

# The Dawn

Volume LIX, Number 10  
(USPS 149-380), October 1991

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

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

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

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

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

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

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

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## HIGHLIGHTS OF DAWN

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### “Thus Saith the LORD”

*“Opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written.”*

*—Luke 24:45, 46*

THE EXPRESSION, “THUS saith the LORD,” is used over four hundred times in the Bible. Additionally, there are many similar expressions used, such as: “It is written,” or “The Word of the LORD came unto me,” or “I, the LORD, have spoken it,” calling attention to specific statements, messages, and lessons from God. It is as though the prophet, or other spokesman, is telling us: “Now hear this! What I am going to say now, is not merely my opinion, or of my own wisdom, but ‘thus saith the LORD’—it is God speaking; these are his words.” This is a wonderful expression, and full of meaning for Bible students. We have a reverence for God’s Word; and a “Thus saith the LORD” is the end of all controversy with us.

It seems so very simple, doesn’t it? All we have to do is to prove everything by the Word of God. All we have to do is to accept what is in harmony with that Word, and reject that which is not. But it is not so simple as it seems. If it were, everyone would understand the Truth, and there would be no false doctrines. But there are false doctrines—hundreds of them—and each one is claimed to rest upon the Word of God. For every false doctrine—many of which are hideous in the extreme—there is a *purported*, “Thus saith the LORD.”

Let us now consider some of these, and the Scriptural passages which, it is *claimed*, support them. Afterward we will prove that these doctrines are indeed Scripturally false.

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## WHAT SAY THE SCRIPTURES ABOUT ETERNAL TORMENT?

First, we have the incredibly cruel and God-dishonoring doctrine of punishment by eternal torment. Here are some of the scriptures upon which this repulsive doctrine is based:

Revelation 14:10, 11: "He shall be tormented with fire, and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night"

Matthew 25:41: "Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels."

Revelation 20:10: "The Devil that deceived them was cast into the lake of fire and brimstone . . . and shall be tormented day and night, for ever and ever."

Matthew 18:8, 9: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; for it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire."

These are perfectly good scriptures—"Thus saith the LORD!" They *seem to* clearly teach eternal torment. But do they? Is that what the LORD is really saying?

### Do the Scriptures Teach the Trinity?

Another of the prominently disseminated false doctrines of Christendom, is that of the trinity. God is claimed to be triune—the union of the Father, the Son, and the Holy Spirit as three persons, and one god. One expression of the creed is stated thus:

"That we worship one God as Trinity, and Trinity in Unity; neither confounding the persons nor dividing the substances; for there is one person of the Father, another of

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the Son, and another of the Holy Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one; the glory Equal; the majesty Co-eternal."

All of this double-talk, or triple-talk in this case, is based upon I John 5:7:

"There are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one."

"Thus saith the LORD!" say the Trinitarians. And, as a further proof that Jesus, as a member of the trinity, is equal with God, they cite Philippians 2:6:

"Who, being in the form of God, thought it not robbery to be equal with God."

What more proof do you need? they say. "Thus saith the LORD!"

### **One Day of Salvation, Or Two, or More?**

Again, a third erroneous doctrine is taught in some churches, in all good conscience. This is that there is no future probation. Salvation is obtainable in this life only. It is claimed that the world will have no future chance for life. This narrow conception of the plan of God, is based on II Corinthians 6:2:

"Behold, now is the accepted time; behold, now is the day of salvation."

"Thus saith the LORD!" they say. It is even repeated for emphasis: "**NOW** is the accepted time; **NOW** is the day of salvation." Can there be any doubt of what this scripture states? It is claimed that those who are not saved **NOW**, are eternally lost.

Because of limited time, we have presented only three of the hundreds of false doctrines taught today. Each one is conscientiously claimed to be firmly based upon a "Thus saith the LORD!" To one unfamiliar with the divine plan for salvation, they *appear* to be based upon undeniable scriptural foundations.

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## How Do We Learn to Properly Interpret Scriptures?

So it is apparent that the Scriptures cannot always be taken at their face value. It is not as simple a matter as that, and there are very good reasons why, one of which is that the LORD does not reveal his plans and purposes to everyone. The truths of the Bible are only revealed to those whose hearts are in tune with him, and who are willing to search the Scriptures to discover what kind of God we have, and what are his plans for the future in connection with his Creation, animate and inanimate. To determine what the LORD is *really* saying, we must often dig beneath the surface. We must analyze, and divide, and compare and assemble: "Here a little, and there a little." (Isa. 28:10) We must interpret and coordinate. We must apply certain inflexible rules and guides. When in doubt, we must consider the preponderance, or weight, of evidence. We must also arrange chronologically, and not confuse one age and its work with another age and its work. We are told in II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

Above all, we must remember that the Scriptures declare God's plan. We must learn to think from God's standpoint, according to his perspective and purpose. His plan is not subject to change at our whim. Isaiah 14:24 states: "The LORD of Hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." We must learn to think as he does. "Come now, and let us reason together," (Isa. 1:18) he said. We must be filled with his Spirit of truth, and approach the Scriptures in that spirit—humbly, prayerfully, and reverentially; fearing greatly to misinterpret, and perhaps thus to mislead and stumble others. The penalty for stumbling others is extremely severe. This is the great Creator's sacred Word we are dealing with, and it is not to be handled carelessly or flippantly.

The study of the Scriptures is not done for 'fun', or to become 'erudite'. This is a serious matter. As we read in

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Isaiah 66:1,2: "Thus saith the LORD: the heaven is my throne, and the earth is my footstool. . . . All those things hath mine hand made, and all those things have been, saith the LORD. But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my Word."

In order to understand what God is saying, we must study God's Word topically, in orderly steps. As we read in Psalm 119:105, 133: "Thy Word is a lamp unto my feet, and a light unto my path. . . . Order my steps in thy Word." God has not given us an understanding of his Word in order to satisfy idle curiosity. It is given to us for a very definite purpose—for the development and completion of the church, the Body of Christ.

As Paul said to Timothy (II Timothy 3:16, 17): "All Scripture given by inspiration of God is profitable . . . that the man of God may be perfect [or complete], thoroughly furnished unto all good works." This being the case, we are expected to pursue our studies in a methodical and workman-like manner, in order to be approved by God. This is what we must do in order to ascertain what the LORD is saying—what he is *precisely* telling us, in order that we may discern what "saith the LORD"!

### **Some Tests to Determine Correct Interpretation**

Here is a list which has been formulated to determine whether our interpretation of scriptures is correct or incorrect. First and foremost we must ask:

- Does the proposed interpretation concur with our understanding of God's character of Wisdom, Justice, Love and Power?
- Next, does it square up with the doctrine of the Ransom—Christ's life sacrificed as a substitute for Adam's forfeited life.
- Then we might query: Is the Scripture correctly translated? Is it spurious in whole or in part?
- Does its context affect its interpretation?
- To what age or time period does the Scripture apply?

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- To what class of persons does it apply—heathen, faithful men and women, angels, etc.?
  - Is it a historical record, having already had its fulfillment in the past? If already partially fulfilled, does it have a secondary application, or additional, or complete fulfillment, in the future?
  - Is it purely to be understood in a literal manner, or does it only have symbolic meaning? Or does it possibly have both typical significance as well as literal meaning?
  - Is it intended to be an ironic statement, instead of being truly factual or straightforward?
  - Does it employ an archaic idiom not in use today?
  - Is its correct application suggested by partially fulfilled prophecies?
  - Does it teach something by inference rather than direct statement?
  - Does incorrect punctuation alter the true meaning?
  - Does the Scripture seemingly conflict with other Scriptures on the same subject? Or is there more than one Scripture, or another 'witness', to confirm the proposed interpretation?

Obviously, from this long list of items which can indeed greatly affect how we understand God's Word, we can quickly see that often a correct interpretation is not an easy matter, simply gained by a casual reading of the Bible. In fact, a pure, accurate understanding of the Scriptures is gained only through a lifetime of dedicated study and reflection upon God's great gift to us—his Word, and even then a clear grasp will not be secured unless it is done in the right spirit—the spirit of humbleness and acquiescence to God's will. In other words, the bestowing of the Holy Spirit by God to enlighten us is absolutely necessary to the understanding of his Holy Word.

Now let us go back and review the scriptures which were earlier cited in support of certain false doctrines. Let us apply some of these tests, to determine what the LORD *really* wishes us to understand as his Word. Let us thus prove that the aforementioned doctrines are not, in fact, supported by

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a correct interpretation of a "Thus saith the LORD!" although with a causal glance they may appear to be.

### **An Examination of the Eternal Torment Doctrine**

We will consider first scriptures which are used to teach God's consignment of evil men to eternal torment as a punishment for not repenting and turning to him. Do not think that a study of such scriptures is an elemental one. Although convinced that eternal torment is a false, God-dishonoring doctrine, many mature Bible Students cannot readily explain away the scriptures which are used to support the doctrine.

One scripture used very often by 'fundamentalists' to 'prove' the doctrine of eternal torment is Revelation 14:10,11: "He [the unfaithful Christian] shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever, and ever; and they have no rest day nor night."

The very first question we must answer is this: Does the doctrine of eternal torment harmonize with the stated character of God? No, **DECIDEDLY** it does not. Therefore there **must** be another way of interpreting this scripture other than as a literal statement of fact. There are innumerable scriptures which teach that love is one of the principal characteristics of God's character—the essence of his very being, but we will cite only one: I John 4:8, 18: "God is love. . . . There is no fear in love; but perfect love casteth out fear, because fear hath torment." So, because God is love, he is incapable of tormenting his creatures. To torment anyone, good or evil, is entirely foreign to God's character. It is contrary to his thoughts. He simply would never think of it. It is an abomination to him.

This is confirmed by Jeremiah 19:5 wherein God denounced those who sacrificed their children by fire to pagan gods. He said: "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto

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Baal, which I commanded not, nor spake it, neither came it into my mind."

A second witness is in Jeremiah 32:35: "They built the high places of Baal . . . to cause their sons, and their daughters to pass through the fire unto Molech, which I commanded them not, neither came it into my mind, that they should do this abomination." These detestable, abominable, and loathsome, heathen practices came straight from the mind of Satan, not from God's mind. God's character of love would never have fashioned such a plan. If Satan were as powerful as God, he would undoubtedly have designed a place of eternal torment, not for those who follow his evil ways, but for the righteous, who chose to walk in God's ways.

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*Eternal torment is completely  
OUT of harmony with the  
character of God.*

*Second death for the incorrigible  
is completely IN harmony  
with his character.*

*WHICH shall we believe?*

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We are told in Psalm 89:14 that another unchangeable element of God's character is Justice: "Justice and judgment are the habitation of thy throne." Or as *Moffatt* renders it: "Thy throne rests upon equality and justice." Does eternal torment comport with God's character of justice? Even fallen

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men realize that it would be unjust to impose an eternity of torment for the sins of only a few brief years of the present life—no matter how gross they might be. Would it be equitable? Of course not! It is a shockingly disproportionate punishment.

Would it be wise to pollute the universe with wicked beings, even ones in confinement, for eternity? No, indeed. God's plan for the obliteration of all wickedness and wicked ones forever from every part of the universe—and the heavens as well—by means of "second death" (Rev. 20:10, 14), is far wiser, and is also evidence of his immutable **power** over the forces of sin. And since we are told in Psalm 145:20 that "all the wicked will he destroy," God will certainly not keep any of the wicked alive in torment or otherwise after his permission of evil has come to an end. On the contrary, II Thessalonians 1:9 says plainly that they "shall be punished with everlasting destruction." Eternal torment is completely out of harmony with the character of God. Second death is completely in harmony with his character. Which shall we believe?

