked John to immerse him.

Baptism of the Spirit

When Jesus was immersed by John, the Holy Spirit came upon him and he was filled by it. (Luke 3:21, 22; 4:1) This constituted for Jesus what is later referred to in connection with his disciples as the baptism of the Spirit. (Acts 1:5) Jesus yielded himself fully to do the Heavenly Father's will, and through the Holy Spirit of truth the divine will was revealed to him. We are informed that the heavens were opened to him.—Matt. 3:16

Jesus offered himself in full consecration to do his Father's will. He buried his own will into the will of his Father. Then God immersed him, as it were, filling him with his Holy Spirit of truth. The descent of the dove upon Jesus was merely the outward manifestation of the Holy Spirit's baptism.

Jesus recognized this, and later he referred to his real baptism as something which had not as yet been fully accomplished. He said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." (Luke 12:50) The Greek word here translated straitened means to 'compress' or 'arrest'. In Luke 8:45 it is translated throng, but here the **Revised Version** renders it 'press,' and Rotherham uses the expression 'hemming in'.

Nor is this statement by Jesus in a question form, as might be indicated by the sequence of the words, "How am I." The modern arrangement would be, "How I am pressed," or "hemmed in," until my baptism is accomplished! Jesus' baptism, or immersion by the Holy Spirit, held him captive to the will of his Heavenly Father, and would continue to do so until he finished his course in death.

With Him

John the Baptist said that Jesus would baptize with the Holy Spirit. (Matt. 3:11) Shortly before Pentecost Jesus told his disciples that in a few days they would receive the baptism of the Holy Spirit. (Acts 1:5) Cornelius and his household were said to be baptized by the Holy Spirit. (Acts 11:16,17) Later, the Apostle Paul wrote that we are all baptized by one Spirit into the body of Christ.—I Cor. 12:13

In connection with Jesus' baptism of the Spirit there was an outward and miraculous demonstration of the power and acceptance of God. This was true also at Pentecost, and in connection with the experience of Cornelius and his household—in this latter case to give assurance of the acceptance into the divine family of Gentile believers, for this represented an extension of divine grace beyond that to which the Jews were accustomed.

These outward and miraculous demonstrations were never repeated, and there is no reason to suppose that they ever will be. However, every true follower of the Master has come under the captivating and impelling influence of God's Holy Spirit. Just as Jesus was filled with the Spirit from the very beginning of his dedicated life of sacrifice, so is every one of his consecrated followers, in proportion to their ability to be emptied of self that God's Spirit might take control.

The privilege of sharing in Jesus' baptism was indicated by him in a conversation with James and John. They said to him, "Master, we would that thou shouldest do for us whatsoever we shall desire." Jesus replied, "What would ye that I should do for you?" Then they requested, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."—Mark 10:35-37

Jesus' reply to this request was, "Ye know not what ye ask: can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? Upon saying that they were able, Jesus said, "Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized."—Mark 10:38, 39

Jesus is not here referring to his symbolic immersion in the waters of Jordan, but to his baptism into the will of his Heavenly Father, that will which was revealed to him by the Holy Spirit. With Jesus, this baptism was continuing, and did continue, until on the cross he cried, "It is finished." (John 19:30) To James and John he indicated that they would have the opportunity of sharing this death baptism with him.

Into Death

The sacrificial death aspect of baptism is brought to our attention by the Apostle Paul in Romans 6:3-5. "Know ye not," Paul writes, "that so many of us as were [margin, are] baptized into Jesus Christ were [are] baptized into his death? Therefore we are buried with him by baptism into death. . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Our baptism as followers of the Master is, as Paul indicates, "into Jesus Christ," even as the baptism of the typical house of servants was into Moses. Our wills are buried into God's will, as his will is expressed through Christ. This burial means that we accept the headship of Jesus, and the spirit of our consecration is to be obedient to the dictates of our Head.

Thus we become captives to the influence of the Holy Spirit in our lives, the same Spirit that led Jesus into the wilderness, and pressed in upon, and urged him on to sacrifice himself even unto death. The Holy Spirit leads all those who are surrendered to the will of God in the same direction as it did Jesus.

There is only one Holy Spirit. It is, in this context, the Holy Spirit of truth. All who are accepted by the Father come under its influence because they are all members of the same body. There is only this one true baptism for the consecrated believers of the Gospel Age.

Water Baptism

When Jesus presented himself to John to be baptized in water, a new house, the house of sons, began to be formed. But this house of sons was to be made up of faithful individuals from among all nations. These were to be inducted into this house because of individual surrender to the will of God, and willingness to accept the headship of Jesus over their lives.

Jesus, our Head, recognized that it was the will of God to symbolize his dedication to the Father by water immersion. If we had no other criterion to guide us, we should recognize that it is also the will of God that we follow Jesus' example in this as in all other matters pertaining to the will of God.

True, not a great deal is said in the Bible about water baptism, but enough, nevertheless, to reveal clearly that it is the will of God for all who present themselves to him to do his will. When the Ethiopian eunuch to whom Philip witnessed

in the chariot saw the privilege of becoming a disciple of Christ, he said, "See, here is water; what doth hinder me to be baptized?" Philip realized that there was nothing to hinder, so he baptized the eunuch.—Acts 8:36

This readiness to recognize the propriety and importance of water baptism might well be one of the early indications of the genuineness of one's consecration to the LORD. True, it is only a symbol, but what a meaningful symbol! The one being immersed is overwhelmed by the water into which he is submerged. It presses in on him from all around until he is lifted out of the water by the immerser as a picture of his being raised up in the first resurrection. Surely all who have truly surrendered themselves to do the will of God should, when the opportunity presents itself, feel like the Ethiopian, and they will not want anything to hinder them from taking this step.

Saved by Baptism

When the Apostle Peter referred to Noah and his family passing through the Flood he added that this was a "like figure whereunto even baptism doth also now save us." (1 Pet. 3:21) Peter makes a further observation concerning the baptism which saves us. He explains that it is "not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ."

The answer of a good conscience toward God is the dedication of ourselves to do his will. When we come to understand something of the great love God has expressed toward us through Jesus Christ, if our conscience is tender and pure, the only answer we can give is to say, "Here LORD, take my little all, and take me. Reveal to me thy will from day to day, and give me strength to do it." This is consecration. This is the burial of our will, the denial of self, the acceptance of the headship of Christ. This is, our part in true baptism.

Since Jesus took this step of full surrender and dedication to his Father, there was no turning back. He realized that the

completion of his baptism meant voluntary and sacrificial death. But he realized also that only by faithfulness even unto death could he hope to be raised from the dead by the power of his Father, to participate in the great future work of the kingdom. Knowing this, when Peter tried to dissuade him from going to Jerusalem where Jesus knew he would be put to death, he said, "Whosoever 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; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." — Matt. 16:21-25; Mark 8:31-35

Thus, Jesus explained that for himself, and for all who take up their cross to follow him, salvation depends upon faithfulness even unto death, the baptism of death. For those, then, whose conscience has answered to the love of God by the denial of self and the taking up of their cross to follow the Master, life itself depends upon faithfulness.

Thus seen, the implications of true baptism are serious and exacting. True baptism is a great deal more than a reformation of life, or, as Peter states it, a putting away of the filth of the flesh. This is expected by the LORD as a prerequisite to the dedication of our lives to him. But when we make a full consecration, we should remember that it calls for all that we have and are; for from thenceforth everything belongs to the LORD, and we are following Jesus into death.

Jesus said that if we lose our lives for his sake and the Gospel's we will save them. We are glad that he included the Gospel, for otherwise there might be a question as to how we should lay down our lives in sacrifice. But now we know. The Gospel represents Jesus. It reveals his will and the Father's will. The divine will is that this Gospel shall be ministered to others, to all the world as we have and can make opportunities. This is the great commission that is given to us by God through his Holy Spirit. If we are completely buried in the tasks implied by this commission, and remain so until we are completely consumed in this sacrifice of praise to God, then glory

and honor and immortality will be ours in the resurrection.—
Rom. 2:7

For the Dead

The baptism of the true disciples of Christ is unto death, and it is "for the dead." Paul mentions this aspect of baptism in the fifteenth chapter of First Corinthians. He sets forth the hope of the resurrection of the dead, and assures us that in the kingdom death will be destroyed, and then adds, "Else, what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"—vs. 29

Here Paul explains that if there is to be no resurrection of the dead, then those who have been baptized for the dead have served in vain. What does he mean? The proper answer is suggested by Paul in his letter to the brethren at Galatia. We quote: "As many of you as have been baptized into Jesus Christ [by that 'one Spirit'] have put on Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—ch. 3:27, 29

The key here is Paul's use of the expression, Abraham's seed. God promised Abraham that his seed would bless all families of the earth. (Gen. 12:3; 22:18) All the families of the earth concerning which this promise is made are either dead or dying. Jesus, and those baptized into him, are the faith seed of Abraham, being prepared by God to bless the dead world of mankind.

The only way the dead can be blessed is by their being raised from the dead. But, as Paul argues, if there is no resurrection of the dead, then Christ has died in vain. His baptism into death was for naught; and the baptism into death of his disciples is to no purpose. Jesus died on behalf of the dead world, and the death baptism of his disciples is designed by the Heavenly Father to qualify them to be associated with Jesus in the future work of blessing those who have died, by raising them from the dead and helping them to qualify for life eternal.

