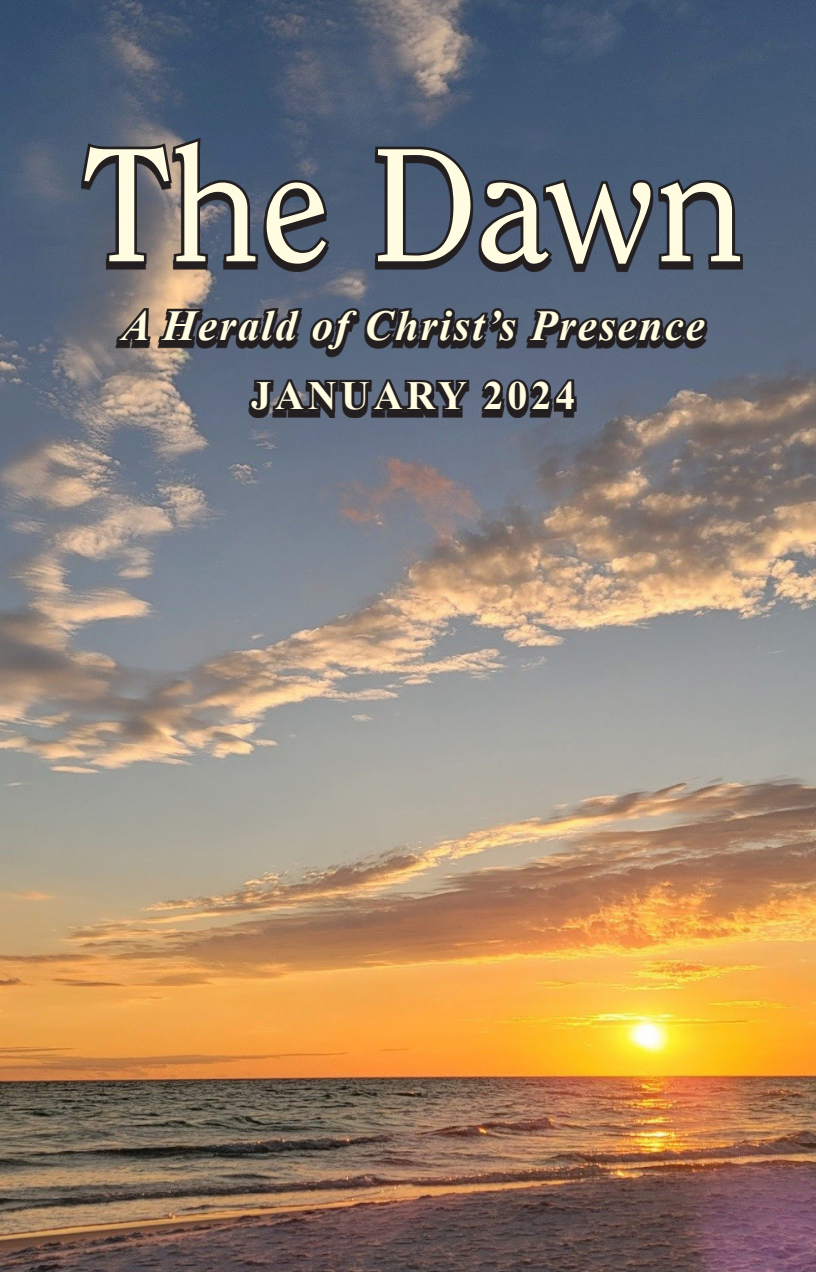
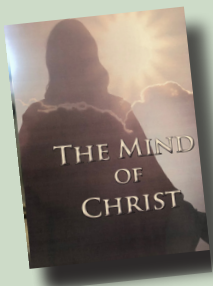


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**JANUARY 2024**





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# The DAWN

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# A Ransom for All

*“This is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”*

—I Timothy 2:3-6

## **FOR MANY YEARS, THE**

Dawn has published on its back cover six brief statements of faith well-known to Bible Students the world over, entitled, “To Us the Scriptures Clearly Teach.” The third of these statements reads: The basis of hope for the church and the world lies in the fact that Jesus Christ, by the grace of God, tasted death for every man, “a ransom for all,” and will be “the true Light which lighteth every man that cometh into the world,” “in due time.”—

Heb. 2:9; John 1:9; I Tim. 2:5,6

As we enter the year 2024, it has been one-hundred and fifty years since the time that many sincere students of the Bible believe marked the beginning of the ending phase, or “harvest,” of the present Gospel Age. (Matt. 13:24-30,36-43) It has been during this harvest period that the Bible’s teaching concerning the “ransom for all” has been brought into

such clear focus as was not previously understood since the days of the apostles. Indeed, the ransom for all is the central hub upon which all the other spokes of divine Truth spring forth. With this in mind, we believe it is appropriate to review in the ensuing pages this key element of Christian teaching as found in the Bible.

## **THE DIVINE PURPOSE**

Jesus Christ came into the world to save sinners, the Scriptures declare. (Matt. 9:13; Luke 9:56; 19:10; John 3:17) His coming was in keeping with the purpose of his Heavenly Father, the Creator, hence our text refers to God as being “our Saviour.” God’s plan for the salvation of the world through his only begotten Son, Jesus, was a manifestation of his love for sinners, for we read that God “so loved the world” that he gave his Son to be the Redeemer, with the provision that all who believe on him “should not perish, but have everlasting life.”—John 3:16

The basis upon which salvation is brought to the sin-cursed and dying race through Jesus is the fact that in death he became a substitute for the forfeited life of father Adam. “As in Adam all die,” wrote Paul, “even so in Christ shall all be made alive”—that is, be given the opportunity to attain everlasting life. (I Cor. 15:22) This substitutional arrangement is referred to in our text as a “ransom,” or, as it means in the Greek, “a price to correspond.” Jesus’ sacrifice of his life on behalf of Adam and the dying race was, indeed, a price to correspond; for just as Adam was a perfect human being before he sinned, so Jesus was made flesh—flesh that was “holy, harmless, undefiled, separate from sinners”

—and which he gave “for the life of the world.”—  
John 6:51; Heb. 7:26

In I Timothy 4:10 Paul speaks of God as the “Saviour of all men, specially of those that believe.” In this passage of Scripture the apostle mentions a point which at first might seem strange. He says that “we both labour and suffer reproach” because we trust in the living God, who is the Savior of all men. Why should anyone be reproached and caused to suffer for believing in such a God?

The apostle does not provide the background meaning of this statement, but evidently the suffering and reproach to which he refers came from those who believed in one or more of the many false gods worshiped by the people at that time. Under the influence of prejudice and superstition, these worshipers of false gods resented the Truth concerning a true and living God of love—a real benefactor of the people, who loves the world and has made a provision of salvation for all who believe.

Just as pagan worshipers reproached those who believed in the true and living God in Paul’s day, so we are reproached today. The Gospel of salvation through Christ has been distorted to the point that salvation means to be rescued from the torments of a creedal hell, with only a few in all the ages fortunate enough to escape. The bearers of the true Gospel of love—those who believe in and teach that God is the Savior of all men, especially those who believe—are reproached by those who worship the torment deity, and are deemed as opposers of Christianity.

However, thanks be to God that we have learned to know him as the Savior of all men, and especially

those who believe! Those who have come to know this glorious Truth are glad to lay down their lives heralding forth his praises, for he has called them “out of darkness into his marvellous light.” (I Pet. 2:9) We could not have a better vocation, a better cause for which to live and die, than that of magnifying the name of the true God of love.

Perhaps we have not appreciated this privilege as much as we should. Have we tended to be somewhat apologetic when some accuse us of being teachers of a “second chance”? What is there about teaching a second chance—which in reality is the first real chance for most—that we should hesitate to declare? Indeed, Adam sinned willfully, but he lacked experience. God will give him another opportunity, with the added benefit of hundreds of years of experience with the awful effects of sin. It is God’s love which has provided for salvation through the ransom sacrifice of Jesus Christ. Why should we not glory in the fact that our Heavenly Father is a loving, merciful, and forgiving God?

## **THROUGH THE RANSOM**

In addition to being a God of love, our Heavenly Father is also just—though not vengeful. Through Jesus, he has made a provision whereby he can “be just, and the justifier” of all who believe. (Rom. 3:26) Surely we are honored in having the privilege of knowing such a God, whose love and justice work in perfect harmony. How we rejoice in this privilege in advance of the time when the world will know him, and while many today are still in spiritual darkness.

Paul says of our God that he “will have all men to be saved, and to come unto the knowledge of the

truth.” The great Truth which the apostle says all shall eventually learn centers in “the man Christ Jesus; who gave himself a ransom for all,” and who, as a result, will be the “mediator between God and men.” This harmonizes with John 1:9, where we read that Jesus is that “true Light, which lighteth every man that cometh into the world.” So while we rejoice that we have come to a knowledge of the Truth, our joy is increased in the realization that ultimately, when the ransom sacrifice of Jesus is fully “testified in due time,” all mankind will learn to know and love God. As Jesus said in prayer to his Father, “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”—John 17:3

Paul’s phrase, “Who will have all men to be saved,” does not indicate “universal salvation” within the accepted meaning of that expression. It does not mean that God’s love will save everlastingly every individual who has ever been born. The remainder of the expression clarifies its meaning: “and to come unto the knowledge of the truth.” (I Tim. 2:4) A majority of Adam’s race has gone down into death wholly or partially ignorant of the provision of life made by God through Jesus. These must be awakened from death—saved in this sense of the word—in order that they might become acquainted with the great and saving Truth of the ransom for all.