The penalty for sin was announced by God even before Adam sinned, as recorded in Genesis 2:17. It was simply to be death, oblivion, the absence of life: "Thou shalt surely die," God said. This is what Adam should expect to suffer if he sinned. Nothing more nor less than death. Would it be just for God to declare the penalty as death, and then after the sin had been committed to change his mind and condemn the sinner to an eternity of torment? Such an action would be most unjust, unheard of even in the courts of law which man has set up.

Unjust, unloving, unwise, and not the actions of an all-powerful God, the doctrine of eternal torment unequivocally fails the test of being in harmony with God's character on all counts.

Next test: Does the doctrine of eternal torment square up with the fundamental doctrine of the ransom? It does not. Jesus, a powerful spirit being, left the heavenly realms and

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came to earth as a man to assume the penalty for sin. If the sentence upon Adam was eternal torment, and Jesus took Adam's place, Jesus must certainly endure torment forever in order to substitute for Adam. We know that this is false. Jesus was raised from death on the third day, to a place of honor next to the Father, himself. Adam's sentence, clearly stated before his fall, and clearly carried out at the end of 930 years upon this earth, was death. Jesus *died* to pay that penalty, a perfect life for a perfect life, as the ransom price.

Then we further ask: Is eternal torment in accordance with the divine plan as taught in the Bible? Emphatically, No. The plan of God is stated to provide for the restoration of all mankind to perfection and harmony with God here upon earth. A restitution of all things was spoken by the mouth of all God's holy prophets since the world began. (Acts 3:19-21) The tormenting of a large segment of humanity eternally is incompatible with the arrangements planned by God for the restoration of, not only the earth, but all who have ever lived upon it.

Now we must apply another test which indicates what direction we must take to determine what the scripture really does teach. The question is: "Is that scripture in Revelation literal or symbolic?" The scripture is obviously, highly symbolic. Revelation is a book of symbolisms. As we read in the first verse of the first chapter, the "things which were shortly to come to pass" were *signified* unto John. Knowledge was imparted to him through signs and symbols. The entire book is replete with symbols, including the 14th chapter.

There is a "lamb," a symbol of Christ, standing on "Mount Zion," representing his heavenly kingdom. There is "thunder," a symbol of controversy, upheaval and trouble; the "harps" of Bible testimony sing a "new song," harmoniously declaring the glad tidings of restitution. There is a "throne," a symbol of authority, and rulership. Then there are "beasts" and "elders" and "virgins" and "angels," all having symbolic significance.

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In the 8th verse we are told that "Babylon," a great city, is fallen. This too, is symbolic. "Babylon" means 'confusion', and is a representation of the confusing creeds of the false church. The prophecy refers to the time of the LORD's casting off of the false church systems. The "beast and its image," mentioned in verse 9, also represent systems which have impoverished society and filled the earth with doctrines which curtail man's freedom.

Now, with this background, we are able to deal with the true meaning of the scripture under consideration, Revelation 14:9: "If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire, and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever, and ever; and they have no rest day nor night."

Here we see that several more symbols are brought into the picture: the "mark," or identification of those in harmony or sympathy with the beast or his image. The fact that the mark is in their foreheads—influencing their thinking—and in their hands—influencing their actions, or their works—is significant. The mark on the "forehead," indicates an intellectual assent; in the "hand" implies an active cooperation. These shall drink the "wine of the wrath of God," out of the "cup of his indignation." This indicates that those who endeavor to perpetuate these God-dishonoring and liberty-curtailling systems will feel the manifestation of God's displeasure, and will recognize eventually his denouncement of them, being compelled to drink a bitter dose as they see them falling apart, even as they are beginning to do in our day.

How full of symbols the Book of Revelation is! To take these symbols literally would not be wise, and would prevent us from getting the lesson the LORD wishes to give us. Jesus is not a literal lamb; a literal beast is not worshipped; and it

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does not have a literal image. Literal marks are not made on literal foreheads or hands. These are all symbols, which, when correctly interpreted, beautifully represent profound truths telling of tremendous events soon to come, or already beginning.

Now we come to the part of the text in Revelation 14:10, 11, which states that those who worship the symbolic beast and his symbolic image, shall drink of the symbolic wine of symbolic wrath from the symbolic cup. Now, from this point on, the teachers of eternal torment insist that symbolisms cease. They hold that the remainder of the text suddenly demands literal interpretation—that this scripture teaches that all the wicked shall be tormented with fire and brimstone, and the smoke of their torment shall ascend up forever, and ever. They interpret this symbolic excerpt as an exact and literal reference to the wicked of the earth. But is this reasonable? There is no justification for such a view. No, to interpret this scripture as upholding the doctrine of eternal torment is entirely unreasonable. A fair and reasonable person must conclude that in view of all the other symbolisms and the highly pictorial nature of the Book of Revelation, these expressions are also symbolic and not literal.

Those who insist on a literal interpretation of this portion of the text, are in a further difficulty, because the text says that the torments take place “in the presence of the Lamb.” If the torment with fire and brimstone is literal, so must the lamb be a literal animal—the offspring of a sheep. By what reasoning can you say that one is literal and the other is not since they are spoken of in the same sentence. If one is literal, so is the other! We believe we have established beyond the shadow of a doubt, to a reasoning mind, that the torment by fire and brimstone of the worshippers of the beast and his image is symbolic.

Another text cited as a ‘proof’ of the reality of the doctrine of eternal torment is found in Matthew 25:41, which reads as follows: “Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared

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for the Devil and his angels." This is taken from the parable of the sheep and goats, which describes the fate of the condemned ones at the end of the Millennial Age. Do you see anything in this scripture to indicate that those in the fire are **preserved alive**? Have you ever heard of a **preserving** fire? Of course not. Fire **always** destroys and consumes. Fire is a symbol of destruction, and everlasting fire is a symbol of everlasting destruction—the second death—from which there will be no resurrection.

Notice too, that in this case the fire had been prepared for the Devil and his angels. We know from Hebrews 2:14 just exactly what is going to happen to the Devil. We are told "that through death, he [Jesus] might [will be enabled to] destroy him that had the power of death; that is, the Devil." This confirms the fact that fire means destruction, and Satan's final end will be everlasting oblivion.

This explanation also applies to the next text cited: Revelation 20:10: "The Devil that deceived them was cast into the lake of fire and brimstone . . . and shall be tormented day and night, for ever, and ever." Brimstone, or sulphur, is one of the most destructive chemical elements known. Together with fire, it symbolizes utter destruction. And the torment "forever and ever" means that he will go down into everlasting ignominy and disrepute. We read in Isaiah's prophecy that mankind will figuratively point their fingers at Satan, or Lucifer, in disgust for all the pain and suffering he inflicted upon mankind through his deceptive, deceitful actions beginning with Adam and Eve, right down to the end of the present evil world.—Isa. 14:12-16

Now we will examine Matthew 18:8, 9 carefully and prayerfully: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee. It is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell fire." These are the words of our

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Lord Jesus. Did Jesus advocate self-mutilation? Obviously not; on the contrary he healed men; he restored their hands and feet and eyes. So we must conclude that symbolic idioms have been employed here to teach a lesson. The scripture simply and powerfully teaches that it is better for the Christian to cut off and eliminate from his life, things as dear to him as a hand or a foot, or an eye, if such things would prevent him from pleasing God. Such elimination of treasured possessions would be better than to fail of God's calling, or to lose eternal existence in the second death.

As we have previously seen, everlasting fire means everlasting destruction. "Thus saith the LORD!" Thus we have determined what the LORD really wishes us to understand from his Word. And the correct interpretations fully satisfy us. They square with the ransom; they are in full accordance with the divine plan for salvation; and they comport with God's character of Justice, Wisdom, Love and Power. They cause us to love and praise and worship and adore our God.

### **The Trinity Examined**

Now we turn to the consideration of the scriptures which have been cited to prove the false and confusing doctrine of the trinity—that God is three persons, and yet only one God. I John 5:7, 8: "There are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness on earth. . . ." This scripture certainly appears to be an unanswerable argument to support the doctrine of the trinity. But since it is so contrary to reason, and we know God to be eminently reasonable, we suspect something is wrong with this understanding. This is an occasion when it is appropriate to examine the scripture in its original language. Wilson's *Emphatic Diaglott* is an excellent authority for this purpose. There, indeed, we find the text omitted, and a footnote which reads as follows: "This text concerning the heavenly witness is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of

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the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treated would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited . . . in the latter end of the fifth century; but by whom is of no great moment, as its design must be obvious to all." It seems that we must also be on the alert for forgeries and interpolations in the Bible! This is **not** a "Thus saith the LORD."

We have, however, in Philippians 2:6, a scripture which says of Jesus: "Who being in the form of God, thought it not robbery to be equal with God." This text appears to say that Jesus **was equal** with God, and did not consider it wrong to be so; that he did not consider such equality as robbing God of anything. Again we *sense* that something is wrong, and ask the question: "Is the scripture correctly translated?" Going back to the original Greek, we find that, in the **King James Version**, one small word has been added, and one small word omitted. The insertion and omission completely reversed the meaning of the text. Thus the expression "thought it not robbery to be equal with God," should read, "Thought not **by** robbery, to be equal with God." Accordingly, the **Diaglott** correctly renders the text: "Who, though being in God's form, yet did not meditate a usurpation to be like God." Here the humble and obedient Son of God, Jesus, is contrasted with the arrogant and disobedient Satan, who is quoted in Isaiah 14:13, 14 as saying: "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Thus, instead of proving the trinity, this text disproves it.

Now let us get the correct perspective on this subject. Although Jesus did say in John 10:30, "I, and my Father are one," he prayed on behalf of his disciples, in John 17:22, "that they may be one, even as we are one." How was Jesus one with the Father? He was one with the Father, in the same way that he wants us to be one with him: one in mind,

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and purpose and sympathy and love, and good works—the **same character**. That is why he could say in John 14:9, “He that hath seen me, hath seen the Father.” In other words, “I am patterned after the Father; I am a copy of him. I have the same characteristics.”

Thus understanding the subject of the unity between God, our Lord Jesus, and his church, we are spared such absurdities posed by belief in the trinity as the following:

God himself being out of conscious existence for nine months after the conception of Jesus . . .

That the child Jesus was God . . .

That the man Jesus prayed to himself . . .

That his agony of prayer in Gethsemane was a farce because he was asking for help from himself . . .

That God died on the cross himself and remained dead for parts of three days until he raised himself, etc. . . .

Finally and very conclusively, the doctrine of the trinity does not square with the ransom, which requires the sacrifice of a perfect human life in place of Adam. Nor is it in accordance with the Divine Plan, which places Jesus in the future role of Mediator **between** God and man—another impossibility if he **is** God. I Timothy 2:5 says: “There is one God, and one Mediator between God and men, the man Christ Jesus.”

### **Will Salvation Be Available in the Future?**

Now we have arrived at a consideration of the scriptures upon which is based the false doctrine that there is no future probation—that salvation is limited to this life only—that the world will have no future chance for life. One is found in II Corinthians 6:2: “Behold, now is the accepted time; behold, now is the day of salvation.” Here again, to believe that this scripture implies that now is the **only** acceptable time for salvation is adding a thought to the scripture which is not there, and is contrary to God’s prime characteristic—love. Millions have lived and died without ever having heard of the name of Jesus Christ, in whom alone is found salvation.

