

The Dawn

A Herald of Christ's Presence

NOVEMBER 2017



The DAWN

VOLUME No. LXXXV, Number 11
(USPS 149-380), November 2017

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First-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$12.00 a year.

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Giving Thanks in Difficult Times

***“I will offer to thee
the sacrifice of
thanksgiving, and
will call upon the
name of the LORD.”***

—Psalm 116:17

Preface: Shortly before this issue of “The Dawn” went to print, we all learned of the horrific shootings which occurred in Las Vegas during the nighttime hours of October 1st. A single gunman repeatedly shot from the 32nd floor of a hotel into a crowd attending an outdoor music festival across the street. At this writing, the death toll stands at 59, with more than 500 wounded, making it the worst mass killing in modern United States history. It seems inconceivable that such an event could in any way relate to the idea of a national day of Thanksgiving. The tragedy in Las Vegas is yet another of the many heartbreaking news stories which are recounted in the subsequent pages of this article. Indeed, trouble of every kind is rampant on the earth. Let us remember, however, the Scriptural assurance that these troublous times will soon give way to God’s kingdom of righteousness here upon the earth. For that promised time, we can truly be thankful for and look forward to, knowing that God’s Word is sure.

OUR TITLE SUGGESTS A sentiment which is likely in the minds of many at this time. Even in North America, where most are accustomed to relative stability compared to many other parts of the world, numerous events in recent months have been devastating to, or at a minimum, greatly disrupted, the lives of millions of people. Much of this has taken place within our own country's borders, and in some cases perhaps, affected us personally.

It might seem unusual that much of the news in North America in the latter weeks of the summer did not relate to political or social issues, topics which usually fill the headlines. Indeed, the problems which plague these aspects of our society are no more resolved now than they have ever been. However, much of the news-making stories turned from these for a period, albeit temporarily, and focused on a matter completely out of man's control—the forces of nature.

DESTRUCTIVE EVENTS

Consider these events, all of which took place during the space of one month, and which impacted millions of lives in North America:

Wildfires in the high northern plains of the United States, which destroyed tens of thousands of acres of land, and blanketed several states with harmful ash and smoke.

Hurricane Harvey, which in late August struck Texas, hovering over Houston, bringing devastating flooding to millions, and which is estimated to be the costliest hurricane on record in the United States.

Hurricane Irma, which in early September plowed through the Caribbean islands before landing a

direct hit to the Florida peninsula. Damage from wind and storm surge was heavy in many areas, and left millions without power.

A deadly earthquake of 7.1 magnitude in Mexico City in mid-September, in which many were killed, including young school children, and causing widespread destruction of buildings and infrastructure.

Hurricane Maria just a few days later, which struck Puerto Rico head-on, leaving the entire country without power, and causing incredible destruction.

It would not be surprising, when all is said and done, that the above series of natural calamities, in the aggregate, will end up being the most costly, in terms of total destruction caused, in the history of North America, if not the world. That is to say nothing of the personal suffering which has impacted millions of people, including the loss of many lives. Yet, most who have been directly affected say that regardless of the devastation, suffering, and mental anguish they have endured through these experiences, they are determined pick up the pieces, as it were, and move forward with their lives as best they can.

DIFFICULT TIMES—BUT STILL THANKFUL

In spite of the great difficulties many still face in the aftermath of these events, this month millions of people in the United States will, at least for a few hours, turn away from the experiences and struggles of daily life and give thanks for their blessings. For most, perhaps, Thanksgiving Day will be one of feasting and family gatherings. Happy, indeed, will be those who also remember that every blessing of life which they enjoy comes to them from God, the Creator of heaven and earth, and the giver of “every

good gift and every perfect gift.” (James 1:17) Among these will be many sincere worshipers of God, those who at heart are desirous of doing his will in all that they think, say and do.

The Bible tells us that it is appropriate at all times to give thanks to the Lord. Thus, the footstep followers of the Master are not to wait for special occasions to express their appreciation to their Heavenly Father for the spiritual and material blessings which are daily their portion. The Apostle Paul wrote that we should be “Giving thanks always for all things unto God.” He also exhorted us, saying, “In every thing give thanks: for this is the will of God in Christ Jesus concerning you.” (Eph. 5:20; I Thess. 5:18) If we follow these admonitions, every day will be one of thanksgiving, because there will be much for which our hearts will turn to the Lord in grateful appreciation.

It is surely also appropriate that we observe special occasions of thanksgiving. At such times we can recall, in a more particular sense, the many ways in which God has blessed us throughout the year. Recalling these, we can renew our determination to show our appreciation to him. We are glad for a special occasion to “give thanks unto the LORD; for he is good: for his mercy endureth for ever.”—Ps. 106:1

CAUSES FOR THANKFULNESS

For the true Christian, there is never a time in our life when the blessings received from the Lord are not more abundant than we could reasonably ask or expect. It would be beneficial that we develop the habit of noting from day to day the many ways in which God manifests his blessings toward us,

even in our trials and difficulties, though severe they may be. In so doing, we will perhaps be surprised to realize what our Heavenly Father has truly done for us. We can never, of course, count all of our blessings, but even as we attempt to do so, we will surely find, even as did the psalmist, that “they are more than can be numbered.”—Ps. 40:5

To all of Jesus’ footstep followers, God gives spiritual strength and guidance. He fills them with his Spirit in proportion as they are emptied of self and devote themselves to the doing of his will. How thankful indeed we should be for the assurance that he is more willing to give his Holy Spirit to those who ask him than are earthly parents to give “good gifts” to their children.—Luke 11:13

We can all be thankful that during the past year, the Lord’s grace has kept us from falling. (Jude 1:24,25) We are grateful to still rejoice in the Gospel message and in the privilege we have of laying down our lives in the Master’s service. (I John 3:16) These are great causes for thankfulness. Indeed, we are in no way surprised that the Lord would continue to hold us in the hollow of his hand, and provide us grace to help in every time of need. However, we recall the Apostle Peter’s admonition in which he informs us that it is only if we “do these things” that we can have the assurance that we shall “never fall.” (II Pet. 1:10) If, therefore, we have been kept from falling, it means that the Lord has been pleased with our efforts to do his will. Though we have not done so perfectly, it is because of our sincere endeavors in this regard that he has blessed us with his sustaining grace.