“Whosoever believeth in him [the Son of man, Jesus himself] should not perish, but have everlasting life,” declared the Master. (John 3:13-17) How relatively few there have been who have had a full opportunity to believe in him! However, this has been taken into consideration in God’s plan, by



making the provision to rescue mankind from the sleep of death that they might then have an opportunity to hear and believe and be saved eternally. It is this fact that the apostle emphasizes when he says that the great Truth of the ransom for all is to be “testified in due time.”

## **ACCEPTABLE TIME FOR SACRIFICE**

It was not the due time during the world before the Flood for the people to learn about God’s provision of salvation through Christ, nor was this great Truth testified to the people during Old Testament times except in veiled prophetic language. From New Testament times forward, the Gospel has been preached worldwide as a witness. (Matt. 24:14) However, it has come far short of reaching all, and the blinding influences of Satan, the “god of this world,” have prevented the vast majority from appreciating the full scope of God’s love and the provision for life he has made through the ransom for all.—II Cor. 4:4

The coming Messianic Age, during which the “restitution [Greek: restoration] of all things” will be accomplished, is the “due time” when the knowledge of the ransom will be testified to all. (Acts 3:20,21) During this present Gospel Age another feature of God’s plan is being developed; that is, the call and development of the church of Christ. These are called to “glory and honour and immortality” and to be “joint-heirs” with Christ. (Rom. 2:7; 8:17) Here also, it is the ransom which constitutes the basis for this glorious hope.

One of the conditions upon which we may live and reign with Christ is that we suffer and die with

him. Paul speaks of this as being “baptized into his death,” and as being “planted together in the likeness of his death.” (Rom. 6:3,5) When we question what he means by the likeness of Jesus’ death, the apostle answers that Jesus died unto sin, and that “likewise” we should reckon ourselves to be dead unto sin.—vss. 10,11

What does the apostle mean by reckoning ourselves to be dead unto sin? Simply that we are authorized, through our faith in the merit of Jesus’ shed blood, to count ourselves as offering an acceptable sacrifice to God. In verse seven the apostle explains that those who thus offer themselves to God are planted together in the likeness of Jesus’ death and “justified from sin.” (*Revised Version*) This means that they are not dying as sinners in Adam, for the blood of Christ frees them from condemnation; they are dying, rather, sacrificially, as Jesus died.

This wonderful arrangement whereby the followers of Jesus may join in his sacrificial work related to the salvation of the world in no way changes the fact that only the ransom sacrifice of Jesus releases mankind from sin. His ransom sacrifice is the basis of the entire arrangement. In fact, it is only through the ransom that we are authorized to “reckon” ourselves to be dead unto sin.

Thus we see that there is no sin-canceling merit in the sacrifice of the church. However, when the Lord authorizes us to reckon it as being part of the “better sacrifices” of this Gospel Age, we should honor him by doing so, and seek faithfully to keep our offering of sacrifice and service on the altar until it is fully consumed. (Heb. 9:23) It is this thought that Paul stresses saying, “I beseech you therefore,

brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”—Rom. 12:1

Jesus “tasted death for every man,” declares the apostle. (Heb. 2:9) However, this alone does not complete the work of reconciling the lost race to God. If nothing more were done, the living generations would go on in sin and continue to die, while those in the tomb would remain there. It was necessary in the divine arrangement that a knowledge of this ransom for all should be made known to those for whom it was provided.

First, Jesus was raised from the dead and appeared “in the presence of God for us.” (Heb. 9:24) The apostle states the same thought in another way, saying that Christ was “raised again for our justification.” (Rom. 4:25) Why should we, the church class, be justified? It is in order that we might present our bodies an acceptable sacrifice and be planted together in the likeness of Jesus’ death. This is not for the purpose of adding anything to the ransom, but in order that each one in the true church might prove to be in full harmony with the divine program of love for the human race, and to be trained to share with Jesus in the future work of enlightening and blessing the world.

It is in this way that the benefits of Christ’s ransom will reach the world. The value of the ransom is first used to make the church’s joint-sacrifice with Jesus acceptable, and when this sacrifice is complete and the church is glorified with the Lord, together they will be the means through which the offer of salvation will reach the remainder of mankind. How will the benefits of the ransom be made

available to all? They will come through the enlightenment of the people in order that they might have an opportunity to believe with a full and complete understanding of God's principles of truth and righteousness.

The apostle asked, "How shall they believe in him of whom they have not heard?" (Rom. 10:14) The merit of the ransom is available at the present time only for those who hear, believe, and obey the true Gospel message. Thus it becomes evident that the church has a very vital part in the future work of mankind's reconciliation—not by providing the ransom, but by being coworkers in the divine arrangement whereby, on the basis of imparted knowledge, the benefits of the ransom will be available to the people. It was in keeping with this divine arrangement that Jesus prayed for the oneness of the church with himself—that full oneness which will be attained in the "first resurrection," "that the world may believe."—Rev. 20:5,6; John 17:21

The due time for testifying the knowledge of the ransom to all mankind, both the living and all those who have died, each one being raised from the grave, will not be until the mediatorial kingdom of Christ is established. Now, however, is the "acceptable year [time]" for the followers of Jesus to lay down their lives as joint-sacrificers with him. (Luke 4:19) Paul also speaks of this acceptable time, or "day of salvation," in II Corinthians 6:2, where he quotes from Isaiah 49:8. Turning to this passage we find it to be one of God's promises to establish a covenant with the people, to reconcile them to himself. Paul's application of this promise shows that the church is to be used, together with

Christ, as the servants of God in establishing this covenant.

This entire arrangement is made possible through the ransom for all. Truly it constitutes the basis of hope for both the church and the world. What a blessed hope it is for both! For the church it is a hope of glory and honor and immortality; and for the world, it is the prospect of restitution to human perfection on the earth.

As we have seen, the hope of the church is that she may share in the work of restoring the world. "I will preserve thee," says the Lord, "and give thee for a covenant of the people, to raise up the land, to make them inherit the desolate heritages; saying to them that are bound [in the prison house of death], Go forth; to them that are in darkness, Shew yourselves." (Isa. 42:6; 49:8,9, *RV*) It will be in the fulfillment of this promise that "the ransom for all" will be indeed testified to all "in due time."  
—I Tim. 2:6 ■

*Once for all! O Yes! we believe it;  
Once for all! by faith we receive it;  
Lo, at his cross all burdens will fall.  
Christ hath redeemed us once for all.  
—Hymns of Dawn*

## **2024 MEMORIAL SUPPER DATE**

The proper time for the annual observance of the Memorial Supper will be after sunset on Sunday, April 21, 2024.

# By Faith

*Key Verses: “Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.”*  
—Hebrews 11:1,2

*Selected Scripture:*  
**Hebrews 11:1-40**

Christ’s crucifixion, whereas the other is the Gospel Age church of God.

By their example, the Ancient Worthies or Old Testament saints which preceded Pentecost help us to appreciate the providences of God on our behalf. These “elders” who “obtained a good report” began with Abel and ended with John the Baptist of whom we read, “the law and the prophets were until John.” (Luke 16:16) All of them pleased God even though they were sinners. Nevertheless, the record of their lives should serve as an inspiration for us to manifest loyalty and obedience to our Heavenly Father. “And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”—Heb. 11:39,40

The Ancient Worthies and the church include both men and women even though in the Bible, the masculine gender

**IN THE ELEVENTH CHAPTER** of Hebrews, the first of our Key Verses describes faith as being a reasonable conviction that becomes a basis of hope for the things which God has promised to those who love him. Between the creation of Adam and the present, there have been two classes of men and women who demonstrated this necessary quality. One existed before

is more prominent. Rahab, Sarah, and Moses' mother are listed in Hebrews as part of the former class. Some likely female members of the church might be inferred from Mark's Gospel where we read, "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem."—Mark 15:40,41

Hebrews 12:1 refers to the Old Testament saints as a "cloud of witnesses," a large group of faithful individuals who existed before the Christian era was inaugurated. They are also denoted as "princes in all the earth," with billions of people to be dealt with when Satan is bound and Christ's kingdom is established. Thus it seems that the Ancient Worthies will be quite busy in the future in helping to fulfil God's plans and purposes.—Ps. 45:16; Rev. 20:1-3,6

There are pictures in the Bible that suggest close association and communion between the church and the Ancient Worthies during the Millennial Age. One of these is Jacob's dream of the ladder that was set up on earth, the top of which reached to heaven. We read in Genesis 28:10-15 of the dream and of the angels ascending and descending. It is one of the lovely stories of the Bible and shows beautifully the relationship and the communication between the heavenly and the earthly.

Another example might be the veil over Moses' face when he came down from the mount. (Exod. 34:29-35) This may suggest the antitypical Mediator, Christ, will not speak to the people directly, but through the Ancient Worthies. The loving association of David and Jonathan may also suggest the close relationship between these two classes. God especially rewards faithful ones no matter when they lived. Let us emulate the lives of those, both past and present, who have walked "by faith." ■

# Trust in the Lord

**Key Verse:** *“Trust in the Lord with all thine heart; and lean not unto thine own understanding.”*  
—Proverbs 3:5

**Selected Scripture:**  
Proverbs 3:1-12

upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man.” (Prov. 3:1-4) This was, in particular, a promise to Israel under the terms of the Law Covenant. None, however, gained everlasting life because as sinners, they could not meet the divine standard of perfection.