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“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”—Acts 4:12

Millions have been unable by reason of insanity or lack of judgment to understand the message of salvation. Millions have been blinded by Satan, the prince of this world, to such an extent that they cannot discern truth from error. These many millions are not expendable in the eyes of the LORD. When the LORD stated his purpose for mankind, it was stated in this way: God “will have all men to be saved, and to come unto the knowledge of the truth.” (I Tim. 2:4) When God *wills* something, he has the power and the wisdom to make it happen.

The idea that now is the *only* day of salvation—which is *not* what the scripture says, in any case—is inharmonious with the fact of God’s love, justice, wisdom, and power, and it does not square with the doctrine of the ransom. Since Christ died for all, all must have an opportunity for life. All must be saved from death—this is God’s provision. In this life, only a very few have had the blessing of receiving a full, free opportunity for salvation.

Next question: Is it in accordance with the divine plan? No, it is not—a future probation is plainly taught by Acts 3:21, which tells of the “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” So the interpretation given this scripture when it is said to teach that salvation is available only before death, is obviously incorrect. This interpretation denies the testimony of all God’s holy prophets since the world began.

But what does it really mean? Again we look closely to the original language, and find an error in translation, which makes all the difference. Instead of “the” accepted time, and “the” day of salvation, it should read “an” accepted time, and “a” day of salvation. There is a day of salvation now, and a day of salvation to come. These two days of salvation are contrasted by two scriptures: Matt. 7:14 reads: “Strait is

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the gate, and narrow is the way which leadeth unto life; and few there be that find it." This describes the present narrow way of sacrifice, taken by the church of Christ. Only a few, a "little flock," separated from the world, find that pathway to life, and follow it until death. This class, as Romans 2:7 states it, "by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life." This is a difficult and restricted salvation, with the correspondingly high reward being the divine nature.

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*God offers the delightful prospect  
of life eternal—under perfect  
conditions—to every creature!*

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Isaiah 35:8 tells of the other salvation to be offered to all the remainder of mankind, during the Millennial kingdom: "A highway shall be there, and a way; and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." This is the way to human perfection and eternal life on earth, to all the willing, and obedient. It is a different and easier way.

What a wonderful plan God has designed! It is not the gloomy prospect of the vast majority of mankind unsaved and eternally damned—but the delightful prospect of each individual being saved from death, and then given an opportunity, under ideal conditions, to attain human perfection and everlasting life here upon earth. This truly harmonizes with God's character, is in accordance with his plan, and squares with the doctrine of the ransom.

We have found that it is not always easy to determine whether a certain interpretation of Scripture is a "Thus saith the LORD" or not. While most scriptures are plain, many require careful analysis, and the application of certain tests, before the true Word of the LORD on the subject may be

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ascertained. There is one quick and easy test, which includes and overrides all the others. This test is available only to the those begotten by the Holy Spirit—those to whom Jesus referred when he said, in Matthew 13:11, “It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” And this comprehensive test is suggested by one of the last acts of Jesus, just before his ascension. Luke 24:45, 46 reads: “Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written. . . .” How did he “open their understanding”?

Did he perform a miracle whereby his disciples automatically understood, without the exercise of their reasoning faculties? No, he opened their understanding by opening the divine plan to them. He gave them an outline of God’s plan of salvation. He told them of Adam’s fall into sin; his death as a penalty; Christ’s death as a ransom; his resurrection; the call of the church; their work of preaching the Gospel of the kingdom to come, among all nations during the Gospel Age. This is confirmed by the context. Then, and only then, could they understand “Thus it is written,” or “Thus saith the LORD.” Once they knew the ‘master plan’, all the prophetic utterances of the past fell into place. They now fitted, and dove-tailed and harmonized and made sense to the disciples. As Jesus said in the 44th verse: “These are the words which I spake unto you, while I was yet with you; that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the Psalms, concerning me.”

What is the supreme and all-embracing test to be applied to scriptural interpretation? It is the question: “Is it in accordance with the divine plan?” But someone may say, “We seem to be going around in circles here. You imply that we must understand the divine plan before we can interpret the Scriptures. But how can we understand the plan, unless we first interpret the Scriptures?” A good question! We answer it by asking another question. “How did the disciples of Jesus in his day know the divine plan?” Answer: They knew it

because Jesus told them. "Then opened he their understanding," the text says. And we know the plan of God because he has done the same for us. He has also given us, the church at this end of the Gospel Age, an understanding of the divine plan of the ages—his eternal purpose.—Eph. 3:11

Through his wonderful providences, and the rich endowment of the Holy Spirit, the LORD has enlightened and stimulated the minds of certain servants at this end of the age; particularly one special servant. He has caused books to be written, which present the plan of God clearly and accurately. Today there is no excuse for the consecrated to be ignorant of God's plan. We have the incomparable, topically arranged, six volumes of *Studies in the Scriptures*; we have the *Reprints*, a veritable treasure-trove of Bible truth; we have the *Tabernacle Shadows*, a dramatic foreshadowing of the plan; we have the *Berean Manual*, containing Bible comments, and teachers' helps, which are the very essence of spiritual wisdom. There are other instructive books also. All these are by the LORD's provision. Let us avail ourselves of them fully. To do otherwise would be ungrateful and unthankful.

Let us thus keep the plan always fresh and vital in our minds and hearts. What will be the result? If we do this we will know the divine plan of the ages so thoroughly, that any wrong interpretation of scripture will instantly alert us. It will ring a bell. We will recognize it to be false, because it is not in accordance with God's plan which we have been taught, and know so well. "Thus saith the LORD!" □

**H**e shall have dominion also from sea to sea, and from the river unto the ends of the earth!—*Psalms 72:8*



**LESSON FOR OCTOBER 6****Responding to Needs**

**KEY VERSE:** *"A vision appeared to Paul in the night. . . . After he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the LORD had called us for to preach the Gospel unto them."*—Acts 16:9,10

**SELECTED SCRIPTURE:** Acts 16:9-12,16-23

**O**UTSTANDING IN THE life of the Apostle Paul was his zeal in doing the LORD's will. In response to the call, "Come over into Macedonia and help us," he immediately went into this new field of service. Paul and those with him went into Philippi seeking an opportunity to witness for the truth. They had a wonderful experience there! It was true in those early days, even as it still is today, that people in general did not accept the truth, and the apostles and other missionaries must have become discouraged. There were only a few occasions when a considerable number became interested.

But the experience of Paul and his fellow-workers

in Macedonia was one they never forgot, not because a large number accepted the Gospel, but because of the genuine zeal manifested on the part of those who did accept the Gospel message. Among them was Lydia, the 'seller of purple'. She invited Paul and Silas to make use of her home, where the brethren met together and rejoiced in the truth. Later, while in prison at Rome, Paul wrote to the church at Philippi expressing his joy in their fellowship, which had been precious to him "from the first day until now."—Phil. 1:3-5.

There is no joy this side of the veil greater than sharing the truth with others who have 'hearing ears'. How

Paul's heart must have leaped for joy that Sabbath Day when he found listening ears among those gathered by the riverside for prayer! But there were also trials to be encountered. God knows how to blend the bitter with the sweet in every Christian's life in order to assure that refinement of character for which he is looking. And so persecution soon arose from opposers of the truth, and as a result Paul and Silas were beaten and thrown into prison.

The simple fundamentals of belief in Christ, and the surrender of the fleshly will to do the will of God, was no doubt grasped clearly and quickly by those whose minds were not cluttered with all sorts of false theories. In any case, we are certain that the apostles did not baptize converts until they understood the seriousness of what they were doing.

Belief in Christ, and the symbolizing of consecration to do God's will, is only the first step along the narrow way. The whole Christian life is still to come, in which we must learn the details and principles of the truth and apply them in our daily walk with God. Paul,

too, was baptized into Christ at the very beginning of his Christian career, but he continued to learn, and continued to grow. When writing from prison in Rome to the church at Philippi, he felt that he was still pressing toward the mark for the prize of the high calling of God in Christ Jesus. Paul's statement, "This one thing I do," was characteristic of his whole Christian life, nor did he become weary in well-doing. Although his life was filled with blessed experiences, it was, nevertheless, one also of severe trials. Yet he never thought of 'turning back'. Even while in prison at Rome, he still rejoiced in the privilege of suffering with Christ, if by any means he might attain unto **the** resurrection of **the** dead.

There is a valuable lesson in this for us. One of the qualities we must develop is that of endurance. Often Christians run well for a time, but then become weary. We, like Paul, should fight a good fight to the end. □

## Finding Courage to Choose

**KEY VERSE:** *The jailer "brought them out and said, Sirs, what must I do to be saved?" — Acts 16:30,31*

**SELECTED SCRIPTURE:** *Acts 16:19-34*

**A**T PHILIPPI PAUL cast out an evil spirit from a young girl who was employed by masters who were using her divinations as a source of revenue. Naturally, when her powers were taken away, their business was destroyed. So they caught Paul and Silas and took them to the magistrates, charging them with disruptive conduct.—vss. 19-21

The customary mob was stirred up against them, and to satisfy the popular demand of the citizens, they were beaten and thrown into prison. The magistrates commanded the jailer to keep them "safely," which he did, thrusting them into the inner prison placing their feet in the stocks.—vss. 22-24

How did Paul react to this unjust treatment? Did he complain or question whether the LORD had wanted him to serve in Macedonia? No,

because he realized that the LORD had placed his seal of approval upon the Macedonian ministry, for had not Lydia and her household accepted the Gospel, and an ecclesia had been established in her home. This blessed fruitage of their labor in Philippi was worth all the suffering that might now be heaped upon them.

Instead of bemoaning their dreadful plight, at midnight they had a prayer and praise service! And one of the things for which they undoubtedly praised the Heavenly Father for was the opportunity he had given them of not only believing on Christ, but also to suffer for his sake.—Phil. 1:29,30

"Suddenly there was a great earthquake" which broke open all the doors. (vss. 25,26) The prison-keeper woke up, and thinking that all the prisoners had

escaped, tried to kill himself with his sword. (vs. 27) "Paul cried with a loud voice, saying, Do thyself no harm: for we are all here." (vs. 28) The jailer was so impressed that he fell down at the feet of Paul and Silas, saying, "Sirs, what must I do to be saved?"—vs. 30

Paul's answer to this question was brief and to the point: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (vs. 31) This does not imply that the jailer's household would be saved through his belief. No, the same conditions applied to them as applied to the jailer. They, too, must believe. Nor was this simple statement of fact all that Paul said to the jailer and his household. Verse 32 informs us that Paul spoke the Word of the LORD both to the jailer and to his household. The Word of the LORD concerning man's sinful state, his condemnation to death, and his redemption through the blood of Christ can be clearly set forth in a short time.

This blessed theme of salvation through Jesus can be

amplified and its details set forth in harmonious array at great lengths. But all the beautiful details of the divine plan do not need to be understood in order for one to believe on Christ and, through him, receive justification to life.

Full belief includes surrender to the LORD and obedience to his will. This is revealed in the account of the jailer and his household by the fact that they were all baptized, or immersed in water, as a symbol of their dedication to the LORD.