BLESSINGS OF UNDERSTANDING

Those who have been blessed with an understanding of God's plan for many years can be thankful that throughout this time the Lord has become ever more precious, and that the Gospel message has grown more brilliant with each passing year. That such have maintained a clear vision of the great unchanging fundamentals of that plan is evidence of God's keeping power in their lives. They have no will of their own, but are determined that the Lord's will only shall rule supreme in their lives, regardless of what it might mean in the way of sacrificing.—Rom. 12:1,2

Others have been blessed with a knowledge of God's plan within more recent years. How we rejoice also with them. It is impossible to adequately give thanks to the Lord for the enlightenment of the Holy Spirit which has opened the eyes of our understanding so we might behold his glory. We know that, whereas once we were spiritually blind, now we can see. How glorious is the vision that enables us to comprehend God's purposes for the blessing of both the church and the world. May our "first love" for the Lord and for his truth never "wax cold," but increase daily, and our thankfulness overflow continually.—Rev. 2:4; Matt. 24:12

THANKFUL FOR KINGDOM HOPE

Today the world is filled with fear as mankind sees the gathering forces of trouble which surpass anything that has been experienced in the past. We see Jesus' prophetic words being fulfilled: "There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's

hearts failing them for fear, and for looking after those things which are coming on the earth.”—Luke 21:25,26

Today, man has the ability to know in an instant what is going on in every corner of the world, at any moment, day or night. Thus, people would immediately know the frightful destruction that leaders of conflicting ideologies, religious extremism, and some nations might choose to bring upon those considered as enemies. Daniel prophesied of this very period as “a time of trouble, such as never was since there was a nation,” concerning which Jesus confirmed as “great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be.”—Dan. 12:1; Matt. 24:21

We note Jesus’ words, “no, nor ever shall be.” How vitally important is this statement, for it assures us that there is hope beyond the present season of unprecedented trouble. Indeed, an understanding of God’s plan enables us to see beyond the troublous seas, and to know that soon there will be a great calm. By the administrative powers of the Messianic kingdom, mankind will be guided into their desired haven of security and peace. To have this assurance is truly great cause for thanksgiving. For those who would like to know more concerning the wonderful promises of the future, we invite you to read the booklet, *Armageddon then World Peace*. We will be glad to send it to you free and without obligation. Our contact information is listed on the inside of the back cover at the bottom of the page. The booklet is also available for reading on our website: <http://www.dawnbible.com/books.htm>

JOYS OF FELLOWSHIP AND BEARING WITNESS

During the year, many have been richly blessed through the privilege of fellowship with one another. How spiritually stimulating this has been. If our fellowship has been truly that of the Spirit, it has meant much more than merely rejoicing together in the Lord. Of those who speak “often one to another” concerning God’s wonderful plan, the prophet tells us that the Lord hearkens, that he hears, and that a “book of remembrance” has been written. (Mal. 3:16) Even when there may be only a very few, Jesus promised, “Where two or three are gathered together in my name, there am I in the midst of them.” (Matt. 18:20) Indeed, we should be thankful for, and take advantage of, as many opportunities as possible to gather together in the Lord’s name.

The Lord also has continued to give his people opportunities to serve him by serving one another, and by bearing witness to the Truth. Surely we should always be thankful for our privileges of being “ambassadors for Christ.” (II Cor. 5:20) Many such opportunities have no doubt been ours. Individually, we have had the privilege of speaking a word for the Master and for the Gospel message, perhaps to a neighbor, or a friend, or a coworker. To the extent we have taken advantage of these opportunities, we know that there is no time when the Lord seems so near to us, and when his truth is a greater inspirational power in our lives, than when we are explaining it to others. This is especially true when those to whom we speak are hungering earnestly and give evidence that God has blessed them with hearing ears and understanding hearts.

We rejoice to share in the joys resulting from the knowledge that here and there throughout the world the light of truth is shining—in some cases for the first time—into the hearts and lives of those to whom God has given the ability to see. Knowing this, and having so many other manifold blessings from God, how much would we take for our knowledge of his glorious plan? We know that it is priceless, and that it means more to us than life itself. How thankful we should be, then, that by our sacrifices and service this priceless treasure has become the blessed possession of others.

MIRACLES OF COMMUNICATION

Today, we have extraordinary miracles of communication, by which the message of God's plan and his coming kingdom are available. Fifty years ago, these "miracles" were that of radio and television, and what miracles they were, as the Gospel was made available in millions of homes every week. Indeed, these methods of spreading the message are still of great importance in bearing witness to the Truth.

Over the last two decades, more miracles of communication have increased the opportunities of proclaiming the Gospel of the kingdom. Laptop computers, the Internet, handheld and portable communication devices of every shape, size, and capability are inexpensively available to nearly all of earth's population. The ability to see video, hear audio, and read the message of the Bible on these devices, as well as correspond with others via email, Skype, and a host of other means of electronic communication, has opened up many new avenues of service during this Harvest period of the Gospel Age.

We are not surprised, however, that the increase of knowledge, which has precipitated the present explosion of communication, has had a very detrimental effect upon the world in general. It has fostered fear, selfishness, sin, and evil of every kind imaginable. Indeed, when Daniel foretold of the time when “knowledge shall be increased,” it was part of his prophecy concerning the “time of trouble” previously cited. (Dan. 12:1,4) How grateful we are, though, that these areas of increased knowledge may be used in a positive way—to spread the Word of truth, and bring honor to the name of our Heavenly Father. For this, too, we are thankful.

When God spoke to Moses at the burning bush, he told Moses to take off his shoes, with the explanation that the place where he was standing was “holy ground.” (Exod. 3:5) Should we not feel the same way concerning the ground on which we are standing today? Is it not standing on higher ground than the world around us to have the opportunity and honor to serve the Lord in his vineyard? (Matt. 20:1-16) Realizing the sacredness of the position which is now ours of being God’s ambassadors, let us give attentive ears to his voice, and respond loyally as he makes clear the various ways he wants us to lay down our lives for him.

Surely we can do no less at this Thanksgiving season of the year than to echo the sentiments of the psalmist when he wrote, “I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people, In the courts of the LORD’S house. . . . Praise ye the LORD.”—Ps. 116:17-19



Faithful God— Unfaithful People

Key Verse: *“I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed for ever.”*

—**I Samuel 2:35**

Selected Scripture:
I Samuel 2:27-36

to the instructions to live off all things in the Garden of Eden except the tree of the knowledge of good and evil. (Gen. 2:16,17) God was faithful to this covenant and justly delivered the punishment of death when Adam broke its terms through disobedience.—chap. 3:11-19

Many centuries later, in what we know as the Abrahamic Covenant, God promised to bless all the families of the earth. (Gen. 22:15-18) As an addition to that promise God made a separate covenant with the nation of Israel, which is the basis of today’s lesson. (Gal. 3:19) Through this Law Covenant arrangement, God promised

ONE OF THE IMPORTANT

principles set forth in the Bible concerning God is the fact that he is faithful and true in all things. We are told that it is “impossible for God to lie.” (Heb. 6:18) Through this principle we are also assured that he is “the Father of lights, with whom is no variableness, neither shadow of turning.”—James 1:17

This standard of God’s character is made evident by his dealings with mankind through covenants. To Adam he promised life as long as he was obedient

to make Israel a “peculiar treasure . . . above all people” if they would be obedient to its stipulations. When Moses delivered the terms of the covenant to the people, they promised to faithfully keep its requirements.—Exod. 19:5-8

Israel quickly broke their promise to obey the conditions of the Law Covenant. Some have concluded that, as a result, they forever lost their relationship with God. However, the Scriptures say differently. Paul stated, “All Israel shall be saved,” and their “ungodliness” will be removed. (Rom. 11:26) Israel’s failure to keep the Law Covenant has been used by God to teach the lesson of sin to all mankind, Jew and Gentile alike. A realization of their imperfection through inherited sin is the only way for mankind to understand that any hope of recovery cannot come through the efforts of fallen humanity.