Those who accept Christ and keep his commandment to love one another as he loved them, upon the basis of faith, will actually receive the abundant, immortal life in the resurrection. (Rom. 2:7) First, however, these are required to lay down their human lives in sacrifice, even as Jesus did. Along these lines, Paul wrote, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (Rom. 12:1) They follow in his steps, suffering and dying with him in order that they might live and reign with him. Our Key Verse, therefore, in the strictest sense of the word, applies to the Gospel Age saints.

**IN CONSIDERING OUR** lesson, we quote the following, which precedes our Key Verse. “My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them



Patiently and zealously, these seek to know the right way, and to walk in it. They have learned that it is a “narrow way,” a way of sacrifice. (Matt. 7:14) They have learned, also, that this way ends only when they have been faithful even unto death. However, they are encouraged to press forward in this “right way” by the promise that if they are faithful to the end, they will receive the reward of a “crown of life.”—Rev. 2:10

The Scriptures differentiate between the promises to the church and those for the rest of mankind. Those having “an ear to hear” during the present Gospel Age, are being dealt with by God now, whereas the world’s hope is in the future earthly kingdom. (Matt. 11:15; 6:10) At the present time, those who have heard, responded, and laid hold upon God’s grace in Christ, are referred to individually as a New Creature. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”—II Cor. 5:17

God’s people as a whole throughout all the ages have exemplified trust in the Lord. Such is true even though little light comparatively was given, for example, to righteous Abel and Enoch in the world before the Flood. According to God’s word, the “seed” of the woman was to bruise the serpent’s head, but they did not understand very clearly what that meant.—Gen. 3:15

After the Flood, it was revealed that this same “seed,” as the seed of Abraham, was to bless all the families of the earth. (Gen. 12:3; 22:18) The light pertaining to that “seed” has continued to increase until now we see its near fulfillment in the establishment of the Messianic kingdom, through which all nations will have an opportunity to enjoy peace and to receive everlasting life.

How blessed we are that our eyes have been opened to see and understand the import of our Heavenly Father’s eternal purposes. (Matt. 3:16) May our lives be a fulfillment of our Key Verse, that we trust the Lord with all our heart in all of life’s experiences. ■

# Encouragement from the Lord

**Key Verse:**  
***“Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.”***  
**—II Chronicles 20:20**

**Selected Scripture:**  
***II Chronicles 20:1-30***

able to withstand thee? Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?”—vss. 6,7

The king then sought divine counsel. The account states, “All Judah stood before the Lord, with their little ones, their wives, and their children. Then upon Jahaziel, ... a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king

**GOOD KING JEHOSHAPHAT** was a ruler who had faith in the God of Israel. In this lesson, we learn of an attack against Judah by the children of Moab as well as Ammon, and the manner in which the king met this challenge. He “set himself to seek the LORD, and proclaimed a fast throughout all Judah.”—II Chron. 20:1-3

Jehoshaphat also prayed, saying, “O LORD God of our fathers, art not thou God in heaven? ... and in thine hand is there not power and might, so that none is

Jehoshaphat, Thus saith the Lord unto you, be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. ... Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you."—vss. 13-15,17

After hearing God's promise of deliverance, Jehoshaphat humbly gave thanks and exhorted the Jews to trust God's Word. After promising victory for the Jews, God then showed that he was faithful to keep his Word. Jehoshaphat had encouraged the people to trust God's Word when they most likely felt fear.

The Jews' actions showed that they responded by trusting God's promises. Instead of hiding in their homes or in their trenches, they first praised God and then showed up singing on the battlefield. God then showed that he was faithful to keep his word, and a great victory was obtained. (vss. 21-27) With faith in God, even what seemed impossible became a reality.

"Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible." (Matt. 19:26; Mark 10:27) The fulfillment of God's promises to Jehoshaphat demonstrates that we can also trust such divine assurances given to us. "Faithful is he that calleth you, who also will do it." (I Thess. 5:24) "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments." (Deut. 7:9) "God is faithful, by whom ye were called unto fellowship of his Son Jesus Christ our Lord."—I Cor. 1:9

God is faithful even at times when we are not. "If we believe not, yet he abideth faithful: he cannot deny himself." (II Tim. 2:13) How grateful we should be for the Heavenly Father's steadfastness and unmerited favor towards us! ■

# Gifts of Grace

**Key Verses:** *“For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.”*  
—Romans 12:4,5

**Selected Scripture:**  
Romans 12:3-8

everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”—John 3:16,17

Paul provides this serious counsel concerning proper self-evaluation for consecrated followers of Christ. “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” (Rom. 12:3) Thus, the apostle asserts that we cannot make progress along the narrow way until we first recognize our own lack of worthiness.

Our Key Verses remind us that each saint receives individual gifts from God and that each does not occupy

**THE BIBLE AFFIRMS “THE** wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6:23) God’s grace and love made provision whereby the sinful race would not have to remain dead eternally, because Jesus came to redeem ungodly humans and to die for them. We recall these well-known words: “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have

the same position in the body. However, it is Jesus, who as our Head, controls the body, thinks for it, plans for it, and uses all the various members to assist each other.

We are also told that “by grace” we are saved, “through faith.” (Eph. 2:8) If our sober self-appraisal is based upon what we are through faith, it means our recognition of the fact that apart from the grace of God we are nothing. Thus, whatever of favor God bestows upon us is not because we merit it. He accepts our service to him as evidence of our appreciation, through faith, of his love and grace, but we cannot obtain that grace by our own works.

In Romans 12:6 the apostle explains that the many members of the body of Christ have “gifts differing according to the grace that is given to us.” Examples of such gifts include: prophesying; ministering; teaching; exhorting; ruling; giving; and showing mercy. These are all manifestations of God’s grace in us.—vss. 7,8

As we “grow in grace” and in the fruits of the Spirit we should be more faithful in seizing the privileges that come before us. There are very few saints who do not have an occasional opportunity to speak a word of exhortation, comfort, or encouragement to others along the narrow way. Our life should be one of giving our time, our strength, our talents, our means, our all. This should begin in response to the Lord’s invitation, “My son, give me thine heart.” (Prov. 23:26) Having done this fully and in sincerity, progress in character development is inevitable if we are focused upon pleasing our Heavenly Father. If our hearts are in the right attitude before God, there is sure to be a large overflow of his grace to us which will also bless others.

Only our lack of faith could hinder the inflow of divine grace. God is most willing to provide all things needful for our spiritual progress. If we are conscientious and loyal to him, we can echo with certainty that this passage is applicable to us. “I can do all things through Christ which strengtheneth me.”—Phil. 4:13 ■

# Germany and Italy Trip Report

*In May and June of 2023, the Dawn was pleased to have Brother Timothy and Sister Dawn Krupa again visit some of our brethren in Germany, as well as attend and serve at the German General Convention in Korbach. While in Europe, they also had the privilege of traveling to Italy, where they attended and served at the Italian National Convention near Florence. We believe their report on the ensuing pages will be a blessing to our readers, as we consider the unity and fellowship of the brotherhood throughout the world. Included also are numerous photos taken by Brother Tim and Sister Dawn of brethren with whom they met in Germany and Italy. “Behold, how good and how pleasant it is for brethren to dwell together in unity!”—Psalm 133:1*

**ON THE FOURTH** weekend of May our German brethren once again gathered in Korbach for their annual General Convention. We have attended this convention a number of times, but the feeling was clearly that this was a special gathering.

The repetition of returning to the same venue can sometimes become mundane but the facility in Korbach is exceptional. It is comfortable, and the staff are unusually welcoming and genuine. When you then add 50 brethren you are presented with a situation that looks very promising for rich spiritual blessings. The pandemic still has a residual effect of having limited gatherings for the last several years, so there was once again a renewal of the joy of seeing friends that you had not seen for a while. “In-person” fellowship after separation is certainly something special.

There was a serious note to the gathering with the unexpected death of Brother Bohan Szegidewicz the week before the convention. Brother Bohan was always a regular at this convention, and his technical skills with audio, visual, and Internet equipment were almost legendary. It always seemed that Brother Bohan had been there with his equipment since the days of the invention of all those devices. The suddenness of his passing and the closeness to the start of the gathering were a shock, but it was a blessing to see how two sisters were able to step up and operate all the necessary equipment. The Lord certainly provided.

There were brothers and sisters in attendance not only from Germany but also from Poland, Austria, India, France, Netherlands, and the United States. Another special aspect to the gathering was the increased presence of our brethren from Austria. There have been Bible Students in Austria for over 100 years, but the ecclesias have changed and the participation of the Austrians had diminished over the years. However, as things have continued to

change, a fairly new group of brethren have emerged and given new life to the Austrian brotherhood. This has happened over a considerable time period, but families from Poland, Romania and Moldova now constitute a large and dynamic portion of our Austrian brethren.

Three speakers from Austria were on the German convention program. We had visited a number of these classes in 2022. To see them once again and now for the first time at the Korbach convention was certainly one of the great highlights of this year's gathering.

Before giving a report on some of the convention discourses, we would like to say that as in our past visits we attempted to visit brothers and sisters who have not been in significant contact with the other German brethren. This year we tried to focus on eastern Germany. Years ago there were significant numbers of Bible Students in this part of Germany. The numbers have changed and the locations have changed. As a result, in the past 50 years the numbers in the eastern side of Germany have declined and contact has greatly reduced. We were able to visit a sister in the eastern side of Germany who had not visited with brethren for over 15 years. We greatly appreciated how the Thieme family arranged to take us on that visit.

We also had an exceptional visit to Berlin. Here again, the numbers have reduced to just two sisters. We were able to visit one of them and the fellowship with her and her family was special. There was also a bonus to the Berlin visit. We were able to visit the location of the very first Dawn office in Germany. It was established in the 1950s and was



the headquarters of the Bible Students' work in Germany for many years. It was a treat and a blessing to see the building still in fine condition in a lovely residential section of Berlin. We appreciated so much the hospitality of our sister there who was able to take us to this "historic" site.