It was a brief but trying experience for Paul and Silas. Actually, they were in the prison only for one night. But while much physical suffering was involved, as well as humiliation, the results were glorious; for out of that experience came the conversion of the jailer and his household. The cost of every true conversion throughout the age has been high. That is one reason every saint of God is as a precious jewel to him; and we also should esteem each very highly. □

## Finding the True God

**KEY VERSE:** *"God that made the world and all things therein, seeing that he is LORD of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things."*

**SELECTED SCRIPTURE:** Acts 17:22-34

THE ERROR OF the Athenians was in worshipping a multiplicity of gods, none of them real. Paul was vividly reminded of this as he stood on Mars' Hill. Facing the large audience, Paul could see just below him to his left the great array of idols, each one ascribed to a different god. He had probably passed even nearer to these idols as he walked along the road leading to the hill.

Towering above the apostle to his right was a large and beautiful temple—remains of which are still there. Here the false gods of the Greeks were worshiped. Yes, the Athenians were 'very religious'. Although they knew the names of many gods and had set up

idols to represent them, they thought it possible that there might be one which they did not know, so they had built and dedicated an altar to him—the "unknown god."

Paul took advantage of this situation, explaining that he was there to acquaint them with the unknown god whom they ignorantly worshiped. This was a wise approach, well calculated to gain the attention of his audience, at least temporarily. Then Paul began to tell them some of the truths concerning the God who was unknown to them. He was the great Creator, the apostle explained, the God who "made the world and all things therein." As he had created the whole universe,

it belongs to him and is his domain; therefore he "dwelleth not in temples made with hands."—vss. 24,25

In making this statement, we can imagine Paul glancing up toward the Acropolis, the great heathen temple above him, and perhaps even pointing to it, with the implication that the true and living God of the universe could not be expected to dwell in such a place. Perhaps this was not too diplomatic, but it would certainly help the sincere among the Athenians to realize that their conception of deity was very limited.

Paul said: "Neither is [God] worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things: and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the LORD, if haply they might feel after him, and find him, though he be not far from every one of us."—vss. 25-27

The gods of the heathen are visualized as being quite demanding—even menacing. They have to be continually appeased by gifts or otherwise. But Paul told these "men of Athens" that the true and living God, who by their own confession was unknown to them, was quite the opposite. He did not need anything, since "he giveth to all life, and breath, and all things."

Paul encouraged his audience to seek the LORD, assuring them that he was not far away, for, after all, in him we live and move, and have our being; "as certain also of your own poets have said, For we are also his offspring." (vs. 28) Agreeing with this quotation from one of the Greek poets, Paul continued, reasoning that since we are the offspring of the true God "we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (vs. 29) Even if they were not convinced by Paul's eloquence, the men of Athens could not refute this logic! □

## Learning from One Another

**KEY VERSE:** *"When Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues, and prophesied."*—Acts 19:6

**SELECTED SCRIPTURE:** Acts 18:24-28

**O**UR SELECTED VERSES tell of a brilliant convert to Christianity named Apollos. Verse 24 informs us that Apollos was "an eloquent man, and mighty in the Scriptures," and that he visited Ephesus. This was before Paul had arrived.

Apollos preached the Gospel to the Jews in the synagogue at Ephesus. He was "fervent in the Spirit" and "taught diligently." (vs. 25) And although the record states that he "was instructed in the way of the Lord," it is apparent that he was not fully instructed. Aquila and Priscilla took Apollos aside, perhaps into their home, "and expounded unto him the way of God more perfectly." (vs. 26) It seems that soon after this Apollos decided to "pass into Achaia." Learning this, the brethren in Ephesus wrote letters exhorting those whom

Apollos would visit "to receive him." And we are told that "he helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ."—vss. 27,28

Here we have a revealing incident of the generosity of spirit usually manifested by the LORD's people toward their brethren. They recognized in Apollos an able exponent of some of the simple truths concerning Jesus' being the promised Messiah; they realized that Apollos was more than able to hold his own with the unbelieving Jews. On the strength of this they did not hesitate to recommend him to other brethren. While he had been immature in knowledge and experience, Aquila and Priscilla, rather than condemn this ardent servant, helped

him to a better understanding. Certainly when he left Ephesus he understood the truth much more clearly because of the interest taken in him by these two dear friends of Paul.

After Apollos left Ephesus, Paul arrived, and "finding certain disciples, he said unto them, Have ye received the Holy Spirit since ye believed?" Their reply was, "We have not so much as heard whether there be any Holy Spirit." (Acts 19:1,2) Without doubt these "certain disciples" had received the Gospel and believed as a result of the ministry of Apollos, and in their own lack of understanding we see evidence of their teacher's immaturity in the truth.

As Aquila and Priscilla had endeavored to help Apollos, so Paul directed his attention to those whom Apollos had converted. He learned that they had been baptized with "John's baptism," which was a baptism of repentance, symbolizing the washing away of sin. Paul explained to them that while John's baptism was proper for the time, and was in harmony

with John's work of preparing the way for Christ, there was now a higher baptism into Christ, of which immersion in water is symbolic.

There were twelve of these "certain disciples," and apparently they were glad to receive the better understanding of the truth which Paul was able to give to them; so they were baptized again. They then received the Holy Spirit, Paul laying his hands upon them, thus transmitting the power of the Spirit to speak with tongues and to prophesy.

After helping the twelve brethren, who had begun the Christian way under the tutelage of Apollos, to a clearer understanding of the truth, Paul then, as his custom was, sought opportunity to witness to the Jews in the synagogue. He concluded, apparently, that Apollos, even with his eloquence, had not exhausted the possibilities among his own people, the Jews. For three months Paul continued this effort, "disputing and persuading the things concerning the kingdom of God." —vs. 8 □

### Our Justification

**T**HIS SUBJECT OF justification is one that is very dear to the Christian. Despite the fact that doctrinal subjects are sometimes thought of as being rather dry or difficult to understand, anyone who has been a student of the Bible for any length of time recognizes that justification is such a fundamental doctrine that a clear knowledge how it works is most necessary.

Understanding who receives justification, and how, and why, acquaints us with the use of ransom price by believers in our Lord Jesus during this Gospel Age. It also makes us aware of how the ransom will be applied to the world in general during the Millennial Age, and for what purpose. The subject of justification comes into play also as it affected the faithful ones during the Jewish Age—how the Ancient Worthies were justified to “friendship” with God, as well as how the nation of Israel received typical justification through the Tabernacle arrangement. But most important of all, the clear understanding of justification as it relates to Jesus’ followers during the Gospel Age enlightens us concerning their relationship with the Heavenly Father as his sons.

The English words, justification and righteousness, come from the same Greek root word, the meaning of which is ‘to be made right’, or ‘to make righteous’. Since the Scriptures repeatedly state that it is God who justifies, the proper thought behind the word justification, as we will consider it in this lesson, is ‘to make right with God.’ For example we read in Romans 8:33,34: “Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen

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again, who is even at the right hand of God, who also maketh intercession for us."

During the Gospel Age in which we are living, justification is the act by which God reckons or counts the followers of Christ as being righteous—no longer sinners—because they have faith that Christ died to eradicate their sins. Therefore, despite the fact that they are still members of the sinful, fallen race, they are accounted as being acceptable to him, and can return to the sonship which was lost when Adam sinned. This relationship is so real that Paul could write: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. 8:1

Of course, we realize that God's blessed arrangement to consider us his sons is just that—a matter of reckoning—since we still must contend with our body of fallen flesh. However, he has begotten us to a new spiritual life, and permits us to have fellowship and communion with him. Paul goes on to say: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh [in a body of flesh, yet without sin] and for sin [or as a sin-offering] condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.—vss. 2-4

This thought is almost impossible for us to grasp, it is so wonderful! God is the author of a great plan of salvation by which he can release all mankind from the curse of death. And this merit of Christ's sacrifice is offered first, during the Gospel Age, to the followers of Jesus. As Paul wrote to the Hebrews, "By his own blood he [Jesus] entered in once into the holy place [heaven], having obtained eternal redemption for us. . . How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the

(Continued on Page 37)

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# "FRANK AND ERNEST" . . . .

## Sundays Unless Otherwise Noted

### ARKANSAS

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

### CALIFORNIA

Claremont	KTSJ 1220	9:45 a.m.
Lancaster	KVOY 1340	10:15 a.m.
Los Angeles(Mon)	KTYM 1160	6:30 a.m.
Los Angeles(Span)	KALI 1430	5:45 a.m.
Monterey	KNRY 1240	8:30 a.m.
Sacramento	KJAY 1430	10:00 a.m.
San Francisco	KEST 1450	3:30 p.m.
Tehachapi	KTFM 103.1	10:15 a.m.
Yuba City	KOBO 1450	3:30 p.m.

### FLORIDA

Jacksonville	WXTL 1010	7:45 p.m.
Orlando	WVCF 1480	4:30 p.m.
Tampa	WTMP 1150	8:30 a.m.

### ILLINOIS

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

### INDIANA

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

### KANSAS

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

### KENTUCKY

Bowling Green	WLBJ 1410	8:00 a.m.
Winchester	WHRS	10:30 a.m.

### MICHIGAN

Detroit	CKLW 800	7:45 a.m.
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### NEW JERSEY

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

### NEW MEXICO

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

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

### OHIO

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

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

Allentown	WHOL 1600	10:45 a.m.
Jenkintown(Wed)	WIBF-FM 103.9	12:30 p.m.
Pittsburgh	WCXJ 1550	3:00 p.m.
Pottstown	WPAZ 1370	12:45 p.m.

### SOUTH CAROLINA

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

### TENNESSEE

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

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

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

### WISCONSIN

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

### PLEASE TAKE NOTE . . .

. . . of adjustments which are continually being made in the "Frank and Ernest" program schedule. New stations will be added, and some old ones will no longer carry our program. You may wish to check this schedule regularly, to see what is happening in your area.

# WORLDWIDE RADIO BROADCASTS

## Canada

### ALBERTA

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

### BRITISH COLUMBIA

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

### MANITOBA

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

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

### QUEBEC

Montreal	CFMB 1410	5:15 p.m.
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### SASKATCHEWAN

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

## Argentina (Spanish)

Buenos Aires (Sat.)	FM Malvinas	91.5 MHz	10:00 p.m.
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## British West Indies

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

## Chile (Spanish)

Santiago (Sat.)	Radio Panamericana	CB 142	10:00 a.m.
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## China

Hong Kong	Radio Villa Verde (Fri.)	6:00 p.m.
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## Equador

Quito	Radio Anoranza (Sat.)	99.7 FM	8:45 a.m.
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## Israel & Middle East

Voice of Hope (Wed.)	945 AM	10:30 p.m.
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## Italy (Italian)

Europa Radio Milano	83.3-FM	11:30 a.m.
Euro Tele Radio Calabria (Fri.)	MHz 102	5:30 p.m.
Radio Corleone Centrale	FM 88-500 FM-92	11:00 a.m.

## Mexico (Spanish)

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

Whakatane	IXX	7:00 a.m.
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## Nigeria

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

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

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

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

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

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

Montevideo	Radio El Espectador	810	8:30 a.m.
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"Ye are the light of the world."