While mankind has been unfaithful, God remains faithful. His promise to Abraham to bless all the families of the earth is to be accomplished through the free gift of his own son, Jesus, as the ransom price for Adam. (John 3:16; I Tim. 2:3-6; Rom. 5:12-17) Israel’s experiences under the Law Covenant were necessary to teach this principle of redemption through the death and resurrection of Jesus. As Paul said, the Law was a “schoolmaster” to lead us to Christ.—Gal. 3:24

Today’s Key Verse brings this principle of faith in the ransom paid by Jesus into focus. Samuel was the last of Israel’s judges and demonstrated faithfulness to God which had been sorely missing. Through his teaching and leadership, the people put away their strange gods and served Jehovah only. God defeated Israel’s enemies, the Philistines, and Samuel memorialized the victory by placing a stone in the place, calling it Ebenezer, meaning “stone of help.” (I Sam. 7:5-12) God is also a “stone of help” to mankind, by providing redemption through his Son, Christ Jesus, and establishing his promised kingdom, in which all the world “will learn righteousness.”—Isa. 26:9 ■

Promise of a New Covenant

Key Verse: *"This shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."*
—**Jeremiah 31:33**

Selected Scripture:
Jeremiah 31:27-34

too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew." Later he adds, "All Israel will be saved; just as it is written, The Deliverer will come from Zion, He will remove ungodliness from Jacob. This is my covenant with them, when I take away their sins."—Rom. 11:1,2,26,27, *New American Standard Bible*

Israel indeed has promises yet to be inherited as a people.

THE COVENANT SPOKEN

of in our Key Verse is a "new covenant" to be made with Israel at the time God's kingdom is established on the earth. (Jer. 31:31) Verses 27 and 28 make it clear that the promises included in that covenant arrangement will be of an earthly nature, not a heavenly one. Earlier in the chapter, the prophet assures, "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."—vs. 10

The Apostle Paul speaks of Israel's future in personal terms with these words: "I say then, God has not rejected His people, has He? May it never be! For I

However, they are also set forth as an example of all mankind. Thus, the promises of blessings and life through the New Covenant will include the people of all nations—all who come under its terms and are obedient to its righteous laws, both Jews and Gentiles.—Acts 15:16,17

Few have seen the inclusion of Israel and much of the Gentile world in the ransom of Jesus Christ. Most only see a heavenly reward for a relative few. The Bible says, however, “God loved the world so much that he gave his only Son, so that every one who believes in him shall not be lost, but should have eternal life. You must understand that God has not sent his Son into the world to pass sentence upon it, but to save it—through him.”—John 3:16,17, *J. B. Phillips New Testament*

As proof that Israel’s experiences pointed forward to God’s general blessing for the world, we notice these details. Israel’s priesthood, taken from the tribe of Levi, was specially consecrated to God’s service. Aaron was their high priest, representing Christ as a “high priest of good things to come.” (Heb. 9:11,12) The people of Israel received atonement for their sins and remained under their covenant with God through the sacrificial services of Aaron, their high priest. As these offerings were made for the people of Israel who desired harmony with God, they illustrate the “better sacrifices” of Christ for the “sins of the whole world.”—Heb. 9:23-28; I John 2:1,2

The priesthood of Israel also pointed forward to the special calling of Christ’s footstep followers, who will constitute the “royal priesthood.” (I Pet. 2:9) Those who enter this special relationship with God during the present Gospel Age also benefit from Israel’s past experiences. “These things happened to them as an example, and they were written for our instruction.” (I Cor. 10:11, *NASB*) Paul confirms this thought at the end of his letter to the Romans: “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”—Rom. 15:4 ■

Mediator of the New Covenant

Key Verse:
*“Wherefore we
receiving a
kingdom which
cannot be moved,
let us have grace,
whereby we may
serve God
acceptably with
reverence and
godly fear.”*
—**Hebrews 12:28**

Selected Scripture:
Hebrews 12:18-29
through the Abrahamic Covenant. A better mediator would need to be provided. Moses himself foretold this, saying that God would raise up one “like unto me; unto him ye shall hearken.”—Deut. 18:15; Acts 3:22

God’s provision of a better mediator is based on “better sacrifices” than the largely ineffective offerings of the Tabernacle arrangement. (Heb. 9:23) Paul speaks of these “better” arrangements in various ways throughout the Book of Hebrews. There is a better priesthood, with Christ as High Priest. (chap. 5:5-10; 7:11-16) There is a better atonement sacrifice, one which does not need to be offered annually, but once forever. (chap. 10:1-12) Paul also points

TO MEDIATE MEANS TO

interpose between opposing parties, with a view to reconciliation. A mediator is necessary to stand between God and any who are not in harmony with him. The Law Covenant between God and Israel was ordained “in the hand of a mediator.” (Gal. 3:19) This was Moses, who for forty years interceded between the Israelites and the Lord. However, under Moses, Israel did not realize the long-expected blessings promised

out in detail that for Christ to become the mediator of the New Covenant he had to first die. It was “by means of death” as a “testator” that Jesus could bring about the release of Israel from their condemnation under the Law, as well as the release of mankind from Adamic condemnation. This release, accomplished by Jesus’ death at Calvary, has fulfilled the requirements for the work of the mediator to begin in God’s due time.—Heb. 9:11-28

Paul summarizes this, saying there is “one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time.” At his First Advent, Jesus was not the mediator of the New Covenant, but “the messenger of the covenant.” (Mal. 3:1) He became that messenger starting at Jordan, and proclaimed for three and one half years the various features of his Father’s plan which would lead to the eventual establishment of that covenant. Chief among these was his death as the ransom. By this he began to serve the New Covenant by providing the price, the blood, which became a “surety” or guarantee of its eventual establishment. (Heb. 7:22,27) The New Covenant was thus made sure, though not yet put into operation.