The numbers at the German convention in Korbach were not large—30-50 in person and around 20 online—but there was no lack of spirit and camaraderie. There was also no lack of young people, which is always a good sign at any convention.

In addition to discourses there was an excellent three-elder panel on Grace. For us it was a highlight. The discourses had good energy and were focused on Biblical topics. The foundations of the various thoughts were scriptural and speculation was rare. There were two tables where translations were being provided, one in Polish and one in English. The facility was the same hotel that has been used for many years. It is a beautiful location, and the staff was cordial and very friendly. It was enjoyable to be recognized by the hotel staff whom we had met on previous occasions, and it felt good to have them recognize us and have them say, "Welcome back."

Since this year was the first time there were three speakers from the Vienna ecclesia who served at the German convention, we would like to include brief summaries of those discourses.

**"DANGEROUS ILLUSIONS"**—*Discourse given by Andrzej Miksa*

What are illusions? Appearance, fiction, façade, false sensation, unrealistic dreams, imaginations, a mistake or an unnoticed error. II Thessalonians 2:11,12 states, "God delivers them up to the power

of deception [illusion] that they believe the lie. For all who have ... found pleasure in wrong will be condemned.”

The first example of an illusion was Satan’s deception of Mother Eve. She believed a lie. A deceived person does not think he or she is wrong at all. They do not necessarily have evil intentions, but it is their illusion that deceives them!

Another example of a person who thought they were doing good, but it was not according to God’s will, is found in II Samuel 6:6,7. “Uzzah reached out and took hold of the ark of God, because the oxen stumbled. ... Because of his irreverent act; therefore God struck him down.” The ark of God was to be carried by hand, not on an ox cart. The illusion was they thought they were doing right.

Proverbs 16:25 states, “There is a way that appears to be right, but in the end it leads to death.” Are we in danger of falling victim to illusions? Jesus foretold, “For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect.” (Matt. 24:24) The Apostle Paul later wrote, “See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ.”—Col. 2:8

Let us be careful! It is easier to be deceived when we are overconfident. We should be careful that any thoughts of “I know better” do not bring us into trouble. When a person is deceived, he does not think he is mistaken. Paul further counsels us, “They should not concern themselves with Jewish legends and endless genealogies, for this only leads

to speculative quarrels and does not further God's plan of salvation. ... the goal of all instruction and teaching is love."—I Tim. 1:4,5

Today, the whole world is filled with illusions. Deluded people believe they are on the right path and expect their deceptive hopes to come true. Illusions can be political, financial, religious, or even along personal lines. For example, in the work place—we do not perform our duties but we still want to earn money and live well; or perhaps in health—we do not eat well, but we still want to be healthy.

There is a class of people, however, with whom error and illusion does not succeed. They approach life with simplicity and humility. Their service might be imperfect, they may speak in clumsy and simple terms, but their work is pure and righteous. They made a covenant of full sacrifice with God, and their character is marked by humility and faith. They love righteousness and hate injustice. They have no plans or purposes of their own but rely completely on the fulfillment of God's plans. They come to the Scriptures to find out what is the will of God. If we want to escape the illusions of this evil day, let us strive to love righteousness in deed, word and thought, accepting the truth in silence and holding it in humility of mind with thanksgiving, serving the Lord with energy and zeal. "Dear children, do not let anyone lead you astray. The one who does what is right is righteous, just as He is righteous."—I John 3:7

**"OUR HOME IS IN HEAVEN"**—*Discourse given by Dariusz Kuznik*

Philippians 3:20 states, "We are citizens of Heaven." How can our homeland be in heaven if

we are not living there? God said to Abraham that he would be only a pilgrim in the land. (Gen. 15:13) So it is with us. Jesus said, “Seek ye first the kingdom of God and his righteousness, and all these things will be added to you.”—Matt. 6:33

When Israel stood at Mount Sinai and received the commandments from God, they said that they would fulfill all these things. However, as it turned out later, they could not fulfill much of what they said. This was a serious mistake. Ecclesiastes 5:4,5 reads: “If you have made a vow to God, do not delay in fulfilling it, for he is displeased with fools. What you have vowed, fulfill it! It is better not to make a vow than not to fulfill the vow.”

If we want to be citizens of the heavenly homeland we must fulfill a number of duties that we are commanded to do. The first of these is faith, or belief. We must believe that God is the Creator of all things in heaven and on earth. (Heb. 11:3,6) We must also believe that he sent his only begotten Son, the Lord Jesus, to redeem the world from sin. It seems to be a simple thing to believe but the effort must last our whole life. The process of recruitment for the heavenly home has been going on for nearly 2,000 years. As long as we are on earth, we must still be striving to become partakers of this glorious prize.

The Apostle Paul wrote in Philippians 3:13,14, “Brothers and sisters, I do not consider myself yet to have taken hold of it. But one thing I do: forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus.”

There is a place prepared for the elect in heaven. In John 14:1-3, Jesus promised his disciples, “Do not let your hearts be troubled. ... My Father’s house has many rooms: if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am.”

In the heavenly home there is a special dress code, symbolically speaking, not the same as here, where we dress in suits, dresses, skirts, slacks, shirts, and the like. There the faithful saints are pictured as being clothed in white linen robes. (Rev. 6:11; 19:7,8) Prior to that, however, our present clothing is specified by Paul. “Therefore, as God’s chosen people, holy and dearly beloved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive one another ... And over all these virtues put on love, which binds them all together in perfect unity.”—Col. 3:12-14

Dear brethren, let us all continue to travel together to the longed-for Fatherland so that we may put on the glorious garments that the Lord has prepared for us. “Our citizenship is in Heaven.” We eagerly await the consummation of our hopes of entering our heavenly home.

**“PENTECOST”**—*Discourse given by Tadeusz Kawala*

In the current European tradition and culture the countries that were associated with Christian beliefs still celebrate events like Christmas and Easter. They mark these with holidays on their national calendars, with bank and school closings and with holiday weekends. Additionally, they also

celebrate Pentecost, approximately 50 days or 7 weeks after Easter, with a similar holiday weekend. Our brethren in Germany have for almost 70 years used that weekend for their annual German General Convention. It was most appropriate that Br. Kawala spoke on the subject of Pentecost.

Briefly, here are some of the thoughts presented. Jehovah appointed the feasts for Israel. There were five great feasts and three of them were to be pilgrim feasts, where the males were to appear before the Lord in Jerusalem. The three pilgrim feasts were Unleavened Bread, the Feast of Weeks, known in the New Testament as Pentecost, and the Feast of Tabernacles.

The first of these three feasts celebrated the Israelites' release from 430 years of living in Egypt. The second feast celebrated their experiences at Mount Sinai. As they journeyed away from Egypt they arrived at Mount Sinai on the first day of the third month, after 45 days of wandering. (Exod. 19:1) Moses climbed the mountain two times. The people were to prepare for receiving the commandments by bathing and were to wear clean clothing. That provides a lesson for us. Receiving the commandments and instructions of God requires an effort to be clean and free from impurities.

In the case of the Israelites, they were standing before Jehovah. They were told "You shall be my special people." They said they would obey. On the third day there was a great sound that came from the mountain. It terrified the people. Smoke poured out and the mountain shook. It was a serious moment. —Exod. 19:3-18

*(Report continued on page 36)*



German General Convention - May 27-29, 2023 - Korbach, Germany



Italian National Convention - June 3-4, 2023 - Florence, Italy



Sr. Helga - isolated in eastern Germany



Samuel and Jay at German Convention



German Convention Panel on "Grace" - Stalder, Thieme, and Kruse



Dawn and Weibke - Ludwigshafen class





Andreas, Patrycja and daughter Julia  
Dortmund class



Dariusz Kuznik from Austria



Nephew Mihai and Uncle Stefano - Italy



Main piano player at Italian Convention - from Ukraine



Italian Sisters from Trento



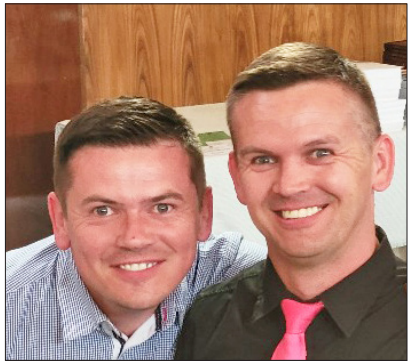
Italian Convention



Singing "I'd Rather Have Jesus" - recently translated into Italian



Ukraine visitors at Italian Convention



Kuznik Brothers at Italian Convention



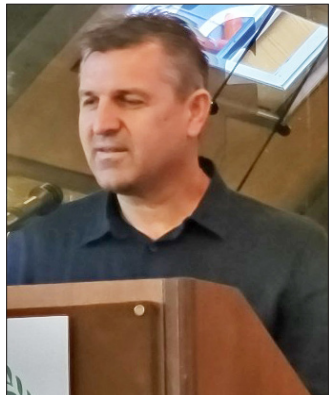
Polish Sisters at Italian Convention



Vittorio Bruno - Italian Convention



Austrian visitors - Cap Family  
at Italian Convention



Bro. Pop - Italian Convention

*(Continued from page 28)* In Hebrews 12:18-21, we read these words from Paul: “You have not had to approach things which your senses could experience as they did in the old days—flaming fire, black darkness, rushing wind and out of it a trumpet blast, a voice speaking human words. So terrible was that voice that those who heard it begged and prayed that it might stop speaking, for what it had already commanded was more than they could bear—And if so much as a beast touches the mountain, it shall be stoned or thrust through with an arrow. So fearful was the spectacle that Moses cried out, I am exceedingly afraid and trembling.”