# THE BIBLE ANSWERS TV Programs • • •

<b>ALABAMA</b>	<b>Channel</b>	<b>MAINE</b>	<b>Channel</b>	<b>OKLAHOMA</b>	<b>Channel</b>
Montgomery	56	Portland	57	Broken Bow	28
<b>CALIFORNIA</b>		<b>MARYLAND</b>		Muskogee	19
Arroyo Grande	66	Leonardtown	52	Oklahoma City	7
Lancaster	38	<b>MICHIGAN</b>		Tulsa	33
<b>CONNECTICUT</b>		Detroit	16 & 26	<b>PENNSYLVANIA</b>	
Litchfield	5	Muskegon	40	Berwick	47
<b>FLORIDA</b>		<b>MINNESOTA</b>		Harrisburg	40
Daytona	42	Minneapolis	13	Hazleton	35
Ft. Myers	7	<b>MISSISSIPPI</b>		Johnstown	9
Jupiter	9	Bolivar	8	Pittsburgh	63
Naples	9	Philadelphia	20	<b>SOUTH DAKOTA</b>	
Orlando	21	Starkville	5	Mitchell	16
St. Augustine	22	Tallahatchie	11	<b>TENNESSEE</b>	
St. Petersburg	35	<b>MISSOURI</b>		Harrogate	18
Tallahassee	9	Cameron	35	Heiskell	12
Tampa	57	Columbia	2	Murfreesboro	27
<b>GEORGIA</b>		St. Louis	7	<b>TEXAS</b>	
Athens	34	<b>NEBRASKA</b>		Austin	13
Cordele	55	Lincoln	67	Corpus Christi	50 & 7
Dublin	36	<b>NEVADA</b>		Mt. Pleasant	54
Savannah	55	Las Vegas	39	San Antonio	67
<b>ILLINOIS</b>		<b>NEW JERSEY</b>		Sulphur Springs	18
DeKalb	7	Hammonton	8	<b>UTAH</b>	
Plano	30	<b>NEW YORK</b>		St. George	55
Rockford	45	Glens Falls	8	<b>VIRGINIA</b>	
Urbana	1	Jamestown	8	Gloucester	51
<b>INDIANA</b>		Oneonta	15	Norfolk	68
Evansville	52	Rochester	40	<b>WASHINGTON</b>	
Indianapolis	11	Syracuse	14	Wenatchee	27
<b>IOWA</b>		<b>NORTH CAROLINA</b>		Yakima	60
*Cedar Rapids	13	Burlington	16	<b>WEST VIRGINIA</b>	
Marshalltown	39	Charlotte	15	Huntington	55
<b>KANSAS</b>		Henderson	34	*Logan (Mon)	12
Junction City	6	Lenoir	53	<b>WISCONSIN</b>	
Waterville	26	Raleigh	63	Wausau	43
<b>KENTUCKY</b>		Wilmington	10	<b>PUERTO RICO</b>	
Morehead	10 & 7	<b>OHIO</b>		Mayaguez	42
Mt. Sterling	6 and 2	Akron	29		
<b>LOUISIANA</b>		Ashland	59		
Jennings	13	Cincinnati	25		
New Orleans	61	Delaware	56		
		Youngstown	20		

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living God?" (Heb. 9:12,14) It is because we have been justified by God through the merit of Jesus' blood, and because it has been applied on our behalf before God's altar, that we can have fellowship with God. We can communicate with him, and he hears our prayers. We are his children whose lives he directs and blesses.

Paul gave us a great deal of information on the matter of justification in his letters. One important factor we must keep in mind is that as fallen human beings we do not deserve this wonderful provision which God has made of returning us to his favor. It is entirely a matter of God's grace, his favor, his mercy. Paul reminds us of this in Romans 3:23 through 26, where he says, "All have sinned, and come short of the glory of God; being justified freely **by his grace** through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through **the forbearance of God**; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

In Romans 5:9 Paul wrote: "Much more then, being now justified by his blood, we shall be saved from wrath [the curse of death] through him." Previously, in Romans 4:25, the apostle had told us that Jesus "was delivered [into death] for our offences, and was raised again for our justification." And in Romans 5:1 we are told that we are "justified by faith." So we can see that there are many factors involved in the matter of justification—God's grace and favor to us; the death and resurrection of our ransomer, Jesus Christ the righteous; his presentation of the merit of his sacrifice before the throne of God for its acceptance; and, finally, our faith in the redeeming power of his blood—all of which are necessary for us to be covered by the robe of Christ's righteousness.—Isa. 61:10.

Paul, the theologian, with his logical and Spirit-begotten mind, was greatly used by God to explain this important

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matter to us, and to reveal the sequence of the steps by which our justification is accomplished. In his writings, Paul highlighted the fact that justification is not dependent upon our keeping the Jewish Law perfectly. It is perfection of intention to do God's will perfectly which is required.

Paul pointed out that Israel never actually obtained righteousness through keeping the Law, despite the fact that every year on the Day of Atonement, their sins were typically forgiven for the forthcoming year. As soon as their sins were forgiven, they again immediately failed to come up to the perfect standards of the Law. As Paul tells us in Hebrews 10:1: "The Law . . . can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." The Law was specifically given to Israel to show them that in their sinful condition it was impossible to keep God's Law—it could only be fulfilled by a perfect man. Of course, throughout much of their history the Law was neglected and ignored. And worse than this, Israel substituted worship of heathen gods and obedience to their laws—in place of the righteous and perfect Law given to them by God. And so, instead of being lifted up through striving to keep the Law and its righteous standards, they fell deeper and deeper into degradation.

When Jesus took the Law "out of the way, nailing it to his cross," those who were called by God to seek after the high calling in Christ Jesus, whether Jew or Gentile, could receive justification through the grace and favor of God, if they had the faith to claim the promise. (Col. 2:12-14) It is not necessary to keep the letter of the Law, but we must keep its Spirit. Jesus, when asked what was the most important commandment of the Law, said that the Spirit of the Law was to love God supremely, and to love our neighbor as ourselves. This is the everlasting law of God, the spirit of which permeates the law of love by which Jesus taught his disciples to live. And, of course we cannot even do this perfectly, but we must bend every effort, every fiber of our being must be

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brought into the battle, to subdue the fallen flesh, and to live by the spirit of love.

Paul repeated this thought again, in Romans 3:20, where he wrote: "By the deeds of the Law there shall no flesh be justified." But then he added the thought that justification is made manifest by faith in Christ. (vss. 21,11) The **Williams Translation** reads: "No human creature can be brought into right standing with God by observing the Law; for all that the Law can do is to make man conscious of sin. But now God's way of giving right standing with him has come to light."

In the outworking of his great plan of salvation, God gave, at great cost to himself, his only begotten Son to pay the price for our release from sin and death. (John 3:16) Not only had God known that sin and death would enter upon the scene early in man's career, but he planned for his release from the sentence of oblivion by engaging his Son as the ransom, arranging with him to accomplish their release even from the time the foundation of the earth was laid! (Rev. 13:8) What great love, wisdom, mercy, and power is shown in the great divine plan of the ages! "Hereby perceive we the love of God, because [Jesus] laid down his life for us." (I John 3:16) Our Lord willingly and joyfully entered into this arrangement, also at great cost to himself.

God's plan emphasizes the aspects of grace and mercy that Paul treated in Romans 3:22, where we read: "Now the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; **being justified freely by his grace** through the redemption that is in Christ Jesus."—vss. 22,23

What did Paul mean when he said, in Romans 5:9, "Being now justified **by his blood**, we shall be **saved from wrath through him**"? God's sentence of death upon Adam after his disobedience is often referred to in the Scriptures as God's 'wrath', and we as Adam's offspring have inherited that curse. As we previously quoted, in Romans 3:25, we are **justified** by his blood because Christ poured out his perfect

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human life as our ransom price—an exact equivalent of what Adam lost—releasing us from Adamic condemnation. It is through our faith in Christ's death upon the cross that we receive remission of our sins—justification—through the grace of God.

In Leviticus 17:11 we are told, "The life of the flesh is in the blood." Therefore, life poured out, shed blood, results in death. This is why we understand the symbol of shed blood to represent death, and in the case of our Lord Jesus, his shed blood was offered voluntarily as a ransom sacrifice, a life for a life—Jesus' life in place of Adam's forfeited life. Jesus died for Adam, and thus released not only Adam, but the entire human race unborn in his loins, from the condemnation to death.

Paul admonished the elders at Ephesus, saying, "Take heed to feed the church of God, which he [Christ] hath purchased with his own blood." If we are purchased with this precious blood, then our relationship with God is dependant upon that offering. We cannot separate sacrifice from salvation. And so, this expression, "being justified by his blood," is used to emphasize the fact that the ransom is the **means** of our justification, and that it plays the indispensable part in our relationship with God.

Summarizing what we have covered thus far: First, we have noted that our justification is based upon God's grace. Not that his condemnation to death was unjust, but because of his love and mercy he wished to be the justifier of man. He formed the plan, he made the arrangements to carry it out, and then he sacrificed, at great cost to himself, his own beloved Son, Jesus Christ the righteous. And we have seen that it was necessary for our Lord Jesus to pour out his blood as the ransom sacrifice, that by so doing we have been supplied the means by which we can be justified—made just or righteous—in the sight of God.

There was still another essential feature necessary before we could receive justification even after our Lord's sacrifice had been consummated upon the cross. After remaining in

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the grave for parts of three days, our Lord had to be resurrected from the dead. We read, "[Jesus] was delivered [into death] for our offences, and was **raised again** for our justification." (Rom. 4:25) Had Jesus remained in death, the human race would never have been redeemed. A dead Christ could not complete the necessary transaction of presenting his blood before the throne of God, and having it accepted as a redemption price.

This thought is again expressed in Hebrews 9:24. There Paul speaks of the Tabernacle type where, on the Day of Atonement, the High Priest sprinkled the blood of the bullock and the goat on the Mercy Seat in the Most Holy—which represented heaven itself. In the 29th verse Paul tells us, "Christ is not entered into the holy places made with hands [the Tabernacle of ancient days, nor even the Temple], which are the figures of the true; but into heaven itself, **now to appear in the presence of God for us.**"

We emphasize this phrase, 'now to appear in the presence of God for us.' When Christ entered into the presence of God for us at the time of his resurrection, he did not have in his possession the blood of a bull, or the blood of a goat. **NO**, he had the merit of his own blood given as a sin-offering. This was the merit of a perfect life that had been willingly laid down in sacrifice. He was an offering for sin, or a sin offering. Had he not made this formal presentation to God and received his approval and acceptance, we would not have been able to become justified. It is one thing to offer a sacrifice to God. It is another to have God accept it as satisfactory.

Jesus said: "This is why the Father loves me, because I am giving my own life to take it back again [not in the flesh, but on a spiritual plane]. No one has taken it from me, but I am giving it as a free gift. I have the right to give it, and I have the right to take it back. I have gotten this order from my Father." (John 10:17, 18, *William's Translation*) This does not mean that he raised **himself** from the dead. Oh no; he

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was raised from the dead by the power and the majesty of his Heavenly Father—Acts 2:24; Acts 10:40; Eph. 1:19-23

By contrast, Adam's life was 'taken away' from him because he disobeyed God's simple command. But Jesus' perfect life was not 'taken away' from him. Christ was always obedient to the Father's will. He gladly and voluntarily laid down his life in sacrifice. At his resurrection, the first thing he did was to present the 'merit' of his perfect human life to the Father. He possessed this 'merit' because he had given up his right to perfect human life here upon earth. If he had desired to remain here and had kept the Law perfectly, he could have lived forever as a human being. But he **chose** to conform to God's plan for himself when he laid down his life. He also **chose** to acquiesce to God's will when he accepted life from his Father again. As we can see, the resurrection of Jesus and his appearing before the face of his Heavenly Father were two very important steps in providing for the basis of our justification.