This emphasizes that there is a real and glorious divine purpose in connection with Christian baptism. That purpose is that those who participate in it shall be the future blessers of the world of mankind. And it is more than living a moral life, and attending religious meetings when it is reasonably convenient. It is a death baptism. Paul said, "I die daily." Are we who are being baptized into Christ dying daily? Only by faithfulness in so doing will we gain that "great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3 □



"THE earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of LORD or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation."—Psalm 24:1-5



Weekly Prayer Meeting Texts

October 3—Great peace have they which love thy law; and nothing shall offend them.—Psalm 119:165 (Z. '04-24 Hymn 233)

October 10—Ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him.—Colossians 3:9, 10 (Z. '04-25 Hymn 224)

October 17—He shall cover thee with his feathers, and under his wings shalt thou trust.—Psalm 91:4 (Z. '04-75 Hymn 120)

October 24—And as they led him away, they laid hold upon one Simon, . . . and on him they laid the cross, that he might bear it after Jesus.—Luke 23:26 (Z. '04-155 Hymn 134)

October 31—Because thy lovingkindness [favor] is better than life, my lips shall praise thee.—Psalm 63:3 (Z. '01-246 Hymn 280)

Talking Things Over

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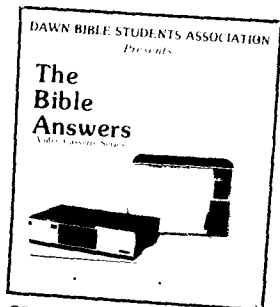
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International Bible Study Lessons

LESSON FOR OCTOBER 6

A Divided Church?

KEY VERSE: "For other foundation can no man lay than that is laid, which is Jesus Christ."—I Corinthians 3:11

SELECTED SCRIPTURE: I Corinthians 1:10-15; 3:5-15

NO MATTER how beautiful and structurally sound a building might be, if it is not set upon an adequate foundation it will not last. Cracks will soon appear, floors and walls will warp, the roof will sag, pieces will begin to fall, and the once stately monument of man's craftsmanship becomes unuseable, an abandoned eyesore, fit for destruction. How important is a solid, unmoveable foundation, one that is level and square, adequate to sustain that which is built upon it through many passing generations. Just such a sure and everlasting foundation has been laid for us upon which to build our structure of faith in God and his promises. The Apostle Paul tells us in our text, that foundation is Jesus Christ.

Enlarging upon this illustration, the apostle wrote, "Ye are God's building," emphasizing that each of the LORD'S conse-

crated children is constructing upon this solid foundation a structure of character acceptable to God.

The meaning of this illustration is stated in other words by the Apostle Paul when he wrote, "If any man be in Christ he is a new creature." How does one come into Christ? First we must know about Christ and of his fundamental part in God's plan of salvation. We must recognize that as an expression of the love of his Heavenly Father, and of his own love, Jesus laid down his life as a ransom, a substitute for the forfeited life of Adam and the race that was condemned through Adam. This means the recognition of Jesus as our Redeemer, the foundation laid for our salvation.

To understand what Christ has done for us, and to believe it with our whole heart, results in a tremendous change in the view

point and direction of our lives. The apostle again explains it this way: "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."

Being 'in Christ' as members of his body, we are 'new creatures'. This does not merely refer to the putting away of the sins of the flesh; it means that we have been begotten by God's Holy Spirit, and are being developed as new creatures, to be divine members of God's household. In the setting of our Key Verse, Paul likens this work to that of building upon the foundation of Christ with 'gold, silver, and precious stones', representing the valuable truths and precious promises of his Word. "Ye are his workmanship, created in Christ Jesus unto good works," the future good works of blessing all the families of the earth.—Eph. 2:10

One of the essentials for Christian growth is faith in the invisible things of God. The brethren in Corinth to whom Paul was writing were having trouble along this line. He said they were carnal—that is, earthly or human in their viewpoints. As a result they were putting too

much dependence on visible human leaders—one saying, "I am of Paul and another I am of Apollos." Servants in the church have their place; certainly the apostles did. But Paul, as a mature Christian, realized that the Corinthians could only appreciate the tangibility of those things they could see, such as the human leaders to whom they had attached themselves. This situation promoted the spirit of rivalry and division.

Here is pointed up the fact that how we build on the foundation provided is important. He says they were trying to build with hay, wood, and stubble—along human lines expressing the spirit of the flesh—with a heart attitude that would not stand the test of God's judgment. Paul knew that building toward real unity would have to be founded upon a recognition of the invisible leadership of Christ and God. "Who then is Paul, and who is Apollos but ministers by whom ye believed, even as **the LORD** gave to every man? I have planted, Apollos watered, but **God** gave the increase."—I Cor. 3:6

"Whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's."—vss. 22, 23 □

Immorality Weakens the Body of Christ

KEY VERSE: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—*I Corinthians 6:11*

SELECTED SCRIPTURE: *I Corinthians 6:9-20*

THE three things mentioned in this scripture, so fundamental for our relationship to God, are spoken of here as being made possible jointly by our Lord Jesus and the Holy Spirit of God. Jesus made these possible through his death on Calvary's cross, providing the life-giving merit of his ransom. The Holy Spirit is the power of God which enables us to understand how we may accept this unspeakable benefit and apply it in our lives.

Washing figuratively represents the continual process of "cleansing ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear [reverence] of the LORD." (II Cor. 7:1) As the apostle has pointed out, by nature we are all imperfect, more or less depraved, as members of Adam's race. Through the knowledge of God, we have a desire to put away all things defiling and

displeasing in the LORD'S sight, and we are made aware that this is possible through full assurance of faith in the merit of Christ's sacrifice.

This "washing of water through the Word" (Eph. 5:26) is elsewhere represented as being a duty and a privilege throughout the remainder of our earthly lives, after coming into Christ. What a beautiful illustration is here used. The Word of God, the medium through which the Holy Spirit works, is like clean, clear water, purifying and cleansing us as we yield our lives to its influence. It sets before us a glorious and righteous hope in the precious promises once delivered unto the saints, and "he that hath this hope in him purifieth himself, even as he [God, who calls us] is pure."

Jesus prayed on behalf of his disciples, saying, "Sanctify

them through thy truth, thy Word is truth. As thou hath sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17:17-19) The truth had been recorded by the Spirit of God in the Old Testament Scriptures. When Jesus entered into his covenant of sacrifice with the Father, he agreed to do all that was written of him in the volume of the Book. By living up to this agreement he became sanctified, or set apart, dedicated to God's unique service for him.

By his faithfulness Jesus pointed out the way for us to similarly be set apart, sanctified, for the holy purposes of God. If we walk in the light which emanates from God through his Word, we will be directed in a way which leads our humanity to the cross, while being transported from glory to glory in the prospect of a new life in the heavenlies. This change of glory takes place, as the apostle says, when we "with open face behold as in a glass [mirror] the glory of the LORD." The mirror is his Word which reflects so clearly the image we are to achieve, none other than the image or character of God our Heavenly Father. As we sanctify our lives to fulfill his Word, we are

gradually "changed into the same image from glory to glory, even as by the Spirit of the LORD."—II Cor. 3:18

The Apostle Paul wrote to the Romans: "Being justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 4:1) Elaborating on this, the apostle attributes our justification to the application of the ransom, the blood of Christ. He continues in his treatise to show that the ransom was provided for the ultimate purpose of doing away with all sin. "In that he [Jesus] died, he died unto sin." Then, reminding us that we have been planted together in the likeness of his death, he draws the very practical lesson of how incongruous and unthinkable it would be for us to let sin reign in our mortal bodies, "that ye should obey it in the lusts thereof." He continues, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Cleansing, sanctification, and justification have been made possible through Jesus and his worship. "Thanks be unto God for his unspeakable gift."—II Cor. 9:15 □

The Church in Conflict with Culture

KEY VERSE: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—*I Corinthians 10:31*

SELECTED SCRIPTURE: *I Corinthians 10:6-14, 31*

THE Scriptures tell us that the Holy Spirit is a spirit of liberty; God "seeketh such to worship him as worship him in Spirit and in truth." (John 4:23) Through the enlightening influence of the Spirit of God we have come "into the glorious liberty of the children of God" (Rom. 8:21), and are left without bondage to any law except that we shall love the LORD with all our heart, soul, mind, and strength, and shall love our neighbor as ourselves.

Yes, our hands and hearts, attuned to this high standard of self-discipline, are indeed willing to use its liberties only to the glory of God; but our "flesh is weak." (Matt. 26:41) Faulty human judgments tend at times to distort our use of this freedom, and work to the injury of ourselves and others, and not to the glory of God. In this text, the apostle's words were directed at just such an example. In the verses preceding he points out how God had set free the nation of Israel from the bondage of

Egypt, but that subsequently, because of their lack of appreciation and loyalty, he permitted them to die for their offenses. His warning, in this analogy, is that we too, having been set free, loosed from the bondage of Satan, should be very careful how we use our new-found liberty, using Israel's poor example as an object lesson.

Continuing his argument, he writes, "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." (I Cor. 10:23) He declares that while nothing is forbidden the new creation under direct divine law, it is nevertheless true that there are many things that would be ill-advised and contrary to its best interest and development. When the apostle tells us not all things edify, he is not necessarily talking about sinful or unrighteous thoughts or deeds, but more particularly those things which would be within our rights, but if pursued would not edify, build up, or

profit. And whatever is not to edification spiritually should not be practiced, regardless of any law on the matter.

The apostle goes on to show that while not restrained by law in such matters, we are restrained, however, by our own nature as new creatures in Christ. Our supreme love for God, and our love for our neighbor, should bind us to thoughts and actions which would not only be harmless to ourselves, but also would be helpful to the welfare of others and to the glory of God. In this discussion, the apostle had in mind a situation which was a special trial to the brethren in his day. The custom among many Gentile, pagan worshipers was to offer animals as sacrifices to idols, giving the carcasses to the priests, who, in turn, sold them through butchers in the public markets. Hence, for those who would eat meat, it was very difficult to avoid eating that which had been offered to idols.

This became a serious problem. Some of the brethren considered it wrong to eat such meat, while others realized the idol was nothing, and the meat held no special injury. Apparently, there were two sides to the question, and there being no instruction given by God on the matter, the personal liberty

question alone would be in dispute. How beautiful and loving is the essence of the apostle's advice.