We have also joined the mountain, not Mount Sinai, but we have come unto Mount Zion. Paul continues, “No, you have been allowed to approach the true Mount Zion, the city of the living God, the heavenly Jerusalem.”—Heb. 12:22-24

Moses was to instruct the people, but the people did not want to hear God’s voice. They wanted to hear Moses instead. “We will hearken unto you. But we do not want to hear God anymore.” (Deut. 5:24-27) God freed them from Egypt, gave them a great victory, provided manna and water, but they only wanted to hear Moses. They should have learned to have faith in God’s protection.

This fiftieth day after their deliverance was to be a holy day, the Feast of Weeks. At this “Pentecost” feast they were celebrating the spring wheat harvest. We are called to be part of the wheat class. In the New Testament, this same day, Pentecost, marked the great day of the giving of the Holy Spirit to the believers. Let us appreciate and live up to this heritage.

## **THEN ON TO ITALY**

One week following the gathering in Korbach, Germany, a joyous convention was held in a suburb of Florence, Italy. The brethren attending were from France, Ukraine, Germany, Austria, Poland, Romania, Moldova and the United States. Our hosts were comprised of native Italians but also some from Romania, Moldova and India who were now permanently living in Italy.

Over 120 brethren attended the two-day gathering. Discourses were presented in Italian, French, English, German, and Polish, and they were all translated into multiple languages. The number of brethren who live in Italy is small, and the influx of over 100 brethren to the convention created a joy and enthusiasm that was remarkable. It was a joyous feast of spiritual fellowship, affection and learning.

I would like to close this report with a brief summary of the farewell discourse given by Brother Vittorio Bruno, which follows below.

On behalf of the entire Italian assembly, I would first like to thank our Heavenly Father and his dear Son. We have felt their presence, and we hope that we have their approval for these two days of convention.

We also thank the translators, technicians, servers, the speakers who have edified us, and all of you who have come to this convention. This meeting of brethren from around the world was held at one of the most tragic and difficult times in human history. We wish to remember all our brothers and sisters in Ukraine and other countries where there are wars and difficulties of all kinds.

The answer to our questions regarding these “times and seasons” is to be found in the Scriptures. They point to our time as “the time of the end,” the last days of this social and economic system now adrift and on the verge of destruction. The theme of our convention was from Revelation 2:10, “Be thou faithful unto death and I will give you the crown of life.”

To be faithful in these last days we must never neglect the talents and abilities we have been given by our Lord. When Jesus departed from the earth he distributed to each of his disciples his goods according to their personal abilities and gifts.—Matt. 25:14-30

Our consecration is not temporary, but lasts a lifetime. Have we borne fruit in our lives and in the lives of others? Faithfulness unto death is not just believing, but being worthy and faithful servants, working in the Lord’s field. We prove our loyalty to the Lord to the extent that we are willing to sacrifice ourselves for him, for our brethren and for our congregations.

We must manifest the light given to us by the Father, through his Son. First, we are to make known to others the “light of life.” Second, we must have enough light for forgiveness, for mercy and forbearance, for patience, for faith, and for love.

After many experiences and disappointments and spiritual struggles, how much light will we have stored up, to be accepted by the Lord? After this encouraging gathering, we have an obligation to honor the light of our dear Master. God bless you all. ■



# “Whatever One Sows, That Will He Also Reap”

*“Do not be deceived: ... whatever one sows, that will he also reap.”*  
—Galatians 6:7,  
*English Standard Version*

**PAUL’S LETTER WRITTEN** to the churches in the region of Galatia also applies to each follower of Christ throughout the present Gospel Age. His admonitions are for those who have made a covenant with

God, presenting themselves a “living sacrifice” and striving to be “not conformed to this world, but ... transformed by the renewing” of their minds. (Rom. 12:1,2) As we enter upon a new year, it is appropriate that we each examine ourselves along the lines of this work of transformation which should be taking place in our thoughts, words, and actions.

In our opening verse Paul begins with the warning, “Do not be deceived: God is not mocked.” We might temporarily deceive ourselves by being only hearers of God’s Word and not a “doer” of his instructions. (James 1:22) However, we cannot

deceive God because he “knows the thoughts of man” and is “discerning the thoughts and intentions of the heart.” Consequently, it is to “the eyes of him to whom we must give account.”—Ps. 94:11; Heb. 4:12,13, *ESV*

Paul then identifies a most important principle applicable to each follower of Christ—whatever we sow, that we will also reap. From a natural standpoint, a person unfamiliar with the nature of certain seeds might sow, unknowingly, seeds of thistles or weeds, instead of wheat seeds, for example. After a short period of time, they might visit their field and say, “This seed seems to be pretty good. I will have a great harvest of wheat.” Later, however, at harvest time, the mistake in the type of seed which was sown would be obvious. This principle of cause and effect also applies to the development of our character and heart.

## **THOUGHTS—THE SOURCE OF CHARACTER**

What is meant by the word “sow” in our opening scripture? We believe it especially refers to the thoughts, or seeds, which we dwell upon and ponder, those which we “plant.” Our future words and actions are mainly influenced by the previous thoughts which we have been dwelling upon. To extend the matter further, the thoughts which we meditate upon today are the source of what we will become tomorrow. As Solomon wrote, “Keep thy heart with all diligence; for out of it are the issues of life.” “For as he thinketh in his heart, so is he.”—Prov. 4:23; 23:7

It is one thing to have a seed, and it is quite another thing to plant that seed. To plant a seed

you must bury it, then cover it up, and water it. Likewise, a thought which may enter our mind is one thing, but to dwell upon that thought, to ponder upon it over and over, is essentially “planting” that thought in our mind and heart. Thus we see there is a big difference between having a thought and sowing that same thought. Just as a seed has to be planted in order to obtain a harvest, so also thoughts which we dwell upon will eventually result in the type of character we will develop and the type of person we will be.

A little seed which is planted corresponds to the little thought which we plant. A seed is a very little thing, yet it often produces a large plant. Likewise, a thought which we dwell upon may seem a little thing, and yet a lot can result from it.

Concerning the matter of sowing thoughts, we could perhaps ask ourselves: Why do we live in a certain way? Why do we spend our money like we do? Why do we go to certain places? It is because the thoughts which we have been dwelling upon have led us to act in a particular way along these lines. Everything starts with a thought, but sowing refers to dwelling upon certain thoughts. Consequently, the work of the Christian is to encourage good thoughts to grow and to rid ourselves of bad thoughts so they will not have the opportunity to grow.

In the natural world, a good seed is of no value unless it is planted. Likewise, a good thought is of little value unless we dwell upon it—that is, unless we welcome it, meditate upon it, and eventually act upon it. Similarly, a bad seed, or thought, will not harm us unless we dwell upon it—welcome, meditate, and act upon it.

By way of example, we recall that after Jesus was baptized by John at Jordan he immediately went out into the wilderness. There, he was without food for forty days and was hungry, and Satan came to tempt him. Satan did not come visibly, but rather suggested a thought to Jesus' mind. Paraphrasing, he suggested to Jesus: "Command these stones to turn into bread; after all, you have the power, and you are hungry. Why not use your power and make bread out of these stones?" Jesus refused to dwell upon that thought. He would not meditate or act upon it.—Luke 4:1-4

Here is a lesson for us. We are not to be blamed or to blame ourselves for thoughts which come before our mind, but we are responsible for those thoughts which we dwell upon. If a good thought comes to our mind we are not to be especially commended either. Perhaps God permits us, in some way, to have a good thought enter our mind by reading his Word or by allowing someone we are talking to suggest that thought. However, unless we dwell and meditate upon it, that thought will soon leave us, not having accomplished anything of value.

It is similar with bad thoughts. We are not always to be blamed for these. If someone puts a thought into our mind by a statement which they make, we are not responsible. It is the remark of the other person that puts it there, but we are responsible if we dwell upon that bad thought. Therefore, we are not to be discouraged if a bad thought enters our mind, and at the same time we are not to feel over-confident when we have a good thought. The important question is: "What thoughts are we dwelling upon?"

## **SOWING TO THE FLESH**

In the verse following our opening text, Paul states, “The one who sows to his own flesh will from the flesh reap corruption.” (Gal. 6:8, *ESV*) In the previous chapter the apostle states, “Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. ... Those who do such things will not inherit the kingdom of God.”—Gal. 5:19-21, *ESV*

Sowing to our flesh includes minding the things of the flesh, gratification of the desires of the flesh, and dwelling upon that which is craved by our fallen nature. If yielded to, these cravings will grow stronger and stronger, resulting in evil words or conduct. Those who continue to yield to these propensities, Paul says, will “reap corruption” [Greek: decay, ruin].

Each day we are constantly surrounded by these earthly, fleshly stimuli. How can we prevent ourselves from being affected by such corrupting influences? The Apostle Peter gives us the answer on how to escape the “corruption that is in the world,” writing, “Whereby are given unto us exceeding great and precious promises: that by these” we might, if found faithful unto death, “be partakers of the divine nature.” (II Pet. 1:4) Indeed, God has given us many exceeding great and precious promises, which will strengthen us in proportion as we perceive their significance and dwell upon them.