Paul continues the discussion by saying, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. . . . For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. 5:1,2,10

Another crucial step required before receiving justification concerns our part in this arrangement. Not only must we fully exercise our faith in the redemption provided by Christ's death, but we must offer our lives in complete and everlasting consecration—dedication to God's righteous service. In turn, God will examine our proffered consecration to determine its depth, its sincerity, and our ability to carry it out. When he has found it to be acceptable to him, he will approve it, and grant to us this state of reckoned perfection, so that we will have something worthy to offer him. Nothing short of perfection could ever be an acceptable offering to God. Justification to reckoned perfect human life allows us to

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have something valuable to sacrifice. We give up our rights to resurrection to human life guaranteed to everyone in the kingdom, and then God bestows upon us his Holy Spirit, begetting us to a new nature. We are then considered New Creatures in the sight of God—his spirit-begotten sons. God will supply the strength and grace for us to carry out our consecration to do his will even unto death, if we transform our hearts and minds to the doing of his will.

Faith and consecration are *active* principles in the life of every justified child of God. Paul recognized, through special revelations from the Father, the fact that the church throughout the Gospel Age would go through times very trying to their faith. All the apostles knew that because of 'fiery trials' (I Pet. 4:12), Christians during the Gospel Age would need to be reassured that their faith was very pleasing to God. Hebrews 11 is filled with examples of the great faith of the Ancient Worthies who lived prior to our time, indicating how much they endeavored to serve God faithfully and endured much suffering in the accomplishment of this. Paul strove to kindle a similar love and faith in the disciples then, as well as to pass this message on to us at this end of the Gospel Age. To be pleasing to God, faith and consecration are required of all in every age and on every plane.

Upon our consecration and justification, we take up our cross, as did Jesus, and begin to lay down our lives as a sin-offering. "Be thou faithful unto death, and I will give thee a crown of life," is our Lord's promise to us in Revelation 2:10. And he invited us, "Come, . . . and follow me."—Mark 10:21

Consider the marvelous statement in Romans 5:1,2, for a few minutes! "Being justified by faith, we have **peace** with God." There are many nuances of meaning in this word, peace. Sometimes it carries the thought of tranquility, or quietness. But the meaning of the word peace in this verse in Romans has the thought of reconciliation between God and ourselves. There is a peace **of** God. But this scripture is referring to a peace **with** God, which includes the thought of

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being in good standing with him, of sonship, and of fellowship with him. Having peace *with* God is a very important matter. We have become reconciled, we are at one with him. This peace of reconciliation is possible only when we have had the merit of Christ's blood applied to us.

An illustration of justification is beautifully shown to us in Israel's Tabernacle arrangement. The Court represents a justified condition. We see the bullock being offered on the brazen altar which is in the center of the Court, and recognize it as the sin-offering made to reconcile us with God. We know that the Court pictured a justified condition because of the typical furnishings: the white linen curtains indicate a pure condition; the posts, with their sockets of copper, indicate our justified humanity (copper representing in the Scriptures the human nature). The goat which had also been placed on the brazen altar along with the bullock represents our laying down of our justified human life as an offering for sin.

The Holy Place pictures the condition of consecration and spirit-begotten. The new life is sustained by the light from the oil (God's Holy Spirit) in the golden candlestick, the shewbread from the table (God's Word), and the golden altar (our acceptance of our Lord's sacrifice, which makes possible communion with God through prayer). The Holy illustrates the spirit begotten condition of the new creature, and each item of furniture represents a vital part of what is necessary for the sustenance and nourishment of that new life.

The two conditions of consecration and justification are in effect at one time. If the sacrifice is shown as being on the altar, then we know that justification has already taken place, or it would not be an acceptable sacrifice to the Heavenly Father. The New Creature is daily being developed, while the justified human body dies a sacrificial death. If this work goes on satisfactorily, and we are faithful until death, we will pass under the veil and enter the Most Holy. The Most Holy pictures our glorification, our spirit birth on the divine plane, our entrance into the very presence of Jehovah!

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Thinking a little more about the meaning of the word peace, we remember the scripture which promises, because of the birth of the Savior, that one day there will be "on earth peace, goodwill toward men." (Luke 2:14) Do we try to imagine what this peace will involve? The principal thought in this passage is not concerned with peace as opposed to war. This peace refers to the time when there will be a reconciliation between the world of mankind and the Heavenly Father, when Christ's kingdom has been established upon earth. Because God made us this promise of peace, it means that the time will come when there *will be* a reconciliation between mankind and God. This is the good tidings of great joy which shall be to all people! Mankind will during the Millennial Age have all the necessary factors made available to them to go through the process of actually becoming perfect human beings. When they have walked along the highway of holiness and have reached perfection, they will have a righteous standing before God. They will not need reckoned justification, but will have reached the perfection which they lost in Adam.

During the Gospel Age we recognize that our reckoned justification is not a *process* of being made right. Rather, it is an instantaneous condition of being counted as being right with God because of faith. But in the Millennial Age mankind will progress toward actual righteousness, or justification by walking up the highway of holiness to reach perfection. It will, perhaps, take some the entire period of one thousand years, but in the end, all the willing and obedient will stand before God, reconciled and at one, with peace filling their hearts.

May we rejoice in the realization that our Lord was willing to die, and was raised from the dead, for our justification. Let us continue to walk in the path which we have chosen—in the footsteps of our Redeemer, carrying our cross. This path is as a shining light which shines brighter as we get closer to the perfect day. □

### The Cloud of Witnesses

**I**N THE ELEVENTH chapter of Hebrews, the Apostle Paul put together for us a marvelous collage of the lives and faith of the Old Testament people of God. The men and women whom he referred to, and in some cases names, each had an incredible life which exhibited trust in the true and living LORD. They lived in different lands. They comprised many, varied cultures. Their lives actually spanned a period of four thousand years. Nowhere in the annals of literature, classical or modern, are there more fascinating stories than the histories of God's people recorded in his Word. Paul called them a "cloud of witnesses." (vs. 1) They make up a multitude which has been set before our minds to contemplate—they surround us right down to this very day.

Something made those people unique. We will endeavor to discover what it was in this lesson. Was it their wealth? No, that was not what made them unusual, since we learn that many of them were poor. Paul says that they wandered in desert places, dressed in sheepskins and goatskins—they were shepherds and herdsmen. A number of them, however, were powerful, wealthy people who held high positions: kings, counselors, priests, judges, prophets, and governors. Most of them were men, but a few women were mentioned by Paul—one of whom was a poor widow. The majority were Israelites, but some lived even before the nation of Israel came into existence. A few were called from among the heathen—some Moabites—even Canaanites—an infinite variety was included in that cloud of witnesses.

But they shared some qualities, some characteristics, that made them what they were, causing them to stand out from those around them. You could have set them down any-

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where, in any age, or in any country, and they would have conducted their lives in the same manner. No matter if they dwelt in Egypt or in Syria, Israel or Babylon. It would not matter if they had lived during the period of the Judges, or the Babylonian captivity, or before the Flood. It would not matter if they were in the courts of Pharaoh, or working in the administrative offices of Nebuchadnezzar, or plowing in the fields. It did not matter where they were, or what they were doing, they were unique among men. They were heroes of faith. Down through thousands of years, they exhibited the rare, Godlike qualities which set them apart from the average man.

There is one prerequisite that these witnesses shared in common. This necessary characteristic which comes before all others, we find illustrated in a very touching and dramatic manner by the Apostle Paul in Hebrews 11. It is the story of a woman who was unusual in many respects. The very fact that she was a woman outstanding enough to be alluded to—when women in her time were considered chattel, the possessions of men—was unique. Secondly, her faith was unusual because she was not an Israelite. In fact she was born into a culture steeped in heathenism, one that practiced the sacrifice of human beings to its gods. And, thirdly, from a Christian perspective, she was an unusual example to choose to depict faith because she was a prostitute. We are speaking, of course, of Rahab, the Canaanite.

We find the account of this unique woman in Joshua 2:9, where we read in the *New English Bible*, the words of Rahab to the spies who had come to do reconnaissance in Jericho before Joshua attempted to conquer that city: "I know that the LORD has given this land to you. We have heard how the LORD dried up the water of the Red Sea." (vs. 10) This was an amazing remark, since it had been forty years since that event had occurred, far away on the other side of the peninsula! But she had heard about the crossing of the Red Sea by Israel, and remembered how God had miraculously brought his people safely across, destroying the

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pursuing Egyptians. Then she said, "The LORD your God is God in heaven above, and on the earth below."—vs. 11

That was what made her unique! She, and all the cloud of witnesses, ***believed in the one, true, living, all-powerful God.*** Do we have any idea what a rarity that kind of faith was? All other cultures during that period of time had a multiplicity of gods. They had sun gods, moon gods, tree gods, river gods, mountain gods. They had gods made from stone, wood, gold, silver. They had monumental gods; they had portable gods; they had little pocket gods. Some heathen cultures had twenty, thirty, or more gods—one for every occasion or probability. And out of that incredible mass of humanity living under those heathen cultures, how many do we suppose would believe in just the one, single, true, and almighty God? Very few. The God upon which the cloud of witnesses relied and whom they worshiped was powerful; he was wise; he was righteous; and yet at the same time this unimaginably powerful being was their friend. (Exod. 33:11) We read: "The LORD spake unto Moses face to face as a man speaketh unto his friend."

Not only was the faith of the cloud of witnesses unique, but this God whom they worshiped was also unique in that he was all loving, all powerful, all wise, and all just: and he was kindly and lovingly interested in each of their lives. These faithful men and women could see this difference between the LORD God and the false, impotent heathen gods. They could see and appreciate the righteousness displayed in his judgments, in his laws, and in his actions on their behalf.

They could see his kindness displayed on their behalf. He was not a god who vengefully required human sacrifices; he was not a god who created the earth or humanity in vain; he was not a god who toyed with his creatures, giving them a taste of the joys of life, but in the final analysis having a plan which provided for the saving of just a few of them, and unmercifully punishing the majority by torture, forever.

They became aware of all this information concerning God, and they communicated their knowledge to those

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around them. That is why they were called God's "witnesses." They continue to witness to us today through their recorded lives. As they followed his laws, trying to please God, the gap between them and their fellowmen widened. They were so moved by what they saw in their wonderful God that their lives were changed. His ways became their ways, and their motivation gradually evolved into the desire to be pleasing to such a wonderful, righteous Creator. Their belief in the one God made them what they were.

Another distinguishing quality which this great cloud of witnesses possessed was what we call righteousness. It came to them as a direct result of their belief in God. Ezekiel was, historically, right in the middle of the 'cloud'. But from his standpoint he could look still farther backward at earlier witnesses making up that 'cloud' and he saw three 'righteous' men—Noah, Daniel and Job. (Ezek. 14:20) When we become acquainted with their stories, we indeed see the quality of righteousness in each of them.

Let us take a brief look at Daniel's life. In Daniel 6, we find that he so distinguished himself among the administrators of the kingdom of Babylon—which had, as an empire, ruled many nations—that the new king, Darius, planned to place him in the highest office over the entire kingdom. This was despite the fact that Daniel had been a slave, captured by Nebuchadnezzar during the overthrow of Israel.

We read: "They [Daniel's competitors for the high position] tried to find grounds for charges against Daniel in his conduct of governmental affairs, but they were unable to do so." They could find no corruption, lack of judgment, or incompetence in him. "Finally these men said, 'We will never find any basis for charges against this man Daniel unless it has something to do with the law of his God.'" (NIV) Daniel was a righteous man in whom they could not find any faults.