During the ensuing Gospel Age, God has been selecting and developing the church, Christ’s footstep followers, who will participate with him in the mediatorial work relative to the world of mankind during God’s kingdom. These spirit-begotten followers of Christ are presently being trained to be “able ministers of the New Covenant,” as they seek to walk in his footsteps. (II Cor. 3:4-6) Paul affirms the church’s inclusion as part of “the Christ” which will bring blessings to man under the New Covenant. He states, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.”—Gal. 3:16,27-29 ■

Remembering the Everlasting Covenant

Key Verse: *“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.”*
—**Hebrews 13:20**

Selected Scripture:
Hebrews 13:10-21

THE SCRIPTURES SPEAK IN various ways concerning the vital importance of Jesus’ blood to consecrated believers. Paul states that we are “justified by his blood.” (Rom. 5:9) In another place he speaks of “the blood of the covenant,” by which we are sanctified. (Heb. 10:29) In our Key Verse and the verse following, Paul refers to “the blood of the everlasting covenant,” by which we are made complete by good works.

The first of these Scriptures has to do with our condition as a member of the fallen race at the time we desired to give our hearts to God in consecration. For God to deal with us under this special arrangement, we must be justified in his sight. As Paul states, this is accomplished by faith in the ransom merit of Christ’s blood. This justification lifts us from the condition of sin and death, inherited through Adam, to a harmonious standing with God. (Col. 3:1-3) Having this standing, we are then able to be counted as children of God. “If children,” Paul says, “then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Rom. 8:17

The second Scripture relates particularly to the blood of Christ as the means by which we are sanctified. To be sanctified means to be made holy, in order that we may be set apart for service to God. The “blood of the covenant” refers to the New Covenant. We are not developed under that covenant, but we are sanctified, or set apart, to its future service by walking in the footsteps of the Master. As such, we are in training for our future role, if faithful, of helping administer the terms of the New Covenant, and its resulting blessings, to all mankind. When speaking of his blood, Jesus said it was the “blood of the new testament [covenant].” (Matt. 26:28) Thus it was this same prospective view toward the future that he focused on in the final hours before his death.

Our Key Verse mentions the “blood of the everlasting covenant.” We may properly view this in one sense as a prospective reference to the New Covenant. However, the word “everlasting,” which means perpetual, seems to direct our attention to the “umbrella” Abrahamic covenant, which encompasses the entirety of God’s plan for man’s salvation. It is with that overall perspective that our goal is to be made complete “in every good work.”—Heb. 13:21

Thus, we see that the blood of Christ is, first, our means of justification. Second, it sanctifies us and sets us apart for the Lord’s service. Third, the work of being made complete can only be accomplished by our continual abiding, even unto death, under the “robe of righteousness” provided through Jesus’ blood. (Isa. 61:10) Only by faithfully following these steps in our consecrated walk will we share “glory and honour and immortality” with our head, Christ Jesus.—Rom. 2:7

If faithful unto death we will receive the crown of life, and live and reign with Christ. (Rev. 2:10; 20:4) We will have the privilege of helping administer the terms of the New Covenant. Finally, all the willing and obedient of mankind will forever bask in the joyous blessings of the Everlasting Covenant, promised to Abraham so many centuries ago. ■

To Rome by Faith

“I call God to witness . . . how unceasingly I make mention of you in His presence, always in my prayers entreating that now, at length, if such be His will, the way may by some means be made clear for me to come to you. For I am longing to see you, in order to convey to you some spiritual help, so that you may be strengthened.”

—Romans 1:9-11,
Weymouth New
Testament

THE APOSTLE PAUL HAD an intense desire to visit the brethren in Rome, as evidenced by his words in our opening text. His epistle to the Romans was penned during his third missionary journey, during his time at Corinth. The Lord's providences had directed Paul's ministry to the regions of Asia Minor, Macedonia and Greece. However, he also felt reasonably certain that it would be the Lord's will for him, in due time, to visit Rome and the brethren there. In the latter part of his third journey, Luke attests to this, saying that “Paul purposed in the spirit, when he had passed through Macedonia and Achaia [Greece], to go to Jerusalem, saying, After I have been there, I must also see Rome.”—Acts 19:21

In due course Paul reached Jerusalem, ending his third journey. (chap. 21:15-17) After a short period

of time, he was found in the court of the Temple, and the religious leaders of Israel instigated a riot in the hope of killing him. They probably would have accomplished this had not the Roman authorities intervened and placed Paul in protective custody. (vss. 27-36) He then was allowed to speak in defense of his ministry before the Jewish religious leaders. (chap. 22:1-21) This was to no avail, as they rejected his words and were the more intent on doing away with him.

Finally, still under protective guard, the Lord appeared to Paul by night and said, “Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.” (chap. 23:11) Here the Lord was directly confirming to Paul that it was his will that he should go to Rome. From this point onward—which proved to be the beginning of that long and hazardous journey to Rome—Paul displayed unwavering faith in the Lord’s promise. Accordingly, he was confident and alert to cooperate with the providences of his Heavenly Father, by which he knew he was being overshadowed in the experiences which would soon begin. Though Paul’s freedom was now greatly limited, his part in the search for God’s people would continue for a period.

PLOTS THWARTED

The morning following the Lord’s appearance to Paul, his life was again in peril. More than forty Jews entered into a vow neither to eat nor drink until they had killed him. Paul’s sister’s son learned of this plot, and hurried to his uncle to inform him. Paul sent this young man to the chief captain to

tell him about it. The result was that in the middle of that night a small army was sent to where Paul was being held in protective custody. He was taken from Jerusalem to Caesarea, the home of Felix, the Roman governor for that region, and Paul was turned over to him.—Acts 23:12-33

Luke records Paul's experiences under the custody of Felix in Acts, chapter 24, and says it covered a period of two years. During that time Paul's enemies in Jerusalem sent representatives with trumped-up charges against the apostle. These Paul answered in his usual forthright manner. It is evident from the account that these enemies hoped to persuade Felix to release Paul so he could return to Jerusalem to face their charges, thinking that this would give them an opportunity to kill him. Through the Lord's overruling, however, Paul was kept by the governor, protected from the conspiring Jews.—vss. 5-23

During that two years Felix met and conversed with Paul a number of times. This was not because he wanted especially to be friendly with him, but he hoped that Paul would offer him bribe money to obtain his release. (vss. 24-26) Paul, of course, desired to go to Rome to visit the brethren there, and if he had planned his own journey he doubtless would have visited other brethren in route.

Paul knew, however, the dangers which existed for him should he venture outside the protective arm of Rome. He saw, by faith, that the Lord, who had said to him in a vision that he would bear witness to the Gospel in Rome, had arranged the method by which he could safely reach this destination. Paul now understood that this would be accomplished

through the protection of the Roman authorities. Thus, he elected to travel to Rome by the means which God provided, though it would be a long and difficult journey.