## **SOWING TO THE SPIRIT**

In Galatians 6:8 (*ESV*), Paul goes on to state, “But the one who sows to the Spirit will from the

Spirit reap eternal life.” If our thoughts and attention are focused upon heavenly things, our character development will be along spiritual lines. There is just one source from which these good seeds or thoughts are supplied—the Word of God. Millions have Bibles, but many leave God’s Word unopened and therefore “unsown.” Let us not, so to speak, “leave the seed in the packet.”

We must sow that which we hope to reap. If we want a crop of turnips, we sow turnip seeds. No other seed will do. Likewise, if we desire to develop in our character the “fruit of the Spirit,” which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control, we must sow these seeds, or no crop will result.—Gal. 5:22,23, *ESV*

Those who mind spiritual things—that is, sow to the spirit—set their “affection on things above, not on things on the earth.” (Col. 3:1,2) If we seek to develop ourselves along spiritual lines, we will progress in the attainment of spiritual fruitage. In due time, we will reap a character likeness to the Lord, and become more and more copies of God’s dear Son. Such are promised to “reap eternal life.” Elsewhere, Paul admonishes, “He which soweth [to the spirit] sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.”—II Cor. 9:6

## **PERSONAL RESPONSIBILITY**

Very few realize to what extent we form our own characters, to what extent our minds are gardens in which we may plant either the thorns or thistles of sin, or the seeds which will develop the fruits of the Holy Spirit. Those who seek the heavenly

things, joint heirship with Christ Jesus, must plant, or set out in their mind and in their affections, those qualities which the Lord marks as essential to the development of a Christian character.

Thus, our Heavenly Father places upon all those who have accepted the heavenly calling and who have made a covenant with him, the responsibility for their success or failure in attaining the prize. However, we are not left without help in this work. Through his Word, the Heavenly Father points out our natural weaknesses and imperfections. He then indicates how he has provided a full offset or counterbalance for these fleshly blemishes, found in the merit and sacrifice of his only begotten Son Jesus, our Redeemer. (I John 1:7-10) God also informs us of the fruits of the Holy Spirit which we are to develop in our character, if we would be joint-heirs with Christ. These are illustrated by Jesus' life and teachings, the example which we are to follow.—Luke 9:23; John 12:26; I Pet. 2:21

As we consider the responsibility placed upon us, we might at first feel overwhelmed. However, we should view this matter from the standpoint of God's grace. First, we should consider what a blessed privilege has been given to us in having the opportunity to be "transformed by the renewing" of our minds, that we may more and more come to know God and his divine purpose, and strive to follow after the "good, and acceptable, and perfect, will of God." In addition, God has set before us the grandest reward imaginable, the divine nature, for doing that which is merely our "reasonable service" and which will bring us an abundant measure of "joy and peace in believing."—Rom. 12:1,2; II Pet. 1:3,4; Rom. 15:13

Because of the imperfections of our flesh inherited through Father Adam, we can never, in this life, attain the perfection that we wish. There will be blemishes and weaknesses of mind, of thought, of word, and of action. Nevertheless, we should strive to live as nearly up to God's standards as we can. The Lord will compensate for our unintentional weaknesses. His grace will be sufficient for us and will enable us to overcome. On the other hand, if we sow to the flesh, we will reap evil in our flesh. If we remain loyal to the Lord, however, and repent of our sins and shortcomings, striving to overcome them, he will overrule these experiences for our good.

### **PLANT GOOD SEEDS AND WEED OUT THE EVIL**

In our fallen human state, there is a natural attraction toward earthly things, especially since we are presently living during the time of the permission of evil. Although these earthly things are stained with sin and, in many respects, distasteful to us because we have learned to love righteousness and hate iniquity; nevertheless, there is still at times a strong attraction toward even these blemished earthly things. Like weeds, earthly affections and desires seem to spring spontaneously from seeds. Christians, therefore, who would keep their heart in the love of God must not only keep planting good seeds, keep setting their affections on heavenly things, but they must also constantly root out the weeds of earthly desires and attractions.—I John 5:2-4; Jude 1:21

The Apostle Paul repeatedly emphasizes the lasting effects of the thoughts which we dwell upon, stating the importance of "bringing into captivity



every thought to the obedience of Christ.” (II Cor. 10:5) Elsewhere, he also admonishes, “Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; ... think on these things.” —Phil. 4:8

### **“PUTTING OFF” AND “PUTTING ON”**

Paul exhorted the Colossian brethren, writing: “Set your minds on things that are above, not on things that are on earth.” Then he provides a list of the changes which must take place in those who have consecrated themselves wholly to the Lord, stating, “Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. ... In these you too once walked, when you were living in them. But now you must put them all away.” The apostle then lists additional changes which must take place, admonishing us to also put away “anger, wrath, malice, slander, and obscene talk from your mouth,” and “do not lie to one another, seeing that you have put off the old self with its practices.” —Col. 3:2,5-9, *ESV*

What is more common amongst people in general today than to become angry? Even those who have named the name of Christ may, at some time or other, have had malicious or unkind thoughts respecting someone else. How many are there who indulge in slander? This is often done in such a manner as to deceive and stumble not only the hearer, but also the speaker as respects their heart’s intention in speaking about others in an unkind way.

If all evil and impure language were avoided, what a wonderful world this would be! All followers of Christ should see to it that, henceforth, every word which proceeds from their lips should be such as would be “good for building up, ... that it may give grace to those who hear.” True Christians should “speak evil of no one,” Paul adds. (Eph. 4:29; Titus 3:2, *ESV*) Slander and evil speaking are assassinations of the character of another. A slander is equally a slander whether the statement is true or false, and it is so regarded not only in the law of God, but also in the laws of civilized men. Additionally, those who willingly listen to slanderers are partakers of their evil deeds. “Wrongdoers eagerly listen to gossip; liars pay close attention to slander.” —Prov. 17:4, *New Living Translation*

Paul urges us to not only put off the evil dispositions of our fallen flesh, but to “put on” [Greek: being clothed; cultivating] the various fruits of the Holy Spirit exemplified in our Head, Christ Jesus.

In Colossians 3:12,13 (*ESV*), the apostle admonishes us to put on: (1) “Compassionate hearts;” a disposition of largeness and generosity of heart toward everyone; toward fellow believers, neighbors, friends, relatives, and even toward our enemies. (2) “kindness” toward all; (3) “humility” of mind, being the opposite of pride, boastfulness, arrogance; (4) “meekness,” gentleness of disposition; (5) “patience,” with the faults and weaknesses of others; (6) “bearing with one another and ... forgiving each other; as the Lord has forgiven you, so you also must forgive.” This implies that we should bear with one another’s peculiarities of temperament and disposition. We should freely forgive one another, if there be found

any cause of offense in each other, learning meanwhile to correct ourselves as we see our own blemishes mirrored in others.

The standard for all this course of conduct is found in the Lord's course toward us, for he surely has been generous, kind, forbearing and forgiving with us. We must, therefore, do the same towards our fellow brethren in Christ.

### **ADMONITIONS TO GOD'S CHOSEN ONES**

The apostle's admonition is written to "God's chosen ones, holy, and beloved." (Col. 3:12, *ESV*) Thus, he is drawing our attention to the fact that, at the present time, God is not attempting a reformation of all mankind along these lines, but merely a transformation of those who have entered into a special covenant with him. Those who hope to make their "calling and election sure" to membership in the glorified church will earnestly strive to cultivate each of these fruits of the Holy Spirit in their lives.

Paul not only tells us what to "put off" and what to "put on," but he then adds, "And above all these put on love, which binds everything together in perfect harmony." (vs. 14, *ESV*) Love is thus pictured as the uniting principle for all these various graces.

The apostle desires us to realize that the qualities of meekness, patience, and all the others he mentions, cannot be mere courtesy or politeness, but must be developed with love in our hearts. If not, we will not be fit for a share in the heavenly kingdom. Each of us must develop all these various graces in our will, our intentions, and bind them by the cords of love—love for the Lord, love for righteousness, love for

our brethren, and sympathetic love for the whole groaning creation.

### **“DO NOT BE DECEIVED”**

In our theme text Paul writes, “Do not be deceived.” Here he points out the danger that we might deceive ourselves, not realizing whether we are sowing to the spirit or sowing to the flesh. Elsewhere the Scriptures point out that our heart or natural mind is “deceitful above all things, and desperately sick.” (Jer. 17:9, *ESV*) Therefore, our new mind needs to keep guard continually, examining ourselves with honesty, otherwise we may fall into the deceptive trap of our old nature.—II Cor. 13:5; Gal. 6:4, *International Standard Version*

We should realize that it is not sufficient to merely agree to sow to the Spirit. The reaping of spiritual blessings and of heart development will depend upon our faithfulness and persistency in actively engaging in this sowing work. Those who sow to the Spirit and earnestly strive daily to live a spiritual life, seeking to serve the will of God in their words, deeds and thoughts, will reap the largest crop of spiritual fruitage in the various qualities of the character-likeness of our Lord Jesus. As the psalmist wrote of his earnest love of God’s law, “It is my meditation all the day.”—Ps. 119:97

If, however, we sow to the flesh, seeking to live after or gratify ourselves, or desiring to please our earthly-oriented friends or relatives, we can expect that the fleshly desires thus cultivated will grow stronger in our lives. Such a manner of conduct will cause us to decline proportionately along the lines of the Spirit. When we give heed to the fleshly

inclinations of our fallen nature, we are hindering our own spiritual progress, and the tendency is toward corruption.