Although we know the ones who made up this cloud of witnesses were not actually perfect, as was our Lord Jesus, yet we find that they did have an astonishingly clear perception of what righteousness was. They saw the leadings of

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their God, and they followed them despite the cost. Often it cost them very dearly—their reputations and sometimes even their lives. Men such as Joseph, Noah, Job, David; women like Hannah, Naomi, Esther, and Elizabeth. Righteousness was the fabric of their lives. They tried to the best of their abilities, as much as their imperfect bodies would allow them to do, to adopt the characteristics of their God.

Do we see a parallel to the faithful men and women throughout the Gospel Age? There is a counterpart in the lives of the true children of God to those faithful ones of old. Jesus is our forerunner and our pattern. He was truly righteous—perfect in every respect. There will be righteousness exhibited in our lives if we follow faithfully in his footsteps. That we must have morality of the highest type there is no doubt. There is not even to be an appearance of evil in our lives; there is to be no evil speaking, no evil surmising. We must speak only the truth, and that in love.—Eph. 4:15

The righteousness of these faithful people of old led directly to their third unique characteristic, and that is that they suffered great afflictions. (James 5:10) Righteousness leads directly to affliction. There is no way that Satan will tolerate the attempts of any to follow in the paths of righteousness without mounting a strong counterattack.

Paul emphasized suffering for righteousness' sake, in Hebrews 11. The cloud of witnesses endured terrible afflictions, cruel mockings, scourgings, and death involving excruciating pain. Paul lists some of their trials as being 'bonds and imprisonments'. They were tortured—they were afflicted—they were stoned—one actually had his body sawn into pieces. But this group was unique because they suffered these persecutions joyfully, and continued to give honor and glory to God, whom they worshiped and adored.

It was not just that they suffered afflictions—many persons on the face of this imperfect earth have suffered affliction, either due to their own wrong actions, or through injustice, or because of ill health or accidents. Thousands of people have been stoned into unconsciousness, and death; thou-

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sands of people have died by the sword. But this group suffered in a special way—they suffered for righteousness' sake. We cannot miss that lesson.

There is another great example to be found in Daniel's life. Nebuchadnezzar, the king, was furious with several of his foreign advisers. On a particular occasion, set aside with great pomp and ceremony for the worship of a huge image—which in fact represented Nebuchadnezzar, himself, and his universal kingdom—three Hebrews refused to worship that image, even at the threat of being burned to death in a fiery furnace. The reason they gave for their refusal was this: "If it be so, [we know that] 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 [if we die in the fiery furnace], 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

We see the beauty of their willingness to suffer for doing what was right. Not even the threat of death by the excruciating pain of incineration, could change their decision. They did not worship their God because he would save them, nor because he would make them rich, or keep them healthy. They worshiped and served God because he was the very embodiment of righteousness.

The worldly mind down through the centuries, nor even today, does understand the principles exemplified by this cloud of witnesses. Neither do they understand Jesus' followers' willingness to suffer reproach, disrepute, lack of respect, or their willingness to forego 'making their mark' in this world. This is considered irrational behavior. Neither can they harmonize pain and the forfeiting of wealth or position as a result of faithful service to God, with the concept of a God of goodness or benevolence.

"If ye suffer for righteousness' sake, happy are ye." (I Pet. 3:14) The Apostle Peter comforts and exhorts us with these words, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Pet.

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4:16) Let us see that we are careful not to suffer for our own *lack* of Christian graces, but because of *exercising* our Christian graces.

Sometimes suffering makes people impatient, irritable, or bitter. But suffering had a different effect on the Ancient Worthies, and also on Christians—an ennobling effect! It crystalizes the righteous character in all the fruits and graces of the Holy Spirit of God. When we consider that we are suffering for a particular purpose, to learn specific lessons, then we realize that we are filling up that which is behind of the ‘afflictions of Christ in our flesh’. (Col. 1:24) Our afflictions are permitted so that we can serve God more wisely and well now, but especially in the future, as part of the great sin-offering process.

Still another distinguishing characteristic of the great cloud of witnesses is patience. (James 5:10) Often in the Scriptures this word means ‘cheerful endurance’! But in this instance its meaning is ‘longsuffering’. The prophets, and all those who made up the cloud of witnesses, suffered long and patiently. They adopted the model of their longsuffering God. In describing his ‘name’—the essence of his very being—to Moses, God said: “The LORD God, merciful and gracious, *longsuffering*, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” (Exod. 34:6,7) See also Numbers 14:18; and Psalm 86:15

In the New Testament the word longsuffering is made up of a combination of two Greek words. The first, *makro*, means ‘big’. The second is *thumia*, which means ‘passion’. When we think of the word passion, we think of undying love for a person or a pursuit which one cannot get enough of. Day and night their passion fills and consumes their thoughts, their time, their resources—their entire life. This is true concerning the cloud of witnesses. They had such a passion for God, and for his ways, and for his service, that they could not get enough of them. Whatever they experienced, of weal or of woe, made no difference to them—they would not have had it any other way.

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There are other features which round out the description of this company. They believed in God's promises of a future kingdom of righteousness here on earth, when all will honor and glorify God. Of Abraham it is written that he "looked for a city [government] which hath foundations, whose builder and maker is God." (Heb. 11:10) Joseph requested of his children to make certain that his bones would be taken back to the Promised Land. And Jacob also believed in God's promises to bless all the families of the earth.

Think of what an extraordinary ambassador John the Baptist was, as he laid down his life bearing witness to the presence of the Messiah! He was one among the cloud of witnesses. It would be a great honor to be associated with him, or with any of them! Women like Ruth, the Moabitess, who returned in faith to her homeland, Israel, seeking a blessing from the LORD. And what a blessing she received—she was the grandmother of King David, through whose line the Messiah eventually came.

These Ancient Worthies all worked hard while following God's direction for their lives. We recall how Noah worked for decades, building the ark according to the plan given to him by God. The faithful men and women of old were fine 'role models' for us to follow today. We need role models after which to pattern our lives. Early in life our parents are our role models—later our teachers, our friends, those with whom we meet in our Christian fellowship become our ideals. Still later we look farther afield for role models. Men and women we read about in books and newspapers or magazines: past and present men and women whose lives inspire us to higher goals. The Apostle Paul is one of our best role models. Ah, but our Lord Jesus is by far the most elevated role model we could take for ourselves, in every respect.

But the cloud of witnesses has been given to us for this very purpose—as our role models. The one thing that is so important about the 'cloud' is that they show us what levels of attainment are humanly possible. When we look to our Lord Jesus we realize that he was a perfect man and we are

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children of Adam—fallen human beings. We can never hope to attain the perfection of righteousness which Jesus exemplified. Although this is true, it is still requisite that we reach for the goal of perfection. But, as encouragement, the LORD provided us with the 'cloud of witnesses' who were also fallen human beings, and showed us what heights of faith and longsuffering can be reached even by sinful man.

The Apostle Paul was inspired to pen the eleventh chapter of Hebrews—the most eloquent tribute ever written about the faithful men and women of God. Here are just a few excerpts: "Faith is the substance of things hoped for," and by the exercise of faith the ancients received "a good report." (vs. 1) "By faith Abel offered a more excellent sacrifice by the which he obtained witness that he was righteous." (vs. 4) "By faith Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house." (vs. 7) "By faith Abraham, when he was called . . . went out, not knowing whither he went." (vs. 8) "By faith Moses . . . refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." (vs. 24) "And 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." (vs. 32) "They were stoned they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy." (vs. 37) "These all, having obtained a good report through faith, received not the promise."—vs. 39

And in verse forty we read: "God provided some better thing for us, that they without us should not be made perfect." Yes, they will receive the reward of perfect, everlasting human life here upon the earth, but not until the church has been completed—tried and found worthy, and glorified. Then, after that phase of God's plan is finished, the Ancient Worthies will be resurrected to rule and judge and teach the

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world of mankind here upon earth during the thousand-year kingdom of Christ and the church.

The parallels are there between the Ancient Worthies and their lives of faith, and the faithful followers of Jesus Christ during the Gospel Age. Each story is a little different, but in every case the sacrifice is just as great, the faith exhibited is just as strong, the afflictions are just as deep. The names are changed, but the results are the same.

Even as Paul was writing his account of the early 'cloud', his own history was being enacted—one of unending faithfulness to God and the truth, and to service of God's people. His life was consecrated until death, and the promise of restitution to perfect human life was given up, in exchange for the hope of a glorious spiritual reward. His afflictions experienced daily were those of the spirit-begotten.

In a living sense, new names were then being plugged into this eleventh chapter. Paul could have added these words: "Now faith is the basis of things hoped for, the evidence of things not seen, for by faith the brethren of the Early Church obtained a good report. By faith Barnabas offered unto God a more excellent sacrifice than Ananias and Sapphira. By faith Philip went out to preach, not knowing whither he was going. By faith Lydia, the seller of purple, received strength to begin an ecclesia in a heathen land. By faith Saul refused to be called a Pharisee of the Pharisees and chose rather to suffer affliction with the people of God. These all died in the faith. They saw the promises. They were persuaded of them and they confessed that they were strangers and pilgrims on the earth." Yes, Paul could have added the stories of the Early Church to his record in Hebrews 11.

If the prize for following in Christ's footsteps is so much greater than the prize offered to the Ancient Worthies, could the trials and sufferings be less than they endured? No, certainly not. The experiences of the Little Flock of faithful Christians must be as severe, or even surpass in severity, the experiences of the 'cloud of witnesses'. Barnabas gave everything to help the poor in the church. While Peter, James and

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John left their businesses, their homes and families to follow Jesus. They suffered worthily for Christ, to call and establish the Early Church. What an increasing 'cloud of witnesses' we can draw from the Early Church!

Paul said of the Old Testament group, that the world was not worthy of them. The same thing could be said for Paul himself. The world was not worthy of Paul. The world was not worthy of Barnabas, or Lydia, or Peter, or Priscilla, or Aquilla, or any of the faithful members of the church at the beginning of the age, named and unnamed.

We must follow their example, as they followed the Lord. We must strive to be worthy of having the same expression used concerning us, the saints at the end of the Gospel Age. If we have to live in sheepskins and goatskins, if we have to live in the mountains and the caves and the deserts, as they did—literally or symbolically—then so be it.

They were unique, that cloud of witnesses, and so must we be unique. We believe in righteousness, and despite our feeble flesh we are trying every day to do his will for us in our lives. Nothing will shorten our long-lived passion for righteousness, or for serving God. We have committed our lives into his hands until death. And so, the eleventh chapter of Hebrews could be rewritten today, containing new names and stories of faithfulness.

Those who made up the cloud of witnesses are our examples of faithfulness as they strove to win an earthly inheritance. But the members of the church class being chosen now offer an even more excellent sacrifice. They will die in the faith. They will refuse to be called anything but the sons of God. They will work. They will be generous. They will sacrifice. Finally it will be said of them, as of their Master, that they endured the cross, despised the shame, and are set down at the right hand of the throne of God.—Heb. 12:2

Our prayer is that this will be said of all of us who are now faithfully striving to walk in Jesus' footsteps, encouraged by the great cloud of witnesses God has given us to urge us onward. □

### THE GOLDEN THREAD SERIES—PART 20

## Crossing the Jordan River

**M**OSES HAD A wonderfully varied and eventful life. We remember how God saved him, when he was a tiny baby, from being put to death by Pharaoh by drowning. God knew, even then, that Moses would serve him well in leading the children of Israel out of Egypt, and he protected him for that very reason. For forty years Moses lived in the palace of Pharaoh, having been adopted by the princess as her own child. There he was well educated in all the learning of the Egyptians, which prepared him for the time when he would lead Israel to their deliverance from slavery in Egypt.