"Let no man seek his own, but every man another's. Whatsoever is sold in the shambles [market], eat, asking no question for conscience sake. . . . But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake. . . . Conscience, I say, not thine own, but of the other."—I Cor. 10:24-29

Thus the apostle sums up his argument in favor of loving consideration for our brethren, and liberty of conscience for ourselves. He shows that we should be disinclined to do anything that might stumble one of the LORD'S little ones. And he declares, in the last verse of this chapter, that this was his course in life, that in line with his conscience he tried to be pleasing in all things. Disregarding his own advantage, he gave chief consideration to the profit of the many, that he might do all possible for their salvation. This noble spirit is the only one consistent with our law of liberty—love which is always generous, thoughtful of the interests and feelings of others, and desirous of doing all to the glory of God. □

Who Are True Church Leaders?

KEY VERSE: *"For we preach not ourselves but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."*—II Corinthians 4:5

SELECTED SCRIPTURE: II Corinthians 4:1-12

TO BE a servant in God's arrangements is one of the highest and most noble positions possible. Jesus, expressing this idea, said, "Let him who would be greatest among you be servant of all." (Matt. 20:27) He thus alludes to the important fact that Jehovah God, the greatest of all beings, down through the ages has graciously exercised his incomparable abilities in the service of the whole creation. Jesus, as the express image of the Father, said of himself, "The Son of man came not to be ministered unto, but to minister [serve] and to give his life a ransom for many."—Matt. 20:28

The Apostle Paul, likewise, caught up in an all-consuming zeal to be a servant not above his master, spent his life as a Christian serving those whom God was calling. While acknowledging his position and authority as an apostle, he knew his responsibilities must be carried out by service. His

words to the Ephesian brethren were that "he gave some apostles . . . for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11,12) But the apostle did not stop short in mentioning only apostles; he included prophets (public expounders), evangelists, pastors, and teachers. In fact, everyone who aspires to glory, honor, and immortality must prove his worthiness through a life dedicated as a servant, serving the LORD, the truth, and the brethren, and indirectly, the entire world of mankind.

In the statement of the theme text, Paul refers to himself as a servant of the brethren. He elaborates by saying that in this service there was little glory from the standpoint of the flesh: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed;

always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake."—vss. 8-11

The troubles and persecution which the apostle underwent in God's service he thought of as part of the dying process of one associated with the Lord Jesus; bearing about in the body his dying. He says we all have that privilege of being delivered unto death for Jesus' sake. The primary terms of our servitude require that we lay down our lives as Jesus did. To the Roman brethren he illustrated it in baptism, "Being buried with him by baptism into death, . . . planted together in the likeness of his death." But likewise in the same symbol is represented our ultimate hope of much greater service, "that like as Christ was raised up from the dead by the glory of the Father, . . . we shall be also in the likeness of his resurrection."—Rom. 6:4, 5

The apostle's further statement to the Corinthians is an interesting twist of his words to the Romans. "So then death worketh in us, but life in you." (II Cor. 4:12) Expressed here is the very essence of the great apostle's spirit of service. He was willing

to go to any length in laying down his life for them, if it would mean the strengthening of their desire to obtain the hope of life centered in Jesus' resurrection. "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus." (vs. 14) And then he adds, "for all things are for your sakes."—vs. 15

The latter are surely the words of a dedicated and faithful servant, and they are recorded for our benefit, because, like Jesus, the Heavenly Father holds up the Apostle Paul as an example of what Christian service should be: unselfish, willing to spend and be spent for others. Paul says he found that being an active servant of God, while tiring and afflicting to his body, in a very unseen way brought exhilarating strength and daily renewed zeal for life as he saw his work redound to the glory of God. "For which cause we faint not; but though our outward man may perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things that are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—vss. 16-18 □

Christian Life and Doctrine

Stephen—A Valuable Life

*"Be thou faithful unto death,
and I will give thee a crown of life."*

Revelation 2:10

WHAT little that is known about the life of Stephen is contained in the sixth and seventh chapters of the Book of Acts. His story begins: "In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. Then the twelve said, It is not reason that we should leave the Word of God and serve tables."—Acts 6:1, 2

The Grecians and Hebrews to which this text refers were all Jews, since the Gospel had not yet gone to the Gentiles. The Grecians were Jews who spoke Greek; the Hebrews were Jews who spoke Hebrew, or, among the common people, Aramaic.

The complaint concerning the brethren of Jerusalem was that the Hebrew-speaking widows were receiving a larger share of the widows' allotment than those who were Greek-speaking. Widows were dependent upon charity, since few worked outside their homes. When a husband died, the means of support for his wife usually died with him.

The apostles considered this problem and instructed the brethren to select seven individuals as deacons, to serve the food and take care of other necessities, seeing to an equitable distribution for all. The seven chosen have Greek names, and may also have been Greek-speaking. The first mentioned of the seven was Stephen, "A man full of faith, and of the Holy Spirit." (Acts 6:5) So, our first bit of information about Stephen is that he was filled with the Spirit, and as we shall see, it was also the last thing said about him.

“Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spoke.”—Acts 6:8-10

Let us consider the phrase, ‘synagogue of the Libertines’. The Libertines were Jews who formerly had been carried captive to Rome, and, when liberated at a much later time, retained Greek as their spoken language. Thus, it appears Stephen’s witness activities were vigorous among Greek-speaking Jews. Clearly, he had an excellent knowledge of truth, and his service within the church as a deacon did not interfere with his work of witnessing. It is evident, also, that his knowledge of the truth was so keen that his enemies could not win their arguments by logic. So they tried deceit: “They set up false witnesses which said, This man [said] . . . this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us.”—Acts 6:13

At this juncture, Stephen was about to enter into an experience similar to that which Jesus went through. False witnesses declared he wanted to destroy the Temple and change the Law of Moses. Subsequently he was brought before the Sanhedrin and forced to answer these charges.

It is easy to picture a hostile Sanhedrin looking for an excuse to kill Stephen. But that probably was not the case. It was the Greek-speaking Jews who hated him, not the Sanhedrin. The high priest had just come through an encounter involving the apostles, described in Chapter Five. When he had them thrown into prison, an angel of the LORD released them. Then Peter, brought before the council, boldly said he would obey God rather than men, and directly accused them of being responsible for the death of Jesus. Angered at this, they decided to kill the apostles, but were thwarted by good advice from Gamaliel, a Pharisee: “Refrain

from these men and let them alone: for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God. And to him they agreed.” (Acts 5:38-40) The apostles had been a much greater threat to the council than was Stephen. Since the Sanhedrin had decided against killing the apostles, it is highly improbable they intended to kill Stephen.

However, Stephen’s enemies were forcing the issue. The drama opens with the high priest speaking: “Then said the high priest, Are these things so?” (Acts 7:1) Here the high priest addressed the charges as to whether Stephen believed that the Temple would be destroyed and the Law of Moses changed. Stephen’s reply in defense centered around these two issues, and he selectively drew upon Israel’s history to make his points. In brief, this is what he said:

1. God worked with Abraham while he was in Mesopotamia. —Acts 7:2-7
2. God dealt with our forefathers in the land of Egypt.—vss. 8-19
3. God dealt with Moses in the land of Midian; we learn that at the burning bush, even the land itself was to be considered holy.—vss. 20-34
4. Moses, the one who was initially rejected as a leader, led the people to freedom.—vss. 35, 36
5. Moses prophesied about one to come, like himself. But the people would not listen to him, preferring to make an idol of gold.—vss. 37-46
6. Solomon built a Temple for God, but he also said, God does not live in a temple made with hands.—vss. 47-50

Since the Jews believed the Temple represented God’s presence, Stephen selected examples where God worked with those who loved him, even when they were not in the Promised Land, and had no Temple. Solomon himself said God did not live in a man-made temple. So, Stephen’s logic

suggests, why be so concerned about whether this Temple stands or falls?

And, concerning the Law of Moses, he said, our forefathers rejected it in favor of an idol of gold, something they made with their own hands. Stephen left the strong implication that his enemies worshiped the Temple as a modern-day idol. The one whom Moses said would come after him, has come, and like your forefathers, you have rejected him.

The council may not have realized initially where Stephen's logic was leading them, but it was not long before they got the picture! Obviously, something happened in the council chambers. Everything changed, and Stephen ended his defense and launched into a counter-charge of his own: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the Law by the disposition of angels and have not kept it."—Acts 7:51-53

Strong words, but no stronger than those Peter had used when he addressed this same council! Undoubtedly, the Greek-speaking enemies of Stephen had roared their disapproval of the Old Testament quotation concerning God not living in a Temple made with hands. Stephen could have, at this point, simply remained silent. He would probably have been beaten and released. But he chose to keep talking, and what he said next, sealed his doom: "Behold, I see the heavens opened and the Son of man standing on the right hand of God."—Acts 7:56

To a Jew, this was the greatest blasphemy possible. Stephen claimed to see God—the God who had told Moses that no man could look upon his face and live. How dared he say he saw God! Questions about the Temple and the Law of Moses faded into insignificance next to this outrage! Although the council was forbidden to execute anyone

without the approval of Rome, an angry mob rushed at Stephen, and “they cast him out of the city and stoned him: and the witnesses laid down their garments at the feet of a young man, named Saul. And as they were stoning Stephen, he prayed, “Lord Jesus, receive my spirit. And he knelt down and cried with a loud voice, Lord, do not hold this sin against them. And when he had said this, he fell asleep.”—Acts 7:58-60, **RSV**

This murder by an uncontrolled mob shows that they were indeed like their fathers who persecuted the prophets and slew those who talked about the coming of the Just One.—vss. 52

Why Did He Die?