After the two years' protective imprisonment by Felix, Paul was visited by Festus, who evidently was the successor to Felix as governor of the region. Knowing the controversy surrounding Paul, Festus went to Jerusalem before going up to Caesarea. He invited the Jewish religious leaders to accompany him on his visit with Paul. Festus remained in Jerusalem for more than ten days before going on to see Felix, and apparently persuaded some of these enemies of the Apostle to come to Caesarea.—Acts 25:1-7

Paul, as always, gave a good account of himself before Festus and the Jews who had come from Jerusalem. Festus, who was “willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Then said Paul, I stand at Caesar’s judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.”—vss. 9-11

PAUL THE ROMAN

In Paul’s appeal to Caesar we find him, by faith, cooperating with the Lord, who had assured him that he must go to Rome. Two years earlier, while in Jerusalem, one of the Roman guards questioned

Paul's claim to being a Roman citizen. The guard explained that he had purchased this freedom at great cost. To this Paul simply replied that he was born free. (Acts 22:25-28) Paul was born in the city of Tarsus, which Caesar Augustus had declared to be a free city. This meant that those born there were free as citizens of Rome, regardless of their national or cultural background.

Paul knew that appealing his case to Rome assured him that he would not be set free, but it would protect him from his enemies who sought to kill him. He knew also that it placed the Roman government under obligation to provide protected transportation to Rome. It was Paul's way, by faith, to cooperate with what he now knew to be the Lord's will for him. He foresaw that the journey would be a difficult one. There would be daily hardships. He would be a prisoner of Rome and therefore under the constant restrictions which his guards put upon him. However, this was the way Paul chose to have it.

King Agrippa, ruler of a large portion of the Roman Empire, had come to Caesarea to visit Festus. While there, he also desired to hear from Paul. The apostle laid out in great detail his manner of life, his previous persecution of the followers of Christ, his conversion on the road to Damascus, and his ministry in the Gospel since that time. (Acts 26:1-23) After hearing Paul's moving testimony, Agrippa said to Festus, "This man might have been set at liberty, if he had not appealed unto Caesar."—vs. 32

At the time of Paul's conversion, the Lord said to Ananias concerning him, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts 9:15) Now,

for considerably more than two years, as a prisoner, Paul had been faithfully bearing witness to the Truth before “kings”—leaders of the Roman Empire. There were Felix, and Festus, and now Agrippa. Agrippa was so stirred by Paul’s words that he replied to him, “Almost thou persuadest me to be a Christian.” The Apostle answered, “I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.” (Acts 26:28,29) Paul was not enjoying his bonds, but he knew that the enduring of them was the Lord’s method of his reaching Rome. Thus, he was ready to embark on that long voyage by ship, which would provide him further opportunities in the search for God’s people.

JOURNEY BEGINS

The narrative of Paul’s journey to Rome provided by Luke begins in the 27th chapter of Acts. The apostle and other prisoners were given into the custody of “Julius, a centurion of Augustus’ band.” (vs. 1) Shortly after the ship sailed, “we touched at Sidon,” Luke says. In this regard it is indicated that Paul was considered in a different class from the other prisoners. As Luke observes, “Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.” (vs. 3) Apparently there were brethren in Sidon, and Julius knew of this, reasoning that Paul would be delighted to spend a little time with them. The account does not state so specifically, but it seems that the apostle was permitted to visit his friends unaccompanied by a guard.

Soon after departing Sidon, unfavorable winds delayed the progress of their journey. They went as

far as “The fair havens,” a port on the southeastern coast of Crete, where Paul recommended that they stay through the winter. However, the captain and owner of the ship disagreed with Paul, and they did not remain there. (Acts 27:4-12) Upon leaving they encountered a fierce storm, and the ship was in danger of being wrecked. When the outlook was extremely dark, Paul spoke to the ship’s crew, saying, “Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man’s life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee.”—vss. 21-24

Just as Paul kept ever in mind the divinely arranged objective of this journey, God also remembered, and here, through an angel, reminded his faithful servant that his presence would go with him. Paul would not lose his life, and all on the ship would likewise be saved. This assurance gave Paul courage to start directing the rest of the passengers in order that their lives might be saved. For one thing, they must all remain aboard the ship as long as it was afloat. They should also eat, Paul said, in order to be refreshed and strengthened physically.—vss. 31-36

There were a total of 276 on the ship, and the soldiers advised that the prisoners be killed, lest, when the ship was cast on shore, they escape. “But the centurion [Julius], willing to save Paul, kept them from their purpose.” (vs. 43) Here again we see the

overruling providence of God in connection with the man chosen to be in charge of the prisoners. First he gave Paul liberty to visit the brethren at one port of call, and now he was saving the lives of all aboard the ship, that this special prisoner, who had appealed to Caesar, might not be killed. The ship, unable to withstand the ravages of the storm any longer, was driven ashore and broken to pieces. All who were aboard the ship, however, reached land safely—some by swimming, some on boards, and others on remnants of the ship.—vs. 44

THREE MONTHS IN MELITA

Upon reaching safety, they found that they had landed on the small island of Melita. (Acts 28:1) They had come a long way, but were still some distance from their destination. The winter season had set in, and they decided to remain on the island until spring and then seek passage to Italy on another ship.

The indigenous people on the island were evidently not of Greek or Roman background. Nevertheless, they were kind to the ship's passengers, and did what they could to make them comfortable. These people, Luke says, "were unusually kind to us. It had started to rain and was cold, so they started a bonfire and invited us to join them around it. Paul gathered a bundle of sticks and put it on the fire. A poisonous snake was forced out by the heat and attached itself to Paul's hand. When the people who lived there saw the snake hanging from his hand, they told one another, 'This man must be a murderer! He may have escaped from the sea, but Justice won't let him live.'"—vss. 2-4, *International Standard Version*

Their minds reasoned oddly, perhaps controlled by superstitions developed over a long period of time in their island isolation. However, when they saw that Paul was not hurt by the attack of the viper, they quickly changed their opinion of him, which in itself was logical. Yet, now they went to the other extreme. Instead of being a murderer, they believed he was a god. (Acts 28:5,6) Even this, no doubt, worked to Paul's advantage, as he probably took the opportunity to explain the true source of the power which had prevented his being hurt.

Paul had a busy winter on Melita. The father of the governor was seriously ill, and Paul used his gift of healing to restore the man to health. News of this quickly spread, and Paul had the opportunity of performing many miracles. The attitude of the people is clearly expressed by Luke. After telling of Paul's healing the governor's father, he continues, "So when this was done, others also, which had diseases in the island, came, and were healed: Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary."—vss. 7-10

ITALY AND ROME AT LAST

Paul and his company departed from Melita "in a ship of Alexandria." There were stopovers at Syracuse and Rhegium, and finally, with the help of favorable south winds, they landed at Puteoli, in Italy, about one hundred miles south of Rome. At Puteoli they found brethren with whom they remained seven days. Then they began the final leg of their long journey to Rome. In some way, the brethren at Rome heard that Paul had landed in

Italy and would soon arrive. They sent a delegation to the southern outskirts of the city to meet him at “Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.”—Acts 28:11-15

The depth of feeling expressed in this report by Luke can be appreciated by taking into consideration the experiences through which Paul had passed during the years since his apprehension in Jerusalem by the Roman authorities. There were his confrontations with his enemies, the religious rulers of Israel, and his several hearings before the Roman rulers—Felix, Festus and King Agrippa. Finally, there was that most difficult voyage by ship, first to Melita, and then to Italy. There was little that happened to him in all that time, and in all these experiences, that would be conducive to peace and tranquility. What sustained him through it all was the Lord’s clearly stated will, that he should bear witness to the truth in Rome.