But there was a proper time in God's plan for bringing the Hebrews out from Egyptian bondage; so another forty years passed while Moses lived a quiet life, caring for his father-in-law's sheep in the land of Midian. During this time he learned much about survival in wilderness areas. We remember also how God spoke to Moses from the burning bush, commissioning him as the leader and deliverer of the children of Israel. Next there were the forty years of his life spent as Israel's leader, wandering in the Desert of Sinai as a result of their lack of faith in God's power to bring them safely into the Promised Land.

Finally the time arrived when God wanted the Israelites to cross over the Jordan River into Canaan, the land he had promised Abraham hundreds of years before. (Genesis 13:14-17) But Moses was not allowed to enter the land. He told the people, "I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan."—Deuteronomy 31:1

"The LORD said unto him, This is the land which I swore unto . . . Jacob, saying, I will give it unto thy seed: I have

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caused thee to see it with thine eyes, but thou shalt not go over thither.”—Deuteronomy 34:4

Moses had been a loyal servant of God, a faithful prophet of the LORD, during the one hundred and twenty years of his lifetime. (Deuteronomy 34:10-12) Even as God was ready to perform the miracles necessary to allow the Israelites to cross Jordan and enter the Promised Land, he knew that ahead lay a long history of their unfaithfulness to him and to his principles. So, God had one last message for him to deliver to the people. As recorded in the thirty-second chapter, Moses prophesied that as surely as God was now bringing them into the land promised, just as surely they would again be forced off that land and scattered to all the corners of the earth.—Deuteronomy 32:25,26

History records that this did indeed happen. In fact, from hundreds of years before our Lord Jesus' day, until the year 1948 A.D., there was no nation of Israel. They were indeed scattered throughout the whole world without a homeland, subject to other, stronger nations. Never before had a nation, destroyed and scattered and without a homeland, been regathered and restored in their original territory. Two thousand years of history declare that such an occurrence had never happened before, and it very probably will never happen again! But God had not only promised Israel's destruction, but he also foretold their regathering and reestablishment as a nation. And God's promises are sure. In the historic year of 1948, Israel did once again become a nation in their own land. It is thrilling to realize that the Bible prophesied this event so many thousands of years ago. How sure and true is the Word of God. Its pages tell us that the land of Israel was promised to the Israelites forever: "To thee will I give it, and to thy seed forever."—Genesis 13:15; Amos 9:15; Isaiah 14:1,2

Before his death, Moses appointed God's choice to replace himself as leader of the nation. Joshua, the man of faith, was chosen. "Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good

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courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee: fear not, neither be dismayed." (Deuteronomy 31:7,8) Then Moses climbed up into Mount Nebo. He looked out over the Promised Land, and there he died. The people mourned their loss of Moses for thirty days, and then they made ready to push ahead into the Promised Land.

God continued to bless Joshua with his guidance and counsel, just as he had been with Moses for so many years. He was given exact instructions to follow in crossing the Jordan River, which lay between them and the Promised Land. It was a real hindrance to entering Canaan because it was a large river, and at this season of the year it was at flood stage, rushing and overflowing its banks. Jehovah told Joshua to have the priests carry the Ark of the Covenant, from the Most Holy of the Tabernacle, down to the edge of the river.

Now the entire camp of Israel was on the move once more. The Tabernacle was dismantled, and the priests carrying the Ark, led the way. Immediately when the priests reached the very brink of the river and their feet touched the water, it began to stop flowing, and dried up directly in front of them so they could cross over! Joshua 3:16 tells us that the actual site where the waters were cut off was near the city of Adam, upstream about twenty miles. Possibly God caused a landslide or earthquake to occur at the precise time necessary in order that his people would be able to cross the river!—Joshua 3:7-17

The priests continued to carry the Ark out into the middle of the riverbed, and with each step, the water receded. When they reached the center of the Jordan River they stood still, holding up the Ark, while all the Israelites crossed over into the Promised Land!

This was a day to be long remembered! How endless and weary and sad their forty years in the wilderness had

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been. All the older generation who had left Egypt were dead, their bones scattered in the desert sands because of their lack of faith in Jehovah. The moment long dreamed of and much desired had finally come! They had reached Canaan at last! God wanted them to keep in mind the day and the miracle he had performed to make that crossing possible. Joshua was told to select a man from each of the twelve tribes, to carry a large stone from the middle of the riverbed onto the land to build a memorial.

Another set of twelve stones was taken from the land and placed in the center of the river. The memorial was "that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the Ark of the Covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever."—Joshua 4:1-11

The memorial was built in Gilgal, and Israel made their first camp in Canaan there. The Passover was celebrated for the first time in Canaan, and the following day the manna ceased. Canaan was very fertile, and grains, fruits, and other foods were available in abundance on the land. The LORD no longer needed to provide manna from heaven for their survival.

There were many fierce enemies in Canaan still to be conquered before the land would be truly theirs. Directly before the Israelites as they crossed over the Jordan River was one of the largest cities in the country. It was called Jericho, and it was a garrisoned city, being protected by huge walls on all sides. The gates in these walls offered the only means of access to Jericho.

When the people of Jericho learned of the miraculous way that the God of the Israelites had made it possible for them to cross the river Jordan, they became fearful of an invasion. They had thought they were safe from attack because the flooding river would be impossible to cross. Now

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here was the whole nation of Israel spread out just below their walls! Immediately they shut their gates, and no one was allowed to go in or out. All of the people of the city—soldiers and civilians alike—hurried inside the walls, and the gates were closed. Now they thought they would be safe!—Joshua 6:1

Just about this time, while Joshua was taking a walk surveying the city, trying to decide how he should go about capturing it, he looked up and directly in front of him stood a man dressed like a soldier. Joshua challenged him, asking whether he was a friend or an enemy. The person, who seemed to be a man, answered that he was a friend, that he was the captain of the LORD's army, and that under his leadership the city of Jericho would fall into the hands of the Israelites. Actually, this was an angel of God, sent to give Joshua a plan for capturing Jericho.—Joshua 5:13-15

He outlined his unusual plan: Once again the priests were to carry the Ark of the covenant, and all the people were to follow them. For six days they were to march completely around the city, once each day. Trumpets were to be blown by the priests, but aside from this, they were to do nothing except to circle around the city behind the Ark, and then return to their places in the camp. The people of Jericho seeking protection within its walls must have felt very safe. The strange parade of Israelites around their city seemed no threat!—Joshua 6:1-5

Showing their great faith in Jehovah, the Hebrews marched once around the city each day for six days, and then, as the angel instructed Joshua, on the seventh day they marched around the city seven times! As they completed the seventh turn around the city, the priests blew on their trumpets, and all the Israelites shouted as loudly as they could. The results were amazing! The walls of that city fell down flat in front of them, and they marched into the city and captured it! The first victory over their enemies was surely won by God's great power!—Joshua 6:6-16,20

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Although many victories followed, there also were defeats under Joshua's leadership. At his death, much of the area promised to Israel had been conquered, but some enemies still remained. For several hundreds of years the Israelites warred against the inhabitants of Canaan and from time to time God sent prophets to lead the people and to teach them his righteous ways. (See Joshua, chapter twelve for many victories. See Joshua 13:2-6 for a listing of countries that remained unconquered.) When they followed God's laws they were blessed and victorious; when they went back to worshiping idols, God's favor and blessing left them, and their enemies overtook them. Because of their lack of faith, they never received the entire land God had promised them would be theirs.

### QUESTIONS

1. Did Moses enter into the Promised Land? Why?
2. Moses lived to be 120 years old, and his life was divided into three forty-year periods. Name them.
3. Where did Moses die? Was his body ever found? Why?
4. Who became the leader of the nation of Israel after Moses died? Was he a good replacement?
5. How long had Israel wandered in the wilderness? Why?
6. When they reached the borders of Canaan the second time, were the people eager to enter the land?
7. What barrier prevented them?
8. Did they show faith in God? Was their attitude different from what it had been when the Red Sea prevented them from escaping Pharaoh's armies? Was it different from the first time they arrived at Canaan's borders?
9. How did they get across the flooded Jordan River?
10. What city was their first to conquer in Canaan? How was its destruction accomplished?

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## WEEKLY PRAYER MEETING TEXTS

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**OCTOBER 3**—"Great peace have they which love Thy law; and nothing shall offend them."—Psalm 119:165 (Z. '04-24 Hymn 298)

**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 368)

**OCTOBER 24**—"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 135)

**OCTOBER 31**—"Because Thy lovingkindness [favor] is better than life, my lips shall praise Thee."—Psalm 63:3 (Z. '01-246 Hymn 264)

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## OBITUARIES

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

Sister Grace E. Floyd, Cincinnati, OH—June 26. Age, 96.

Sister Vivien Hawk, Allentown, PA—August 19. Age, 67.

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## SPEAKERS' APPOINTMENTS

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**W. Bilcharz**  
Buffalo, NY                      October 5,6  
Grand Rapids, MI                12,12  
London, ONT                      20

**G. Jeuck**  
Cincinnati, OH                    October

**G. Passloe**  
Brandywine, DE                  October

**R. Shahan**  
Middletown, NY                October 20

**Brothers J.B. Brown, G.M.  
Jeuck, Joseph Panucci  
& Julius Panucci**

Monte Grande/Buenos  
Aires, Argentina  
Convention                      October 9-15  
Sao Jose/Curitiba, Brazil       16-18

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## CONVENTIONS

**NEW ENGLAND CONVENTION, October 4,5,6**—Quality Inn Conference Center, Chicopee, MA. Contact: Anna May Suraci by phone, at number below:  
Phone: (203) 248-2793

**MILWAUKEE, WI, October 5,6**—For information, contact: Debbie Farchione, 8344 W. Forest Hill Ave., Franklin, WI 53132  
Phone: (414) 529-3485

**RICHMOND, VA, October 11,12,13**—Roslyn Conference Center, 8727 River Rd. Contact: K. R. Warren, 2805 Stonewall Ave., 23225.

**BUENOS AIRES, ARGENTINA, October 13-15**—Contact: Jos. Panucci, Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073

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

**SAN LUIS OBISPO, CA, October 19,20**—Masonic Temple, 859 Marsh St. Contact: Lynn Murray, 43 Del Sol Court; or Helen Franklin at the following telephone number:  
Phone: (805) 541-0132

**ORLANDO, FL, October 26,27**—Garden Club of Sanford, 200 Fairmont Dr. (Corner Rte. 17-92), Sanford. For information and accommodations, write: Mrs. Stanley Jeuck, 587 Queens Mirror Circle, Casselberry, FL 32707  
Phone: (407) 699-8303

**NEW HAVEN, CT, October 27**—Italian-American Club, 85 Chase Lane, West Haven, CT

**SAN DIEGO, CA, November 28-December 1**—La Jolla Village Inn, 3299 Holiday Court, LaJolla, CA. Contact: K. Rice, 13931 Via Rimini, San Diego, CA 92129, or phone (619) 672-1895 by **October 31st**. *Also contact the motel* for room reservations: (800) 854-2900. Mention 'Bible Students' for special rates.

### Psalm 67:1-7

**G**OD BE MERCIFUL unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall [reverence] him.