If we were looking for an outstanding leader in the Early Church who was not an apostle, certainly we would think of Stephen. When he was first selected to serve as a deacon, and also just before he died (Acts 7:55), the Scriptures say he was “filled with the Holy Spirit.” His early death seems such a waste of his useful life. What possible good was accomplished by this apparently premature death? First, let us consider the impact it had on Saul, who was “consenting to his death.”—Acts 8:1

The Greek word rendered ‘consenting’, means to agree to a course of action emphatically and with considerable pleasure. Why should Saul care one way or another? Probably because as an expert in the art of debate he found he could not answer Stephen. In Acts 6:9, some from Cilicia disputed with Stephen. In Acts 22:3, it is recorded that Paul was born in Tarsus, a city in Cilicia. Saul probably was among those who disputed with Stephen and, not being able to withstand his logical arguments, hated him because of it. Maybe he thought Stephen’s death would remove a ‘thorn in his side’. But that did not happen.

Paul, later recounting his conversion on the Damascus road, said: “When we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue,

Saul, Saul, why persecutest thou me? It is hard [meaning painful] for thee to kick against the goad.” (Acts 26:14) The dictionary defines a goad as 1) A long stick with a pointed end used for prodding animals; 2) That which prods or urges; a stimulus or irritating incentive.

Saul’s mind might well have been reviewing the Stephen incident; he might have admitted to himself that Stephen had done nothing worthy of death. Yet how Saul hated him because of his wondrous words and debating skill! We notice that Saul did not ask the LORD what ‘kicking against the goad’ was supposed to mean. He knew!

There is irony in Saul’s conversion experience. Stephen had said he saw the “Son of man standing on the right hand of God.” Saul certainly considered this gross blasphemy, and reason enough to execute Stephen. Yet, that is almost exactly the same vision Saul himself had on the road to Damascus!

An important accomplishment of Stephen’s death was its effect on Saul. Although he did not know it at the time, Saul’s involvement with Stephen’s murder was to haunt him the rest of his life and bring to him a great measure of humility. He said, “I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.”—I Cor. 15:9

The question arises, how did Luke, the writer of Acts, know in such detail what Stephen had said? The information undoubtedly came from an eye-witness, and that must have been Paul. As far as Paul was concerned, his experiences with Stephen were unforgettable.

Stephen’s death also accomplished another important objective: “At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.” (Acts 8:1) Prior to this time, the Early Christians stayed close to home. But beginning with the stoning of Stephen, the opponents of the truth became bold, and increased the persecution upon all the dis-

ciples, scattering them into the surrounding country. And, of course, with this scattering there began the preaching of the Gospel in all the world. A short time later, the first Gentile convert, Cornelius, was welcomed into the fellowship, and the message spread still farther.

What Can We Learn from Stephen's Life?

Was Stephen's early death a wasted life? Not at all. Few lives have done more in the service of the Master. And even in death, its value in the later conversion and apostleship of Paul was immeasurable. We can learn several lessons from this faithful follower of the Master:

1. Stephen's assigned duties in the church did not curtail his outside witnessing.

Our life together in the church is wonderful. But our commission is to preach the Gospel message to those around us. —“Yea, woe unto me, if I preach not the Gospel!”—I Cor. 9:16

2. He served his Master enthusiastically even if it meant losing his own life.

Are we sacrificing anything for our Master? More than that, are we doing our sacrificing enthusiastically? Persecution must not cause us to change our relationship to God. In fact, it is an evidence of the Holy Spirit in our lives: “Yea, all that will live godly in Christ Jesus shall suffer persecution.” —II Tim. 3:12

3. He loved his enemies.

It was hard for people to understand what it meant to love their neighbor. But Jesus taught that even that was not enough: “I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.”—Matt. 5:44

4. He was filled with the Holy Spirit from start to finish.

We can be filled with the Spirit only to the degree we eliminate the spirit of the world from our hearts and lives.

There is no question that Stephen made his calling and election sure. He knew, as Paul did, when he wrote his second letter to Timothy, that he had fought a good fight and "henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous judge, shall give me at that day." (II Tim. 4:8) Stephen fell asleep in death, but with full assurance of his faithfulness. May we learn well the lessons of Stephen's life, and also be found faithful! □

• • • • •
"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."
—Proverbs 3:5, 6
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LaSalle	WLPO 1220	9:45 a.m.	TEXAS		
Rockford	WXTA	6:15 a.m.	Fort Worth	KFJZ 870	6:15 a.m.
West Frankfort	WFRX 1300	9:15 a.m.	Pearsall	KVWG 1280	9:15 a.m.
INDIANA			VIRGINIA		
Hammond	WJOB 1230	8:30 a.m.	Richmond	WGGM	7:45 a.m.
LaPorte	WCOE	10:00 a.m.	WASHINGTON		
KANSAS			Clarkston	KCLK	10:00 a.m.
Goodland	KLOE	8:15 a.m.	Kirkland	KARR	8:15 a.m.
KENTUCKY			Spokane	KUDY 1280	9:45 a.m.
Bowling Green	WLBK 1410	8:00 a.m.	Tacoma	KAMT 1360	7:30 a.m.
Winchester	WWKY 1360	10:30 a.m.	Yakima	KUTI 980	6:45 a.m.
			WISCONSIN		
			Milwaukee	WLZZ-AM	7:15 a.m.

WYOMING

Cheyenne KSHY 1370 10:15 a.m.
 Sheridan KWYO 1410 12:00 noon

PUERTO RICO

Aguadilla (Fri.) WABA 8:00 p.m.

FOREIGN RADIO BROADCASTS

BRITISH ISLES

Isle of Man MANX Radio 7:00 p.m.

BRITISH WEST INDIES

Grand Cayman Radio Cayman 9:30 a.m.

CANADA

Edmonton, Alta. CJOI 3:00 p.m.

Lethbridge, Alta. CJOC 7:15 a.m.

Castlegar, B.C. CKQR 8:45 a.m.

Duncan, B.C. CKAY 9:00 a.m.

Duncan, B.C. CKAY 7:30 p.m.

Grand Forks, B.C. CKGF 9:00 a.m.

Penticton, B.C. CIGV 10:15 p.m.

Vancouver, B.C. CJJC 800 9:45 a.m.

Churchill Falls, Lab. CFCL 7:15 a.m.

Winnipeg, Man. CKJS 9:00 a.m.

Fredericton, N.B. CFNB 10:15 p.m.

Corner Brook, Nfld. CFCB 570 7:15 a.m.

Deer Lake, Nfld. CFDL-FM 7:15 a.m.

Goose Bay, Nfld. CFLN 7:15 a.m.

Pt. au Choix, Nfld. CFNW 7:15 a.m.

Pt. aux Basques, Nfld. CFGN 910 7:15 a.m.

St. Andrews, Nfld. CFCV-FM 7:15 a.m.

St. Anthony, Nfld. CFNN-FM 7:15 a.m.

Stephenville, Nfld. CFSX 7:15 a.m.

Wabush, Nfld. CFLW 7:15 a.m.

Yellowknife, N.W.T. CJCD 9:00 a.m.

Hamilton, Ont. CKOC 7:00 a.m.

Leamington, Ont. CHYR 8:00 a.m.

St. Thomas, Ont. CHLO 10:45 a.m.

Windsor, Ont. CKLW 9:00 a.m.

Montreal, P.Q. CFMB 5:15 p.m.

Prince Albert, Sask. CKBI 900 7:30 a.m.

Whitehorse, Yukon CKRW 9:30 a.m.

CEYLON

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

ITALY (Italian)

Europa Radio Milano

FM-89.300 11:30 a.m.

Euro Tele Radio Calabria

102MHz (Fri.) 5:30 p.m.

Radio Corleone Centrale

FM88-500 FM9211:00 a.m.

MEXICO (Spanish)

Mazatlan XECQ 8:30 a.m.

NEW ZEALAND

Dunedin 4XD 11:15 a.m.

Whakatane EXX 6:45 a.m.

NIGERIA

Radio Africa (Wed.) 8:00 p.m.

PANAMA

Panama City HOQ 1250 10:30 a.m.

PHILIPPINES

Manila (Sat.) DWXX 1026KH2 7:15 p.m.

SOUTH AFRICA

Joubert Park (Thurs.)

SWAZI Music Radio 9:00 p.m.

SPAIN (Spanish)

Radio Girona (Mon.) 9:45 p.m.

TONGA

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

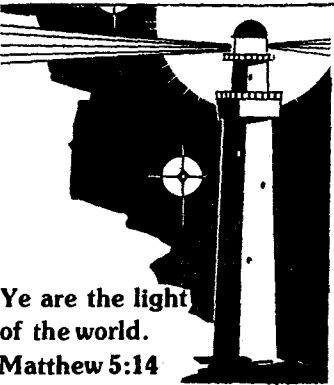
URUGUAY (Spanish)

Montevideo (Sun.) 9:15 a.m.

Radio El Espectador 810

VIRGIN ISLANDS

St. Croix WSTX 970 9:00 a.m.



**Ye are the light
of the world.**

Matthew 5:14

U.S. RADIO BROADCASTS SPANISH LANGUAGE

ARIZONA

Nogales KFBR 1340 9:00 a.m.

Phoenix KPHX 1480 7:00 a.m.

CALIFORNIA

El Centro KICO 1490 6:00 a.m.

Fresno KGST 1600 12:15 p.m.

FLORIDA

Miami WRHC 8:30 a.m.