Now Paul had almost reached Rome. He had cooperated, by faith, with the Lord, and was being taken to Rome as a prisoner, yet continuously protected by divine providence. He was almost there—so close that his friends and brethren could walk to meet him. No wonder, Luke says, that Paul “thanked God, and took courage.” It was an encouragement just to see the brethren from Rome, whom he had never seen before. While he knew that as a prisoner he would probably have very limited contact with these brethren after he reached Rome, it was a comfort and encouragement just to see them for a short time, especially since they had made this effort to see and fellowship with him.

This token of Paul's nearness to his desired destination of Rome was undoubtedly another encouragement to him from the Lord. It assured him in his desire to cooperate with what the Lord had expressed as being his will. This was simply another reminder to Paul that the Lord never fails in the undertaking of his purposes toward those who are submissive to his will. He had brought his beloved apostle to Rome, and Paul knew that his ever-faithful Lord would stand by and help him in all his needs, no matter what occurred in that Roman prison to which he was being taken.

ARRIVAL

"When we came to Rome," observes Luke, "the centurion delivered the prisoners to the captain of the guard: but Paul was suffered [allowed] to dwell by himself with a soldier that kept him." (Acts 28:16) Later, Luke explains that Paul dwelt in his own rented house for two years, "and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—vss. 30,31

After his tiring journey, Paul rested for three days, and then sent for the leaders of the Jewish community in Rome, that he might bear witness first to them. We recall that when Paul went from city to city as a free man, his usual custom was first to visit the Jewish synagogues. Now, in Rome as a prisoner, he followed a similar procedure. Though he was not free to visit the synagogue, he invited the people of the synagogue to come to him.—vs. 17

Paul seemed to sense that these Jewish leaders might well wonder why a fellow Jew had been brought to Rome as a prisoner, so he immediately explained the circumstances, making it clear that the religious rulers in the Jerusalem area were responsible for it. This brought a positive response from his brethren according to the flesh living in Rome, who said that they had not received any word concerning him, nor heard any report of harm about him. However, they gleaned from what Paul said that he was a follower of Jesus, and they wanted to hear what he had to say about it, explaining, “For as concerning this sect, we know that every where it is spoken against.”—vss. 17-22

Paul, on a day appointed, gave his usual brilliant testimony concerning Jesus and the kingdom. Some of the Jews accepted what he said, and others did not. (vss. 23,24) This had consistently been Paul’s experience when he witnessed in the Jewish synagogues. After quoting from an Old Testament prophecy concerning the blindness of Israel, Paul said, “Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.”—vss. 25-28

A WITNESS TO ALL—JEWS AND GENTILES

Luke closes his record, as previously noted, by telling us that Paul dwelt in his own rented home for two years, and continued preaching the kingdom of God. Here the Book of Acts ends. Just why Luke did not continue with his usual details we can only surmise. Later, after Paul had been transferred to a cell in the Roman prison, he wrote to Timothy and indicated that Luke *(Continued on page 36)*

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(Continued from page 31) was with him. This is the last reference made in the Scriptures concerning Luke.—II Tim. 4:11

As to what occurred in the experiences of Paul during those two years, as well as any time beyond that before his death, we may only depend on his own testimony. Much of this is contained in his letter to the brethren at Philippi, one of his final epistles. To them he wrote, "I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel, so that my imprisonment in the cause of Christ has become well known throughout the whole praetorian guard and to everyone else, and that most of the brethren, trusting in the Lord because of my imprisonment, have far more courage to speak the word of God without fear. . . . In every way, . . . Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice."—Phil. 1:12-18, *New American Standard Bible*

Paul's commission from the Lord, so far as his journey to Rome was concerned, had been abundantly fulfilled. It was simply that he was "to bear witness . . . at Rome," and thus continue, even in imprisonment and unto death, the work of searching for God's people. Paul had indeed done this faithfully. He had borne witness to both Jews and Gentiles, and the effects of that witness most likely spread eventually throughout much of Europe. The witness had not been given under favorable circumstances, but this mattered not to Paul. He had journeyed to Rome under the shadow of death threats from his fellow Jews. He did this by faith, and when he reached Rome, he joyously carried out the purpose for which the Lord sent him there. ■

He Followed the Lord Wholeheartedly

“Because my servant Caleb has a different spirit and follows me wholeheartedly, I will bring him into the land he went to, and his descendants will inherit it.”

***—Numbers 14:24,
New International
Version***

THROUGHOUT THE BIBLE, there are certain individuals whose lives were summarized in just a few words, by which we can immediately identify the person. For example, when we hear the words, “the voice of one crying in the wilderness,” we think of John the Baptist. The phrase in which God said he had found “a man after mine own heart” to lead

Israel, quickly brings David to our minds.—Matt. 3:1-3; I Sam. 13:14; Acts 13:22

In our opening text, God speaks of another faithful person, who he says “follows me wholeheartedly.” What a character this individual must have had for the Lord to have made such a statement! As the verse states, it was Caleb of whom these words were

spoken. He was one of more than 600,000 Israelite men, according to a census which was taken early in the second year after they had come out of Egypt. (Num. 1:1-3,45,46) In our consideration of this subject, we will look at the experiences of Caleb's life, which provide the reasons for the praise bestowed upon him by God. In his experiences, we will also find lessons for our own application, in order that we too might follow the Lord wholeheartedly.

SPYING OUT THE LAND

In the Book of Deuteronomy, we are told that the people of Israel came to Moses, and said, "Let us send men ahead to spy out the land for us and bring back a report about the route we are to take and the towns we will come to." (Deut. 1:22, *NIV*) Moses agreed to this request and selected twelve men, one from each tribe of Israel, to spy out Canaan, the land promised to their forefathers. (vs. 23) No doubt, all of the twelve men selected were outstanding individuals who were respected and trusted by their respective tribe.