## **FAITHFUL CONTINUANCE**

Let us to the greatest extent possible “mortify” the inclinations of our flesh and seek to live in harmony with the Spirit of the Lord. In that same proportion we will grow stronger spiritually, preparing for everlasting life on the spirit plane which God has promised to those who shall demonstrate their love for him and loyalty to his principles.—Rom. 8:12-14

This does not mean that only those who attain complete mastery of their flesh will receive a blessing from the Lord. The important point to consider is that unless we manifest to the Lord an appreciation of spiritual things, we will not make progress in them. We will not be fit for the reward of “glory and honor and immortality.” (Rom. 2:7) Whereas, if our conduct manifests to the Lord our love for righteousness and our desire to please him, however weak our flesh, he will account such worthy of everlasting life, knowing that when they shall have the perfect bodies of the resurrection, they will be glad to live in absolute harmony with the divine arrangements. The Apostle Paul on another occasion wrote, “The righteousness of the law [is] fulfilled in us, who walk not after the flesh, but after the Spirit.”—Rom. 8:4

Little by little, our character will be developed. The sowing which we do today will bring the reaping of ripe fruitage tomorrow. The apostle draws his argument to a conclusion, admonishing us to stay faithful and “not grow weary of doing good, for in

due season we will reap, if we do not give up. So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.”—Gal. 6:9,10, *ESV* ■

## **WE ARE SOWING**

*We are sowing, ever sowing, Something good or something ill,*

*In the lives of those around us, We are planting what we will.*

*Not a word for God falls fruitless, Not a thought for Him decays;*

*Every fragrant precious blossom, Will be found in future days.*

*When the very hand that sowed them, Shall have gone with Him to be;*

*Still the record of their sowing, Will be seen eternally.*

*Grant then, Lord of all the harvest, That the seeds we daily sow,*

*May refresh the hearts of others, Spreading blessings as they grow.*

*May each thought and word and action; Bring the fruit of Christian love;*

*To be found in coming ages, In thy garner house above.*

*Treasured there in thine own keeping, To thine own eternal praise,*

*Happy ending to our sowing – Endless joys of fruitful days.*

# Activity and Statistical Report

For the year ended September 30, 2023

**THE DAWN** continues to engage in the blessed work of spreading the glorious Gospel of the kingdom by means of both the printed page, radio, television, and the many forms of electronic media available today. By God's grace, this message has gone to individuals and groups throughout the world to use in their personal Bible study as well as in their witness efforts. The past year was another most blessed one, highlighted by many activities, some of which will be noted in the following pages. With God's providence evident throughout the year just ended, we are pleased to present this report to our readers.

During 2023 the Dawn was able to increase its printing and witnessing activities in several areas compared to the previous year. In particular, expenditures related to domestic and overseas pilgrim service, foreign witness work, radio and TV (domestic and foreign), all grew substantially during the year, increasing in aggregate more than 69%.

In fiscal year 2023, the Dawn showed a net operating deficit, excluding bequests and investment income,

of (\$389,514), compared to a 2022 deficit of (\$422,359). The table below provides details of operating revenue and expenses for the 2023 fiscal year.

The Dawn projects to maintain expenses related to printing and witness activities in 2024 at similar levels to 2023. Increases in these efforts, however, will be considered if additional opportunities arise, and for which necessary resources are available.

### ACTIVITIES IN 2023

*The Dawn* magazine continues to be published in eight languages and is sent to recipients in 106 countries. In total, more than 45,000 Dawn magazines were printed and sent out during the year. In addition, the English Dawn is printed in India for the Indian brethren and their witness efforts. They also translate the English Dawn into some of the local languages.

During the year, over 16,000 *Hope* booklets were printed and sent upon request to 74 funeral homes in the United States, continuing this ongoing work.

Income	Receipts	Expenditures
Revenue (excluding bequests and investment income)	\$70,666	
<b>Expenses</b>		
Radio and TV (domestic)		\$ 66,271
Radio and TV (foreign)		50,515
Internet and Other Media		55,486
Pilgrim Service (domestic and overseas)		25,472
Foreign Witness Work		32,955
Shipping/Mailing (domestic and foreign)		64,232
Print Shop Operating Expense		54,963
Plant Operating Expense		110,286
<b>Total Expenses</b>		\$460,180
Less Income	70,666	
Net Operating Deficit	\$(389,514)	



Some are also ordered by brethren to use in local obituary work.

The *Frank & Ernest* radio program is currently broadcast in the United States on twelve stations in twenty-one different time slots. *Frank & Ernest* is also aired on stations in East Africa, South Africa, West Africa, India, the Caribbean, Central America, South America, Asia, Australia, United Kingdom and North America short wave. In addition, a radio station in East Africa broadcasts material obtained from the Dawn's website and translated from English to the local language for airing in a weekly one-hour time slot.

In 2023 the Dawn again placed ads in almanacs offering various booklets. This has long been an effective method of advertising, as it reaches a more rural audience which seems to be especially receptive to the message of the Bible.

The Dawn website yields requests for literature from many countries around the world. It also contains thousands of pages of current and archived booklets, books, and Dawn magazine issues available for online reading or download. We continue to update, as needed, all book and booklet listings on the website to reflect current material available, including new offerings.

In 2023 the Dawn's Internet keyword advertising continued to provide many responses. We advertised 42 booklets in English, 12 booklets in Spanish, 8 booklets in French, and 5 booklets in German. During the past year, the number of "clicks" to various keywords, which brings the user to the Dawn's ad page, was over 155,000 for all languages combined. The viewing of these ads generated over 1,600 mail

responses for booklets. Booklets read online as a result of the same ads totaled approximately 5,000. In addition to mail responses and booklets read online, a person can also download the advertised booklets. In 2024 we plan to implement new ad formats and tune multiple ads per booklet to improve click-through rates and enhance responses in this important area of the Dawn's witness activities.

The Dawn's YouTube channel, *The Dawn Magazine—Monthly Video*, continued to broadcast the message of Truth during the past year. In 2023, 25 new videos were added, bringing the total number posted on the channel to 206. Those added were weekly International Bible Study lessons from 2005 and a 10-part series of Dawn articles, *The Holy Spirit*, also from 2005. During the year, the videos were viewed 4,559 times, for a total of over 25,000 minutes. The channel currently has 521 subscribers. In 2024, we plan to continue adding more of the archived International Bible Study lessons. These include audio narrations of the original text, with the addition of video content.

During the past year, a free, electronic subscription to *The Dawn* magazine continued to be offered to any who wish to subscribe. As of November 2023, the electronic issue of *The Dawn* was sent to 213 e-subscribers. Each subscriber receives an email the first day of every month, from which they can then link directly to either the entire magazine or to individual articles which they can read online or save to their personal computer or other electronic device for later reading.

From December 2022 to January 2023, the Dawn engaged in a one-month billboard advertising effort

in the greater Orlando, Florida area. Ten billboard locations in high traffic areas were selected. A beautiful color graphic of the Earth as viewed from space was displayed, along with the simple message, all in the Spanish language—“Peace on Earth” ... Coming Soon—and a website address of the same name. Anyone accessing the website would see the same billboard graphic, with a direct link to the booklet, *Jesus, the World’s Savior*, also in Spanish, and an online order form should they desire to have a copy of the booklet mailed to them. During the course of the effort, the Spanish language Peace on Earth web page was accessed 223 times, and the booklet was viewed or requested by mail 15 times. This, of course, does not take into account the many thousands of drive-by views of the billboards, many of which perhaps gave individuals pause to think about the prospect of peace on earth, as promised in Luke 2:14.

During 2023, after three years of minimal activity due to the pandemic, the Dawn increased its Pilgrim Service work, sponsoring three domestic and one overseas in-person pilgrim trips. We look forward to a continued increase in this important service in 2024, according to the Lord’s will and direction.

## **BOOKS AND BOOKLETS**

In 2023, the Dawn continued the project of reprinting books and booklets that have been either in short supply or temporarily out of stock. This has included standardizing size and format as necessary, as well as selecting new color covers.

Over the past two years, approximately 30 booklets have been reprinted as described above. In 2023 we also printed and had bound the book,

*The Heavenly Call*, a 158 page soft-cover book. It is a reprinting of the book under the same name published a number of years ago by the Dawn, but which was out of stock.

In total, over the past year, the Dawn filled orders for more than 19,000 English and foreign language booklets and books. This excludes funeral home *Hope* booklet orders cited earlier.

## **STAFFING**

The Dawn could not have accomplished any of its activities without the assistance of many willing hands. Currently there are approximately twenty brethren in North America involved in these efforts, working both on-site and remotely, each one playing a vital role in the work of the Dawn.

Overseas, we have the assistance of brethren in numerous foreign countries, including Australia, Germany, France, India, Italy, the United Kingdom, and several countries in Africa and South America.

We thank all the brethren for their continued work and support. It is our privilege to labor with you.

## **THE YEAR AHEAD**

We are looking forward to the prospects for 2024, knowing, of course, that all of our efforts and plans are in the all-wise hands of our Heavenly Father. Most of all, we rejoice in the privilege of sharing with others God's wonderful plan which he has provided through his Holy Word.

We ask for your prayers on behalf of the activities of the Dawn, as daily we seek to proclaim the Gospel message throughout the earth, and strive to be good stewards over the opportunities which God's providence has made available to us. ■

# General Convention Bulletin

July 20-25, 2024—Johnstown, Pennsylvania

**WE ARE EXCITED** to announce that the 2024 General Convention will be held at the beautiful facilities of the University of Pittsburgh at Johnstown, Pennsylvania, on the dates noted above.

Air conditioned rooms with private bathrooms in the Living-Learning Center (LLC), family-style air conditioned apartments with private bathrooms (APTS), and housing with two rooms sharing one bathroom (not air conditioned) in other facilities will be available on campus. A child may sleep on a bedroom floor at no charge if both beds are occupied.