The BIBLE ANSWERS

REGULAR TELEVISION BROADCASTS

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

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

SATELLITE TRANSMISSION CABLE NETWORK SCHEDULE

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

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

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

Christian Life and Doctrine

THE CREATOR'S GRAND DESIGN—PART 9

Jesus' Associate Rulers

THE disciples of Jesus became convinced that their beloved Master had been raised from the dead, and when he appeared to them for the last time before returning to his Father in heaven, they made bold to ask about his kingdom. This was a natural question. During his various appearances to them he had talked about the kingdom—the kingdom in which they believed he would be the great king. He had told them that all power had been given unto him in heaven and in earth, and they wondered if he would use this power to set up his kingdom; so they asked, “Lord, wilt thou at this time restore again the kingdom to Israel?”—Acts 1:6

Jesus' reply to his disciples was: “It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” (Acts 1:7, 8) Not yet having received the Holy Spirit, the disciples did not have a clear idea of what the kingdom of the Messiah would be like, but they must have sensed from Jesus' reply that it would not be established immediately; for first they were to be his witnesses to the world of mankind, and even to their unenlightened minds this must have implied a considerable lapse of time, for our modern means of communication were not then in existence.

The Purpose of Preaching

Preaching the Gospel of Christ, as his witnesses, was a far cry from being associated with him in a powerful kingdom which they believed was destined to rule the world. What was to be accomplished by this preaching? Many have

supposed that the objective of this missionary effort was to convert the whole world to Christ and thus to bring the people into his kingdom. These suppose that the kingdom of Christ was established at Pentecost, and that it has been gradually expanding ever since.

But this is not what the Bible teaches. If this had been God's design, then it has miserably failed; for now, nearly two thousand years after Pentecost, the larger portion of the world is in heathen darkness, with the remainder almost wholly under the influence of the evolutionary theory of creation, and other forms of unbelief. The great masses of mankind today do not give any thought to the kingdom of Christ as a solution for the problems of the world, and the nations have no inclination to follow the precepts of Jesus' Sermon on the Mount.

What, then, is the purpose of preaching the Gospel of Christ and his kingdom? An indication of this purpose is given in Acts 2:47, where we read concerning those who had responded to the witness given by the apostles at Pentecost and later, that the LORD "added to the church." Jesus had spoken of building his church, and now we learn how this was to be accomplished—that it was to be through the spread of the Gospel of the kingdom by the witnesses of Jesus.

But what is the church? This English word is a translation of the Greek word **ekklesia**, which means 'a calling out', or 'a called-out class'. The church of Christ, then, is made up of a class that is called out of the world, called to be separate from the world. This thought has a number of implications, one of them being that it is not God's purpose to bring the whole world into the church and that the proclamation of the Gospel of Christ is not designed in the plan of God to convert the world.

The witness work began with the Jewish people, and later was extended to the Gentiles; and it is in connection with this enlargement of the work that we are given a further explanation of what the LORD expected would be accom-

plished by the effort. At an apostolic conference in Jerusalem James said, "God at the first did visit the Gentiles, to take out of them a people for his name." (Acts 15:14) Here again we have the thought of a people being taken out from the world, rather than the conversion of all.

For His Name

These called-out ones, James explains, were to be a people for God's name. This indicates that they were to become members of his family. These are the sons of God mentioned throughout the New Testament. Paul wrote: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16, 17

It will be recalled that Jesus invited his disciples to take up their cross and follow him. This implied suffering and dying with him, and on this point the Apostle Paul wrote: "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." (II Tim. 2:11, 12) These inspired statements of the Word reveal that when Jesus' kingdom is established, he will have associate kings reigning with him—individuals selected from the human race who have proved their worthiness of this high position by their willingness to suffer and to die with him.

In Revelation 14:1-5 these joint-heirs with Christ are pictured as being on Mount Zion with him. In this symbolic presentation, Jesus is represented by a lamb. This is because he sacrificed his life that the world might live. The Revelator explains that those who are with the Lamb on Mount Zion are those who followed—followed him, that is, unto death. We are informed that these have the "Father's name written in their foreheads." In other words, they are the children of God who will live and reign with Christ.

In Revelation 19:7 these same followers of the Lamb are spoken of as becoming united with him in marriage. Thus in this further sense, they are a people for his name. In

Revelation 22:1, the kingdom is depicted as “the throne of God and of the Lamb.” It is from this throne that the water of life will flow out for the blessing of the people. And when the kingdom is thus set up and functioning, “the Spirit and the bride” will say, “Come, . . . take the water of life freely.”—vs. 17

Rulers in the Kingdom

The way that leads to joint-heirship with Jesus in his kingdom is a difficult one. It is a way of suffering that terminates eventually in death. Jesus knew that those who walked in this way would need encouragement, so he said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” (Luke 12:32) This is a promise to the prospective rulers in the kingdom of Christ—not to those who later will become subjects in that kingdom. It is important to keep this distinction in mind, for the kingdom of Christ will have both rulers and subjects.

Jesus is, of course, the King of kings in his kingdom. Having been put to death in the flesh to redeem mankind from death, it was necessary that Jesus be raised from the dead in order to be the world’s ruler; and this is also true with respect to his footstep followers. Throughout the age from Pentecost unto now these have, one by one, finished their course of faithfulness in death, and at the end of the age they are restored to life in what the Bible terms “the first resurrection.”—Rev. 20:4,6

Called, Chosen, and Faithful

Those who are to live and reign with Christ are, as we have seen, called to this high position through the Gospel, the Word of life. This has been the main objective of the preaching of the Gospel throughout the age, beginning with Pentecost. True, others have heard the message, and to the extent they have understood and responded they have been blessed. But only a few in the entire age, literally a hundred and forty-four thousand, have responded in full devotion to

the LORD and his cause, a devotion that has led to the laying down of their lives in sacrifice.

In Revelation 17:14 we are informed that those who are qualified to be with the Lamb are "called, and chosen, and faithful." To be called to this high position in the kingdom as associate rulers with Jesus is not enough. There must be a response to that call by a complete surrender to the doing of God's will. Upon the basis of this consecration the called ones become 'chosen'. Thereafter it is necessary to make one's calling and choosing sure by a lifetime of faithfulness. Jesus said, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

Faithfulness to the LORD involves willingness to serve him in whatever way he may indicate to be his will. It means loyalty to his Word of truth. The Apostle Peter speaks of still other aspects of faithfulness. Reminding us that we are called to be partakers of the divine nature, Peter writes, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:4-11

A Heavenly Calling

In Hebrews 3:1, the Apostle Paul addresses the church

class as "holy brethren, partakers of the heavenly calling. A misunderstanding of the promises of God to those who are partakers of this calling has given rise to the erroneous idea that his plan for the world of mankind is to take as many of them to heaven as possible. Those advocating this theory have failed to see that the LORD is simply calling a few, a little flock, to this high position, to be associated with Jesus in the rulership of his kingdom, and that this kingdom, when prepared and established, will extend the blessings of human life to all the remainder of the world of mankind.

In writing about the sons of God who are called to live and reign with Christ, the Apostle John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2) Following his resurrection Jesus manifested himself to his disciples by various signs—signs which took the form of different bodies. He appeared as a gardener, a stranger, a fisherman, and, to Thomas, as one who had been crucified. The disciples did not see Jesus' glorified, divine body, for he could not thus be seen with human eyes. But John informs us that the faithful sons of God will see Jesus as he is, because they will be made like him. These, then, will also be invisible to human eyes.

Human Representatives

Jesus, together with those called out from the world and proved worthy to live and reign with him, will constitute the spiritual, or invisible, phase of the messianic kingdom. But there will also be an earthly ruling phase of Christ's kingdom which will represent the spiritual phase. Who will be the human representatives of the messianic kingdom? The Scriptures answer this question clearly. Luke 13:28,29 speaks of the time when the people shall see "Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." And we are told that then the people will come from the east, west, north, and south, and sit down with these ancient faithful ones in the kingdom.

In Psalm 45:16, this same group is spoken of as the "fathers" in Israel, and the explanation is given that in the kingdom these fathers will become the "children" of The Christ and that they will be made "princes in all the earth." Jesus as the great king in his kingdom is mentioned in Isaiah 32:1, and we are told that he will reign in righteousness, "and princes shall rule in judgment."

These princes will not be ordinary, imperfect humans, governed largely by selfishness. Paul tells us that they are to be brought forth from death in "a better resurrection," and made "perfect." (Heb. 11:35,40) From the beginning of their administration under Christ they will doubtless be recognized as superior in every way, and well equipped to direct the affairs of men as the visible representatives of the spiritual Christ. While these human princes will not be the kingdom in the full sense of the word, they will be so fully the representatives of it that they will be so recognized by men.

Specially Tested

Just as it was God's design to specially test those ultimately chosen to reign with Christ in the spiritual phase of his kingdom, so he also tested those who will serve as its human representatives. Their testing was upon the basis of their faith and obedience. During that long period of time from Abel to John the Baptist—approximately four thousand years—this testing continued. And God overshadowed his faithful people of old with his love and care, even as has been true of his people during the present age. When the people scoffed at Noah's belief in the coming Flood, they did not realize that they were being used to test his worthiness of a better resurrection, to be one of the princes in all the earth who will represent the messianic kingdom.

And think of the great lawgiver, Moses! At the age of forty he thought to take matters into his own hands and deliver his people, but his plans miscarried, and he fled from Egypt in fear. For forty years more he waited for some indication from the LORD as to his future course, meanwhile working at the

humble occupation of caring for his father-in-law's flocks. What a test this must have been upon Moses' patience; yet he passed that test and was ready to do the LORD'S bidding when the time came and the divine will was clearly pointed out to him.

The next forty years of hardship and toil, for which Moses received little gratitude from the people, further tested his fidelity to God. The experiences through which he passed in the wilderness served as valuable training in preparation for his future position as one of the princes in all the earth. Even though Moses was not permitted to enter the Promised Land, his faith and confidence in his God were not shaken. When Moses is raised from the dead, the LORD will be able to entrust him with great responsibility, knowing that every detail of work which might be assigned to him will be carried out faithfully and with an eye single to the glory of God.