Caleb was the one selected to represent the tribe of Judah. (Num. 13:1-3,6) He later recalled, "Forty years old was I when Moses . . . sent me from Kadeshbarnea" to spy out the land. (Josh. 14:7) Moses gave instructions to the spies before sending them out, saying, "See what the land is like and whether the people who live there are strong or weak, few or many. What kind of land do they live in? Is it good or bad? What kind of towns do they live in? Are they unwalled or fortified? How is the soil? Is it fertile or poor? Are there trees on it or

not? Do your best to bring back some of the fruit of the land.”—Num. 13:18-20, *NIV*

FORTY DAYS

At the end of forty days the spies returned from exploring the land. (vs. 25) A period of forty days is often used in the Bible as a period of testing. When Goliath came to taunt the army of Israel, he did so every morning and evening for forty days. This was a period of testing for Israel’s army. (I Sam. 17:16) When it rained for forty days and nights while Noah and his family were in the ark, it was a test of their faith.—Gen. 7:12

In the New Testament, we recall that after his baptism in the river Jordan, Jesus was in the wilderness for forty days and was tempted by the Devil. (Luke 4:1,2) The forty days following Jesus’ resurrection until his ascension was a testing period for the Apostles and his other disciples. It was designed by God to develop their faith as to why Jesus had willingly given his life, and also to realize that he had been resurrected as a mighty spirit being.—Acts 1:1-3

In our present lesson, when the spies returned after exploring the land for forty days, they reported their findings to Moses and Aaron. They “showed them the fruit of the land,” then gave Moses this account: “We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit.” (Num. 13:26,27, *NIV*) Here we note that all twelve spies reported favorably respecting the land. There was no question that it was a very good in every way.

However, ten of the spies—all except Caleb and Joshua—added, “But the people who live there are

powerful, and the cities are fortified and very large.” (Num. 13:28, *NIV*) This negative report by a majority of the men created fear and murmuring among the Israelites. Caleb reassured the people, saying, “We should go up and take possession of the land, for we can certainly do it.” (vs. 30, *NIV*) Caleb had faith that since God was with Israel, they could indeed take possession of the land, because he would oversee the matter, just as he had done when they left Egypt and crossed the Red Sea.

The ten spies, though, wanting to impress their viewpoint upon the Israelites, said, “We can’t attack those people, . . . because they’re too strong compared to us.” Then they did something they should not have done. The account states that they gave a “false report” to the Israelites, saying, “The land that we’ve explored is one that devours its inhabitants. All the people whom we observed were giants. We also saw the Nephilim, the descendants of Anak. Compared to the Nephilim, as we see things, we’re like grasshoppers, and that’s their opinion of us!”—vss. 31-33, *International Standard Version*

Of the two reports, the people of Israel chose to believe the negative and falsified account given by the ten spies. That night the people all “wept aloud” and “grumbled against Moses and Aaron.” They complained, “If only we had died in Egypt! Or in this desert! . . . Wouldn’t it be better for us to go back to Egypt?” (Num. 14:1-3, *NIV*) Imagine the sound of the entire Israelite population weeping and grumbling. The whole nation had ignored the good report from Caleb and Joshua, and the encouragement that God would be with them.

A SLANDEROUS REPORT

The expression “evil report” as used in the *King James Version* of Numbers 13:32 comes from a Hebrew word which means “to slander.” Slander is a false statement made for the purpose of defaming or damaging that to which the statement refers. In this case, the report from the ten spies was slanderous because they lied concerning the difficulties in possessing the land. One of their false statements went so far as to say, “The cities are large, with walls up to the sky.”—Deut. 1:28, *NIV*

It was likewise a slanderous report when the ten spies said, “We also saw the Nephilim.” This was a false statement, because we are told in Genesis 7:21-23 that “all flesh” and “every living substance” were destroyed in the Flood at Noah’s time. This included the “giants” [Hebrew: *Nephilim*] which had been born of women and lived “in the earth in those days.” (Gen. 6:4) Thus, having been destroyed by the Flood, Nephilim could not have been seen by the spies as they surveyed the land.

It was a slanderous report, too, because it ignored all the promises God had previously given to the Israelites—that he would be their God and would give them the land of Canaan. (Lev. 20:24; 25:38) The ten spies disregarded the reality of God’s constant supervision of Israel’s experiences—the plagues he sent in order that they might leave slavery in Egypt, their miraculous crossing of the Red Sea, and the manna which he provided daily for their sustenance.

The evil report also caused the people to slander against God, as we read in the following words of Moses: “You grumbled in your tents and said, The

LORD hates us; so he brought us out of Egypt to deliver us into the hands of the Amorites to destroy us.” (Deut. 1:27, *NIV*) To the ten spies and all those who believed their evil report, Moses said, “You did not trust in the LORD your God, who went ahead of you on your journey, in fire by night and in a cloud by day, to search out places for you to camp and to show you the way you should go.”—vss. 32,33, *NIV*

The people were unfazed by Moses’ words. They spoke to one another, and attempted to devise a plan to choose a leader and go back to Egypt. Hearing of this, Caleb and Joshua fell on their faces and rent their clothes. (Num. 14:4-6) In Old Testament times, the tearing of one’s clothes was a sign of extreme grief and sorrow. One such example was when Reuben tore his clothes as a sign of extreme sorrow over Joseph’s having been taken away as a slave to Egypt. Jacob also rent his clothes, as he grieved over the loss of his son Joseph.—Gen. 37:29,34

As Joshua and Caleb rent their clothes, they appealed to all the children of Israel, saying, “The land which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us. . . . Only rebel not against the LORD, neither fear ye the people of the land; . . . the LORD is with us: fear them not.”—Num. 14:7-9

GOD’S RESPONSE

When the Israelites began to talk about stoning Joshua and Caleb, God intervened. “The glory of the LORD appeared,” and he told Moses that none of the Israelites who saw the miraculous signs he performed in Egypt and in the desert, but who now

had flagrantly disobeyed him, would live to see the land promised to their forefathers. (Num. 14:10,20-23) The Lord further declared that, except for Caleb and Joshua, “Your carcasses shall fall in this wilderness; and all that were numbered of you, . . . from twenty years old and upward, which have murmured against me.” (vss. 28-30) We note that, in addition to Caleb and Joshua, the men from the tribe of Levi were also excluded from this judgment, since they were given to the service of the Tabernacle, and were not numbered.—Num. 1:1-3,47-50; Josh. 14:1; 21:1-3

God then said to the Israelites, “Your children shall wander in the wilderness forty years, . . . until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, . . . each day for a year, shall ye bear your iniquities.” (Num. 14:33,34) Following this, the ten spies who had given the evil report were struck down and “died by the plague before the LORD.” (vs. 37) This clearly showed to the rest of the Israelites God’s displeasure with what had taken place. The Scriptures tell us, “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” (Prov. 14:12) How true that was for the spies who had given a slanderous report, and who had steered the Israelites in the way of unrighteousness.

Moses later recorded God’s words, “Not one of these men of this evil generation [shall] see that good land, . . . Save Caleb; . . . he shall see it,” and “Joshua, . . . he shall go in thither.” (Deut. 1:35-38) For the next forty years, Joshua and Caleb would see all around them the men from their generation dying in the wilderness, with the exception of the Levites. At the time when Israel finally entered the land of

Canaan, we can picture in our minds two elderly servants of God, Joshua and Caleb, surrounded by a largely younger generation of male Israelites.