All room and meal costs for children 12 years old or younger will be paid by the convention. In addition, 100% of the room and meal cost of those from ages 13 through 17 will be refunded if the young person attends at least 75% of the studies for his or her age group. This subsidy does not cover meals paid at the door.

Colossians 1:27 is the selected Convention Theme Text: "... Christ in you, the hope of glory." Our hopes, privileges, joys, and challenges in the Lord's service will be considered in the light of this Scripture.

The program includes a panel discussion on "Israel in Prophecy" as current events in the Middle East may point to prophecies yet to be fulfilled. Two special discourses are also planned: "Clothe Yourself with Love," based on Colossians 3:14; and

“Enduring to the End,” taken from Jesus’ words in Matthew 24:13, “the one who endures to the end will be saved.” Other special program features are planned, to be detailed in coming months.

A complete pricing table and registration form is provided for your convenience immediately following this announcement. We encourage you to register early. Advance payment is not required. We look forward to the prospect of seeing our brethren once again and encourage each of you to begin making plans to attend this year’s General Convention. ■

	Ages	18 & up	***13-17
Breakfast		\$11.00	\$10.00
Lunch		13.00	12.00
Dinner		16.00	15.00
Total, three meals		\$40.00	\$37.00
Lodging (per night)			
**dbl occ (LLC or APTS)		\$45.00	\$40.00
dbl occ (non-LLC or APTS)		\$40.00	\$38.00
**single occ (LLC)		\$80.00	n/a
single occ (non-LLC)		\$46.00	n/a
PKG: 7 nights, 18 meals			
**dbl occ (LLC or APTS)		\$445*	\$410*
dbl occ (non-LLC or APTS)		\$315*	\$280*
**single occ (LLC)		\$655*	n/a
single occ (non-LLC)		\$375*	n/a

\*If no breakfasts, deduct—\$40

\*\*Air conditioned

\*\*\*100% of these costs will be refunded if the young person attends 75% of the studies for his/her age group.

NOTE: A Convention Fee of \$15.00 per person, regardless of age, length of stay, or lodging and meal arrangements, will be added to your invoice to help offset convention expenses unrelated to lodging and meals.

# General Convention Registration

330 Jasmine Road—Casselberry, FL 32707  
E-mail: ekuenzli@cfl.rr.com (407) 670-4189

	Brkfst	Lunch	Dinner	Bed
Friday, July 19, 2024				
Saturday, 20th				
Sunday, 21st				
Monday, 22nd				
Tuesday, 23rd				
Wednesday, 24th				
Thursday, 25th				

Check for package: 7 nights, all 18 meals   
**or** 7 nights, 12 meals (no breakfasts)

Check:  private bath **or**  shared bath  
 double occupancy  single occupancy  
 interested in APTS

Names and ecclesia name (age if under 18)

Address:

# SPEAKERS' APPOINTMENTS

*The speakers listed below are invited by individual classes, or their services have been arranged by their home classes:*

## **N. Charcharos**

Australia January 26-28

## **R. Charlton**

Australia January 26-28

## **O. B. Elbert**

Phoenix, AZ January 13,14

## **R. Goodman**

Australia January 26-28

## **L. Griehs**

Australia January 26-28

## **B. Keith**

Australia January 26-28

## **H. Montague**

Phoenix, AZ January 13,14

## **T. Nordman**

Australia January 26-28



# OBITUARIES

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

Sister Wylene Heron Chatters, New Orleans, LA—  
April 11. Age, 93

Brother Tadeusz Zurek, Melbourne, Australia—  
November 29. Age, 78

Sister Joan Collins, Australia—December 2. Age, 97

Sister Donna Allers, Hamden, CT—December 8.  
Age, 91

Sister Kathryn Chandler, Portland, OR—Decem-  
ber 27. Age, 93



# CONVENTIONS

*These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, PO Box 521167, Longwood, FL 32752-1167*

**PHOENIX CONVENTION, January 13,14—IN PERSON AND BROADCAST ONLINE**—Fountain Hills Community Center, 13001 N La Montana Drive, Fountain Hills, AZ 85268. Contact A. Mengos. Email: samengos@yahoo.com

**AUSTRALIAN CONVENTION, January 26-28—BROADCAST ONLINE ONLY**—Contact R. Charlton. Email: randscharlton@bigpond.com

**SACRAMENTO CONVENTION, February 16-18—IN PERSON AND BROADCAST ONLINE**—Holiday Inn Express, 2224 Auburn Boulevard, Sacramento, CA 95821. Phone: (916) 923-1100. Contact J. Freer. Phone: (916) 879-4655 or Email: shootingln@aol.com

**FLORIDA CONVENTION, March 2-4—IN PERSON AND BROADCAST ONLINE**—New Location—Winter Park Lodge, 1495 Grand Road, Winter Park, FL 32792. Contact J. Slavich. Phone: (407) 494-8421 or Email: JohnSlavich@gmail.com

**HIGHLAND PARK CONVENTION, March 16—BROADCAST ONLINE ONLY**—Contact S. Koterba. Phone: (917) 554-2348 or Email: sandykoterba@gmail.com

**ALBUQUERQUE CONVENTION, March 29-31—IN PERSON AND BROADCAST ONLINE**—Sheraton Albuquerque Airport Hotel, 2910 Yale Boulevard SE, Albuquerque, NM 87106. Contact S. Thomassen. Phone: (505) 268-8170 or Email: srbt@juno.com

**METRO DETROIT CONVENTION, May 4,5—IN PERSON AND BROADCAST ONLINE**—Milford Senior Center, 1050 Atlantic Street, Milford Charter

Twp., MI 48381. Contact B. Johnson. Phone: (248) 343-7636 or Email: beckystevej@aol.com

**HARTFORD CONVENTION, May 5—IN PERSON AND BROADCAST ONLINE**—West Hartford Senior Center, 15 Starkel Road, West Hartford, CT. Contact. J. Slivinsky. Phone: (860) 289-0116 or Email: djslivinsky@sbcglobal.net

**LOS ANGELES MEMORIAL DAY CONVENTION, May 25,26—IN PERSON ONLY**—Norman P. Murray Community and Senior Center, 24932 Veterans Way, Mission Viejo, CA 92692. For meal/hotel information, contact J. Bullockus. Email: jlbullockus@gmail.com. For program information, contact M. Davis. Email: lmkdavis@earthlink.net

***My Life is but a Weaving***

*My life is but a weaving  
Between my Lord and me;  
He chooses all the colors  
And works on steadily.*

*Ofttimes He weaveth sorrow,  
And I, in blinded pride,  
Forget He sees the upper,  
And I the underside.*

*The dark threads are as needful  
In the Weaver's skilful hand,  
As the threads of gold and silver  
In the pattern He has planned.*

*Not till the loom is silent,  
And the shuttles cease to fly,  
Will God unroll the fabric,  
And show the reason why.  
—Poems of Dawn*

# Bible Study Helps

In the golden era . . . before movies played in cinemas, there were live stage performances. And in the grand Opera Houses of the early 1900s, a famous audio-visual spectacle with slides and voice recordings played to crowds of thousands.

It was titled:

## THE PHOTO-DRAMA OF CREATION



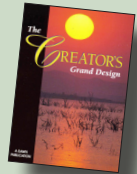
This book of the same title is a faithful reproduction of the historic book offered then. It makes a wonderful Bible study aid, and provides a full explanation of the plan of God from creation to the resurrection and restoration of all mankind.

**Hard cover, 100 pages, \$3.00**

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## THE CREATOR'S GRAND DESIGN

An excellent presentation of the Bible's teachings concerning God's designs for man, including the hope of future life in the promised resurrection of all mankind. Great for home Bible study.



**Soft cover, 240 pages, \$3.00**

## NEW ITEM

### SET OF 12 GREETING CARDS

If you enjoy sending greeting cards, we are offering an assorted set of photo cards with 6 Birthday, 2 Thinking of You, 1 Thank You, and 3 Blank cards, or a set of 12 Birthday cards.

**1 Set, \$7 includes shipping in the U.S.**



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Read freely at [www.dawnbible.com](http://www.dawnbible.com)

DAWN BIBLE STUDENTS ASSOCIATION  
P.O. Box 521167  
Longwood, FL 32752-1167  
1-800-234-3296



## ***To us the Scriptures clearly teach . . .***

### **THAT THE CHURCH IS “THE TEMPLE” OF THE LIVING GOD**

—peculiarly “his workmanship”; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world’s Redeemer and the chief “corner stone” of this temple, through which, when finished, God’s blessings shall come “to all people”, and they find access to him.—I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

### **THAT MEANTIME THE CHISELING, SHAPING AND POLISHING**

of consecrated believers in Christ’s atonement for sin progresses, and when the last of these “living stones,” “elect and precious,” shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

### **THAT THE BASIS OF HOPE FOR THE CHURCH AND THE WORLD**

lies in the fact that Jesus Christ, by the grace of God, tasted death for every man, “a ransom for all,” and will be “the true Light which lighteth every man that cometh into the world,” “in due time.”—Heb. 2:9; John 1:9; I Tim. 2:5,6

**THAT THE HOPE OF THE CHURCH** is that she may be like her Lord, “see him as he is,” be a “partaker of the divine nature,” and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet.1:4

### **THAT THE PRESENT MISSION OF THE CHURCH**

is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God’s witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6, 20:6

**THAT THE HOPE FOR THE WORLD** lies in the blessings of knowledge and opportunity to be brought to all by Christ’s millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isa. 35