And consider Daniel, a Hebrew captive in Babylon, who became prime minister of the Babylonian Empire! Daniel attained this high position despite his loyalty to Jehovah and his high principles of righteousness, which irked his enemies. How many there have been through the ages who, if threatened with death in a lion's den, would have remained true to their God? It was through this and other faith-testing experiences that Daniel proved worthy of the better resurrection, and qualified to serve as one of the princes in all the earth.

To quote Paul: "What shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not

accepting deliverance; that they might obtain a better resurrection."—Heb. 11:32-35

Experiences Utilized

Throughout all the centuries, God was utilizing the experiences of these Ancient Worthies to prepare them to be the human representatives of Christ's kingdom. During all that time the world in general did not even believe there was a God. They knew about their gods of wood and stone, and superstitiously bowed down in fear before their hideous idols. But they did not know that a living God, the Creator of heaven and earth, was training personnel for a future government through whom they, when awakened from the sleep of death, would be enlightened and blessed.

It is doubtful if the Ancient Worthies themselves understood clearly just what their future position in the arrangements of God would be. They believed the promises of God that a powerful kingdom would be established through a Messiah he would send, and they hoped that in some way they would be the servants of God in that government—that then they could serve God without fear of persecution, violence, or death. Isaiah taught that under the jurisdiction of that government the "rebuke" of God's people would be taken "from off all the earth."—Isa. 25:8

But regardless of the reward, the Ancient Worthies were committed to God and were faithful to him. The attitude of all the Ancient Worthies who qualified to be princes in all the earth was well expressed by the three Hebrew captives in Babylon. When threatened with death in a fiery furnace if they did not bow down to the great image of the king, they replied: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:17, 18

This also has been the attitude of the LORD'S true people during the present age, as they, through much tribulation,

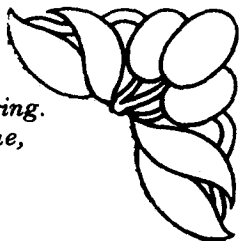
prove themselves worthy to reign with Christ. Thus the associate rulers in Christ's kingdom—those on the spiritual plane, as well as those on the earthly plane of life—will all have been thoroughly tested. No one will be in either of these groups who has not previously demonstrated his full obedience to God under test. This, indeed, was also true of Jesus, the King of kings and Lord of lords in his kingdom.

When all in both these classes are brought forth in the resurrection—the spiritual class in the first resurrection, and the earthly class in the better resurrection—the kingdom will begin to function for the blessing of all the families of the earth. Christ and his church will be the lawgivers in that kingdom, and the princes will administer the law and be the instructors of the people in the true meaning and application of all the divine requirements.

These two phases of the kingdom are referred to by the Prophet Micah, and symbolized as Zion, the spiritual phase, and Jerusalem, the earthly phase. The kingdom as a whole is symbolized by a mountain. The people are represented as going up to this mountain of the LORD, and being taught by him through the kingdom agencies. As a result, they beat their swords into plowshares, and their spears into pruninghooks, and they learn war no more. Then, we are assured, every man will dwell under his vine and fig tree, and none shall make them afraid. (Mic. 4:4) What a blessed prospect! □



*I know not the way that's before me,
The joys or the griefs it may bring;
What clouds are o'erhanging the future,
What flowers by the wayside may spring.
But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
"He knoweth the way that I take."*



Christian Life and Doctrine

“Provoking One Another”

“Let us consider one another to provoke unto love and to good works.”—Hebrews 10:24

ORDINARILY, the word provoke is used to denote a stirring up to anger or ill will, but here the apostle's thought clearly is that of an incitement to good, a stimulation of Christian growth in grace and knowledge, and a proper use of that knowledge. The apostle shows that such a provoking unto love and good works is the true object of Christian association, the purpose for which the followers of the Master assemble themselves together. We cannot exhort one another unless we are associated. We all need the help and encouragement that come from fellowship with those of like precious faith. The apostle shows, furthermore, that fellowship with the brethren, in order that we may mutually exhort one another to love and good works, becomes increasingly essential as we “see the day approaching.”

There is a beautiful spiritual balance displayed in the exhortation to provoke one another to love and good works. Neither love nor zeal for good works possessed independently of the other as an element of Christian character, can make the Christian all that God expects him to be. Actually, true Christian love cannot exist in the life of a Christian unless it be manifested in good works, nor can there be works that are good in the LORD'S sight except those works which are the outgrowth, the manifestation of true Christian love. Good works are described by the Apostle Paul in I Thessalonians 1:3 as “labor of love.” This shows that true love labors, or works, that it is not merely a kindly disposition which allows

its possessor to idle away his life, supposing that his character is pleasing to God simply because he has no ill will toward his neighbors.

Our imperfect minds need constantly to be on guard against extreme viewpoints of the truth and its application. Those whose natural dispositions enjoy activity, and are most happy when their time is used fully in working for the LORD, need to watch lest they find themselves overstressing this phase of the Christian life. It is so easy to bend every passage of the Scriptures to make it fit some supposedly all-important end. On the other hand, those who by nature are more quiet and contemplative should exercise care lest they ignore what the Scriptures say concerning activity.

The subject of love is made so very important in the Word of God, that many have stressed it to the exclusion of other things which the LORD requires. To do this is just as injurious to true Christian growth in grace as it is to ignore what the Scriptures say about love, and overstress what they say concerning works of faith. How very glad we are that the apostle, in pointing out the true objective of our association in Christ, stresses the importance of exhorting one another both to love and to good works.

What Is Love?

A proper understanding of what constitutes Christian love is probably the best safeguard against a misuse of Scriptures which urge its development and prominence in the Christian life. Fundamentally, the love which should fill and control the Christian life is the love of God, the love possessed and exemplified by our Heavenly Father in his attitude toward the fallen race. John 3:16 declares that God so loved them that he 'gave'. He gave that which cost him more than anything else he could have given. He gave his only begotten and well-beloved Son because he loved the fallen race, and on account of his love was glad to make this sacrifice, to provide an opportunity for all who would accept it to return to harmony with him and enjoy everlasting life.

Love is the opposite of selfishness; but unselfishness is not all that the love of God implies. The love of God is not only unselfish in principle, but is ever active in providing blessings for his creatures, even for the fallen race for whom he provided redemption through his Son.

Jesus was of the same disposition as his Father, and the love of God which controlled his life urged him on day by day in a self-sacrificing effort that was wholly on behalf of others. A contemplation of love, or an exhortation encouraging the growth of love, is quite incomplete unless we consider the example of the Master's life of self-sacrifice. The Father's love which filled his heart called for the use of every nerve and sinew of his body in the sacrifice of his perfect humanity in the interests of God's plan of recovery for his fellowmen. He was, doubtless, many times weary and ready to faint; but he was never weary of well-doing. And he was never faint-hearted in his determination to continue using his fast-ebbing strength that others might be blessed.

In Jesus, therefore, we have an example of the perfect blending of true divine love and the good works of God. We cannot, of course, perform all the works that he did, but we can have the Spirit which will prompt us to do all we possibly can.

Elements of Love

In I Corinthians 13, Paul mentions a number of elements which are contained and combined in the love that is of God, hence that of the real Christian. In this inspired treatise, the apostle also reminds us of the true relationship between love and good works, mentioning a number of items which the Scriptures show should be looked upon as good works, such as speaking with the tongues of men and of angels, the gift of prophecy, bestowing all one's goods to feed the poor, and giving one's body to be burned. In discussing the subject, Paul also mentions other important considerations in the Christian life, such as the understanding of mysteries, and the possession of mountain-moving faith. St. Paul is not

discounting the importance of work, and knowledge and faith. He shows, rather, that works, in order to be good, must be prompted by love, and that knowledge and faith without love are profitless in making one truly acceptable to God.

The Apostle Paul's reference to speaking with the tongues of men and of angels could be understood as applying to the gift of speaking in tongues, with which many were blessed in the Early Church. Or it might also properly apply to exceptional ability in expounding the Word of God, such as Apollos possessed. Whether the reference is to one or both of these means of serving the LORD, Paul is not condemning the service, but is using examples of legitimate Christian work in order to point out the proper relationship of love thereto.

In the church at Corinth there had developed a spirit of sectarianism which certainly was contrary to the principle of Christian love. In the first chapter of the epistle he reveals that they were taking sides with respect to leadership, some saying, "I am of Paul," others saying, "I am of Apollos," and still others, "I am of Cephas." Apollos was noted for his oratory, and it seems quite possible that Paul's reference to speaking with the tongues of men and of angels may have been a timely warning to the brethren at Corinth that oratory alone should not be considered the basis upon which they accept any brother as a leader in their midst.

Paul was faithful in exhorting the brethren at Corinth to be motivated by love in their good works, and thus, by indirection, warned them not to be over-influenced by a brilliant display of good works in the form of great ability to present the Word. Neither should the apostle's warning be construed as discouraging the use of all the ability one may possess in sounding forth the praises of God. None in our day is able to speak with such eloquence that it can be said he speaks with the tongues of men and of angels. Nevertheless, there is no question but that God would have all of us use our tongues as efficiently as we possibly can to make known the glad tidings of the kingdom, and to exhort one another. Very

true, we will find that at the best, our efforts, comparatively speaking, will be those of lisping, stammering tongues, yet God can bless even such feeble efforts when prompted by love.

Feeding the Poor

The Apostle Paul says that though we bestow all our goods to feed the poor and have not love, it profiteth us nothing. Quite true, but he knew, nevertheless, that true love prompts every follower of Christ to bestow all his goods to feed the poor, not literally, of course, but in the spiritual sense. Paul knew, also, that this sacrifice of earthly treasures is one of the conditions of the narrow way, hence that where true love exists this sacrifice will be kept upon the altar until it is wholly consumed. Jesus explained to the rich young ruler that in order to lay up treasure in heaven it was essential that he bestow his goods to feed the poor and take up his cross and follow the Master. Paul would know of this requirement of the narrow way, and in his lesson on the subject of Christian love he points out the relationship between love and sacrifice, that the one prompts the other, and that any display of interest in the poor that is not prompted by love and directed by the Holy Spirit, is not acceptable to God.

In II Corinthians 6:10, the apostle speaks of us as Christian workers together, "as poor, yet making many rich; as having nothing, and yet possessing all things." While few of the LORD'S people are of the wealthy class, the reference here is not so much to their original poverty as to the fact that they have made themselves poor by sacrificing their all in response to the LORD'S invitation to follow in his footsteps. Jesus, while he was rich, for our sakes became poor, laying aside the glory and riches which he had with the Father. His course of sacrifice also resulted in poverty, even as a human being. (II Cor. 8:9) He said that while the birds of the air have nests and the foxes have holes, "the Son of man hath not where to lay his head."—Matt. 8:20

"Yet making many rich," adds the apostle, concerning

those who through sacrifice have made themselves poor according to the standards of this world. How very true this is concerning Jesus who became so very poor. He laid aside the heavenly riches in order to take the sinner's place, and to lay down his earthly life in sacrifice.

The riches of God's grace which have filled the lives of all the Master's followers have reached us through him, because he became poor. Had he not made himself poor on our behalf, we would not be enjoying any of the riches of his grace today.

We do not have the abundance of riches to sacrifice that were possessed by the Master. Indeed, most of us possess very little of time, strength, and substance that can be devoted directly to divine service. Yet, if we are filled with the same Spirit of love that prompted Jesus to lay aside his heavenly riches and to sacrifice all that the earth held for him as a perfect man, God will bless our offering of love and use it to the enrichment of others. It is impossible for a Christian, prompted by love and guided in his sacrifice by the truths of the divine plan, to lay down his life in the service of God, and not have that sacrifice enrich the lives of others.

Possessing All Things

If we accept the Master's invitation to bestow all our goods to enrich others, we will be among those described by the Apostle Paul as having nothing. (II Cor. 6:10) At the same time, however, it will be our blessed privilege to possess all things. The all things here referred to are spiritual possessions which become ours in proportion to our sacrifice of earthly interests. The LORD'S favors to us through Christ, such as his promises of grace to help in time of need, the guidance and help of the Holy Spirit, the encouragement of his exceeding great and precious promises, our privileges of association with his people, and the honor of being co-workers with him, all constitute a part of our present riches in Christ. They are some of the all things, which are ours to enjoy if, by the influence of love, we are sacrificing

earthly advantages in order that these spiritual blessings may, indeed, be our blessed portion.

In addition to these present riches, there are also the treasures that are being laid up in heaven by those who are sacrificing the things of this earth. How fully it will be true when we receive our heavenly inheritance that we possess all things! According to the exceeding great and precious promises, the followers of the Master are heirs of God and joint-heirs with Jesus Christ, and when we enter into that inheritance, all things indeed will be ours, even to a position in the immediate, divine family of our Heavenly Father, the Creator. Words are wholly inadequate to describe, even if our minds could grasp, the grandeur, the riches, and the glory of such an inheritance.—II Pet. 1:4; Rom. 8:16; Eph. 1:18

The Altar of Sacrifice

In showing further the proper relationship between love and good works, Paul says that "though we give our bodies to be burned, and have not love, it profiteth us nothing." (I Cor. 13:3) It is conceivable that one might thus give his body in sacrifice for some other reason than that of love. Indeed, throughout the Middle Ages, millions were burned at the stake, and otherwise cruelly put to death, yet we can hardly suppose that all of them were prompted thus to forfeit their lives by the true spirit of love. The spirit of martyrdom, the viewpoint which makes one proud that he is persecuted, oftentimes leads even those who do not profess to be Christians into making great sacrifices.

Nevertheless, there is a true Christian sense in which one may give his body to be burned. This viewpoint of Christian sacrifice is beautifully illustrated in the typical sacrifices of the Tabernacle where the bodies of animals were burned. In Romans 12:1, the Apostle Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Offering our bodies in sacrificial service, then, is one of the essentials of the narrow way. Having offered ourselves in consecration to God, having entered into a covenant with him by sacrifice, we are no longer privileged to view these terms of our consecration as incidentals. They are on the "must" list, as it were. If we do not offer up our body as a living sacrifice, that is, if we do not lay down our life in the service of the LORD and his truth, we cannot hope to receive the new divine body and nature promised. This sacrifice of ourselves, in addition to the sacrifice of our possessions, is included in the good works to which the apostle says we should provoke one another.

But, even so, love must be the motive back of our sacrifice. If we are serving the LORD to be seen and known of men, or to be considered zealous by the brethren, our sacrifice will not be pleasing to God. There is a reward in accomplishment, especially from the viewpoint of the flesh. If the sacrifices we make for the truth and for the brethren are made in order that we might see outstanding present results of our efforts, certainly our good works are not prompted by the proper motive. The good words of the LORD are owned and blessed of him only when they are actuated by love, the same kind of love that prompted him to give his Son that we might live. Sometimes, to be sure, we are made to rejoice by seeing the good that results from our labors, but this joy should be considered merely as a bonus of divine grace. If our works are prompted by love, we will continue our labor of love faithfully unto death, even though the LORD does not permit us the great joy of witnessing present results.

Further reminding us of the futility of all Christian effort in the absence of love, the apostle then identifies some of the characteristics of love, and some of the things it will enable the Christian to do, and keep him from doing.

Love Suffereth Long

If we should find ourselves becoming fretful under trial, or inclined to rebel against the providences of the LORD which

CHRISTIAN LIFE AND DOCTRINE

are not pleasing to the flesh, we may well question the degree of love that fills our hearts—for love suffereth long. Remembering the terms of our consecration, that we agreed to give up all that we are and have and hope to be, we will not feel rebellious when our earthly blessings, whether of health, of friends, or of worldly goods are, in the LORD'S providence, accepted, and he puts them upon the altar of sacrifice. If our consecration was prompted by love, and love continues to fill our hearts and lives, we will take joyfully the spoiling of our goods, rejoicing in every evidence that our sacrifice is being consumed to the glory of God.

Love Is Kind

No matter how extenuating the circumstances of life may be, regardless of how bitterly our enemies may assail us, or how maliciously they malign us, if love fills our hearts we will not be unkind. There are no exceptions to this, no circumstances whatever under which a Christian may be justifiably unkind.

A Christian has no right to hide behind the excuse of righteous indignation, and thus permit himself to be unkind. If it becomes necessary for us to express indignation against wrongdoers, it should be done in kindness. To whatever extent we are unkind in our dealings with others, it means that we are just that much lacking in Christian love. How important, then, that love control our lives as workers for the LORD. How much more effective will be our witness for the truth if our words are kind and manifest a genuine and understanding sympathy for those to whom we minister. How tragic, then, the condition would be of those who may be over-stimulated in their zeal to work for the LORD, and yet lack the kindness of love. Truly, love and good works must go together.

Love Envieth Not

To envy those who may enjoy advantages which do not belong to us would be evidence of a lack of love. The spirit of

unselfishness which prompted our consecration, our agreement to give up all in the service of the LORD, is quite incompatible with envy. True love, rather, would prompt one to give what he had to others that they may be enriched, rather than enviously to desire that which does not belong to him. Whether the blessings enjoyed by others are those of material wealth or comfort, special privileges of service for the LORD, or other valued opportunities in connection with the truth, love will cause us to rejoice with them, rather than to envy their advantages. Any service we might render for the LORD while our hearts are envious of the privileges of others could not possibly be acceptable to him. Thus, again, we see that love and good works are, from the divine standpoint, inseparable.

Love Vaunteth Not Itself

Those who are puffed up (I Cor. 13:3,4) with pride are almost certain to attempt a display of their greatness, to vaunt themselves before the brethren and before their fellowman. It is not love that causes one to do this but selfishness, the selfish desire to be seen and honored and praised of men. Love, on the contrary, leads to the opposite course.

Of Jesus, who was wholly motivated by love, it is said that "he made himself of no reputation." (Phil. 2:7) True love will do this. It will lead in the direction of meekness, humility, of self-effacement, to a back seat, rather than to seek prominence. When one in an unseemly manner vaunts himself through pride of heart, it proves that his service for God is not being rendered because of love, but because of his ambition to shine before men. When such is true, one's works, no matter how great or imposing, are, nevertheless, not good as viewed by God.

Love Seeketh Not Her Own

The only rights that really belong to a consecrated Christian are those represented in his privilege of sacrifice.

We have the right, by divine authority and through the merit of Christ, to lay down our lives in the divine service. We have the right, if we are faithful in the use of our privileges of sacrifice, to claim the divine promise of glory, honor, and immortality. If in our daily sacrifices to the LORD, we find our earthly rights being trampled upon, we should view this as an evidence that God is accepting our sacrifice. It is our privilege, having made a full consecration of all that we have to the LORD, to fulfill our consecration vows. (Ps. 50:5) It is the LORD who decides the circumstances which may constitute the altar upon which our sacrifice is consumed. Love prompts to sacrifice that which is our own, hence could not, at the same time, prompt us to hold back from the altar that which we have agreed to place in his hands.

Love Is Not Easily Provoked

The **Diaglott** translation of I Corinthians 13:5 is better. It says that love is not provoked to anger. The word 'easily' is not in the original. The Apostle Paul wants us to understand that love cannot be provoked to anger at all. If a Christian becomes angry under provocation it is an evidence that love is not in full control in his life. It is true, of course, that the Bible speaks of God as being angry with the wicked, and we are admonished not to let the sun go down on our wrath, but the anger which is not provoked by love is not the righteous indignation which God and all those in harmony with God of necessity feel toward unrighteousness. It is, rather, a display of temper, which gives vent to unkind looks and words and deeds, which do not edify but malign and injure. This type of anger is no part of good works, but wherever manifested by the Christian, discredits the truth of which he is an ambassador.

Love Thinketh No Evil, Rejoiceth Not in Iniquity

This means that one whose heart is filled with love does not accredit wrong motives to the actions of others, but will in every way possible construe what might on the surface

appear to be evil as though it were good, attributing at least a good motive to that which seems to be wrong on the part of others. This does not mean that love compromises with evil or condones sin, but it does mean that one who is controlled by it, knowing that the LORD covers unwilling imperfections with the robe of Christ's righteousness, will not expose the faults of the brethren.—I Cor. 13:5,6

Love Rejoiceth in the Truth

If love fills our hearts, we will always rejoice in the truth and in the knowledge that others are being blessed by the truth. We will rejoice in truthfulness, and will find ourselves out of harmony with all forms of deception, compromise, and unrighteousness.

Love Beareth All Things

“Love . . . believeth all things, hopeth all things, endureth all things.” (I Cor. 13:7) If we are zealous in the good works of the LORD, there will be many hard experiences to bear. And if love is not prompting our efforts, we will become discouraged—weary in well-doing. But with love urging us on in the way of sacrifice, we will be able to endure all things which, in the LORD'S providence, he sees needful for our development as new creatures in Christ Jesus. (II Cor. 5:17) Love will enable us to believe all his precious promises and attribute the best of motives to the efforts of others. Love will enable us always to have a hopeful outlook, not only with respect to our present experiences in the narrow way, but also in the fulfillment of the promises of God concerning our heavenly inheritance.

Love Never Falleth

It cannot fail! (vs. 8) If we fail in any of our Christian efforts, it is because we are lacking in love. God is love. All of his blessed designs on behalf of the church and the world are an expression of his love. If we are wholly under the control of divine love, it means that we are living near to God; that

our viewpoint is the same as his; that his interest in mankind is our interest; that his interest in the church is our interest; that what we do in his service is done because we want to be like him, and want his Spirit to be our Spirit. Our position in life may be such that we can do very little directly in God's service; but if we have his Spirit of love we will do what we can, earnestly praying, meanwhile, for greater opportunities of showing forth his praises, serving the brethren, and doing good to all men.

How apparent it is, then, in view of what constitutes true Christian love, that it cannot be possessed without being manifested in a consuming desire to sacrifice our all—whether little or much—in the good works of God. How true it is also that works which are truly good are only those which are prompted by love. The rich young nobleman addressed Jesus as “good Master,” but Jesus replied, “None is good but God.” (Matt. 19:16, 17; Mark 10:17, 18; Luke 18:18, 19) In the Heavenly Father, therefore, is the standard of all that is good. Works which he considers good must not only be his works, but must be performed in harmony with the love which designed them.

How appropriate, then, and in keeping with God's arrangements that each of us as fellow-members of the body of Christ, use every opportunity that is ours to exhort our brethren both to love and to good works. No matter how long we may have been in the Christian way, no matter how faithful we may have been, we still need the encouragement and the incentive that comes from Christian exhortation by the brethren. This is why one of the divine arrangements for the church is that of association, of partnership, with each other and through Christ with the Heavenly Father himself. □

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*“Listen, my friends, Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he has promised to those who love him?”*

*James 2:5, NEB*

# Encouraging Letters

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## "THE TRUE GOSPEL"

*Dear Sirs: I am writing in regard to where, and when, and by whom, the Dawn Bible Students were started. I have enjoyed your books, and believe you do teach the true Gospel. To teach only from the Bible means so much to me. Thank you for your good writings! Sincerely. — UT*

## FOR OTHERS IN NEED

*Dear Brethren at The Dawn: If possible, please send 100 "Hope" booklets to me. I would like to send them to the bereaved that I read about in our local newspapers. So often, lately, I read of people losing their young ones to death, and I think how comforting it would be to their grieving families if only they knew of God's plan. I think they will find great comfort from the "Hope" booklet. May God continue to bless all of you at the Dawn. Thank you! Sincerely. — IL*

## "HOPE" A "BIG HIT"

*Dear Sirs: The booklets "Hope" that you sent me last year were wonderful, and they were really appreciated by me and my firm. They were a big hit with the community we serve, and the many churches we come in contact with. I've been wanting for a long time to write and thank you, and also request some more, if they are available. I would even be willing to donate a small sum to your group, since you did not charge me for them. I would also be interested in other booklets if they are available. The imprint on the booklets was the same as my letterhead. If you care to discuss this further, feel free to call me collect at the telephone number I am giving you here. Sincerely. — MD*

## TEACHINGS MAKE SENSE

*Dear Sirs: I am looking forward to reading your six volumes of Studies in the Scriptures. I will purchase them*

one by one as I read them, and can afford them. I am now on page 177 of "The Divine Plan of the Ages." I should be able to finish it about the time that "The Time Is at Hand" reaches me. I must say that your teachings make more sense than any others I have investigated. Thank you sincerely. —CA

#### SCARCE IN THE LAND

Dear Sirs: After reading *The Dawn* we decided to subscribe. Thank you for the opportunity to read such Spirit-filled literature, which is scarce in the land today. Sincerely yours. —PA

#### COMFORTING INDEED

Dear Friends: Thank you so much for the timely booklet you sent me. It is comforting indeed to know that someone shares the sorrow in these troubled times. It is a great service to render to those who are in need. And again, I am grateful to you for your kindness and your caring. Sincerely. —TX

#### SPREADS KNOWLEDGE

Dear Sirs: I am renewing my subscription. I enjoy reading the Sunday School Lessons in *The Dawn* magazine. They give me great comfort. I always take a *Dawn* to the doctor's office, and to the hospital, and the nursing home, for people to read. May God bless you always for doing his work. With Christian love. —AR

#### FROM A MORTUARY

Dear Sirs: Could you please send us about 300 copies of your little booklet, "Hope." We have run out of them. Can you please send them immediately? They have been a great inspiration to the families who have lost loved ones. Sincerely. —TX

#### LIFTED HIS FEELINGS

Dear Sirs: Please send me information about purchasing your booklet on "Hope." This booklet was given to me during my bereavement, and really lifted my feelings, and I am sure if I share it with others it will do the same. Thank you. —OH ☐

# Speakers' Appointments

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## MINISTERING THE GLORIOUS GOSPEL OF CHRIST

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

|                       |            |                |            |
|-----------------------|------------|----------------|------------|
| <b>G. JEUCK</b>       |            | <b>L. POST</b> |            |
| Allentown, PA         | October 13 | New Haven, CT  | October 20 |
| <b>N. KASPEROWICZ</b> |            | St. Louis, MO  | 27         |
| Middletown, NY        | October 6  |                |            |
| <b>G. PASSIOS</b>     |            | <b>J. TATE</b> |            |
| Philadelphia, PA      | October 20 | Berwick, PA    | October 13 |

## Obituaries

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

- Brother Emmett Newby, Ferum, VA—June 8. Age, 69.  
Brother Howard Billsborough, Union City, PA—July 25. Age, 66.  
Sister Gertrude Gluen, Milwaukie, OR—August. Age, 86.  
Sister Norma Billsborough, Union City, PA—August 7. Age, 63.  
Sister Catharine Wigda, Detroit Polish Class—August 22. Age, 85.

## Conventions

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*These Conventions are listed at the request of the individual Classes who are sponsoring the gatherings.*

- MILWAUKEE, WI, October 5, 6—** R. Warren, 2805 Stonewall Ave. 23225  
Aurora Hall, 734 North 26th St. Mrs. John Pazucha, 4454 S. 14th St. 53221
- MINNEAPOLIS, MN, October 6—** **GRAND RAPIDS, MI, October 12, 13—** Kenowa Hills High School, 3959 Hendershott N.W. Ruth Kowalski, 862 First ST. N.W. 49504  
Eastside Neighborhood Service, 1929 N.E. 2nd Street. Phone: (616) 456-5069
- RICHMOND, VA, October 11-13—** **SAN LUIS OBISPO, CA, October 12, 13—** Motel Inn 2223 Monterey St.  
Roslyn Conference Center, 8727 River Road. Contact Miss Katherine

Contact Lynn Murray, 43 Del Sol Ct.  
93401

**CINCINNATI, OH, October 19, 20—**  
Masonic Temple, 317 East 5th St.

**CHICAGO, IL, October 27—**Elmhurst Masonic Temple, York Rd. & Arthur St., Elmhurst 60126 B.J. Hack, 3820 W. 116th Pl., Garden Homes 60655

**DETROIT, MI, October 27—**Redford

YWCA, 25940 Grand River, Detroit.  
Contact Bob Gorecki, 4093 Justin Ct., Bloomfield Hills 48013

**NEW HAVEN, CT, November 10—**Italian-American Club, 85 Chase Lane, West Haven

**PHOENIX, AZ, December 29-31—**Quality Inn, 2420 West Thomas Rd. Contact Mildred Enteman, 542 W. Southern Ave. 85041



## The Power of the Tongue



**“If any man offend not in word,  
the same is a perfect man.” — James 3:2**

HUMAN beings are the only earthly creatures who can talk—whether orally or in writing, or otherwise. More and more the people of God realize the wisdom of the Apostle James' statement that though the tongue is a little member, it is the most dangerous of all, because it has the widest influence. We cannot estimate the possible results of our words. This influence may reach even to the ends of the earth! Therefore we are to consider carefully what we may say, in order to determine whether our words will glorify God, or whether they will dishonor him—whether they will stir up good thoughts and impulses in the minds of others, or whether they will stir up that which is evil. In his wisdom, God has seen fit so to create us that our conduct of today has much to do with our character of tomorrow. Thus we are either making or breaking character continually. It is well that all should know this fact. Not only worldly people, but Christians also, should understand this principle; for Christians are now on trial for glory, honor, and immortality. Therefore by neglecting to weigh carefully their words, they might lose the great prize for which they are striving. □