HOW CALEB FOLLOWED THE LORD

Caleb followed the Lord with all his heart by expressing full confidence that “the LORD is with us.” (Num. 14:9) While nearly all the other Israelites were fearful and doubting, Caleb placed his faith and trust in God, rather than in the human strength of himself or others. Our loving and all-powerful Heavenly Father, through Moses, made a promise to Israel. It was such an important promise, God repeated it to Joshua. “Be strong and of a good courage,” God said. He told them not to be afraid because of Israel’s enemies, because “the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. . . . Fear not, neither be dismayed.” (Deut. 31:6-8; Josh. 1:5-7) God has given this same and most important promise to each of us—spiritual Israelites. “He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper; I will not fear what man shall do unto me.”—Heb. 13:5,6

After entering the land of Canaan, Caleb recalled God’s promise, treasured up in his heart for more than forty years, that he would enter and possess the portion of the land he had so long desired to dwell in. (Josh. 14:6-11) During his sermon on the mount, Jesus spoke to his disciples about “treasures,” saying, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither

moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.”—Matt. 6:19-21

Caleb also wholeheartedly followed the Lord by what he did not do. He did not attack the character of the ten spies when Israel believed their slanderous report. Instead, he simply reminded the people of God’s promise to care for them. Even after more than forty years had passed, when he finally entered the land, Caleb used the words “my brethren” when referring to those who had given an evil report. (Josh. 14:8) He refused to speak maliciously of the ten spies.

ILLUSTRATION OF THE CHURCH CLASS

The name Caleb in Hebrew means “dog.” It does not denote a friendly or domesticated animal, however, such as a family pet. Rather, it has the thought of contempt or abasement, as one who is looked down upon and considered of little value. We suggest that Caleb may be a fitting illustration of the church class. All our endeavors toward righteousness are of little or no value, even contemptible, without the merit of Christ’s ransom sacrifice. “We are all as an unclean thing, and all our righteousnesses are as filthy rags.”—Isa. 64:6

Joshua is the Hebrew equivalent of the name Jesus and means, “God saves or delivers.” Just as Joshua led Israel across the Jordan River and into the Promised Land, so also Christ Jesus, the Savior of the world, will deliver mankind into the promised earthly kingdom. This will not be by the former Jewish Law arrangement, but by a “new covenant,”

which God will make with “the house of Israel, and with the house of Judah,” and which all the families of the earth will be invited to come under.—Jer. 31:31-34

As Caleb wholly followed the Lord, those during the present Gospel Age who follow God’s only begotten Son Jesus, and are found faithful unto death, will become part of the glorified church class, to live and reign with Christ. (Rev. 20:4,6) In this regard, it is noteworthy to recall that Caleb was given a special inheritance by God, through Joshua, because of his faithfulness. The account reads: “Joshua blessed him, and gave unto Caleb . . . Hebron for an inheritance. Hebron therefore became the inheritance of Caleb . . . unto this day, because that he wholly followed the LORD God of Israel.” (Josh. 14:13,14) What a beautiful picture we thus have of the hope of the church, as Peter noted: “An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.” —I Pet. 1:4

Caleb received the wrath of the children of Israel for having given a good report, and would have been stoned by the Israelites, had God not intervened. With the prospective church class during the Gospel Age, they too may at times receive wrath from some for having given a good and true report from the Scriptures about God’s plans and purposes. They may be, at times, criticized, persecuted, or even slandered. (Luke 21:16,17; John 15:18-20; I Pet. 3:14-17) Caleb had developed a proper faith and trust in God to endure these experiences, and so also should we.

LESSONS FOR US

Faith was necessary during every step in Caleb's life. He had faith in God while spying out the land. He had faith in giving an honest and good report, while the ten other spies did not. He had faith in God's promises for over forty years, that he would indeed enter and possess a portion of the Promised Land.

God could have miraculously armed Israel, making them invulnerable to the attacks from their enemies. He could have miraculously given the Israelites all the courage they would need, in order to enter the land of Canaan. However, God did not do these things. Instead, he wanted Israel to develop faith and trust in him. The Lord deals the same way with us. He could perform miracles on our behalf to give us powers of mind and body superior to every situation we encounter, but he does not.

The Heavenly Father wants us to develop supreme faith and trust in him. "Without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him." (Heb. 11:6, *NIV*) We must grow toward a faith which fully trusts in God, "By honour and dishonour, by evil report and good report as deceivers, and yet true," knowing that "all things" really do work together for good to those who love God and have been called according to his purpose. (II Cor. 6:8; Rom. 8:28) Thus the trials and difficulties which our Heavenly Father permits in our life will draw us even closer to him, and his promises will be more precious to us.

Caleb gave a good report to the people of Israel. What kind of report do we give to those around us?

We should have a sufficiently developed faith to allow us to give a good report of God's direction in our lives, and which trusts in him at all times and in all circumstances. Let us not do as so many of Israel did, and murmur or complain about the difficulties of life. Such a report not only is detrimental to our spiritual life, but could also discourage those around us.

We should continually remind ourselves of God's wonderful promises contained in the Scriptures. "Be strong in the Lord and in the power of his might." "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." "Casting all your care upon him; for he careth for you."—Eph. 6:10; II Tim. 1:7; I Pet. 5:7

CONQUERING OUR ENEMIES

Caleb had faith that with God's help, he would be able to conquer the enemies in the land. We must have such a faith, that we are willing, by God's grace and with his help, to conquer our enemies—the world, our fallen flesh, and the devil. The world is our enemy from the standpoint of the principles by which society in general operates: selfishness, ambition, and pride. The Apostle John warns about this spirit of the world, which we must be aware of and fight against in our thoughts, words and deeds. He says, "Do not love the world [Greek: *kosmos*, meaning orderly arrangement] or anything in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world." John then gives us

the key as to how we can do this, stating, “The world and its desires pass away, but the man who does the will of God lives for ever.” (I John 2:15-17, *NIV*) Later in his epistle, John adds, “This is the victory that overcometh the world, even our faith.”—chap. 5:4

Another great enemy we have is the flesh, which includes our own imperfections and sinful human tendencies. Obeying God, rather than our fallen flesh, requires the complete submission of our will to the Heavenly Father, so that all we think, say and do might be pleasing to him. (I Thess. 4:1-4) As we strive to obey God and follow in the footsteps of his son Jesus, we are instructed that we should do “the will of God from the heart,” and in all things “give thanks: for this is the will of God in Christ Jesus concerning you.”—Eph. 6:6; I Thess. 5:18

Our adversary, the devil, is our enemy in a different sense than the world or our own flesh. Satan is a willful plotter and schemer. The Apostle Peter wrote concerning this enemy: “Be sober; be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith.” (I Pet. 5:8,9) Paul likewise admonishes us to “put on the whole armour of God” to protect ourselves against all of Satan’s delusions.—Eph. 6:10-18

Let us, then, seek to emulate the example of Caleb and follow the Lord wholeheartedly. Let us also apply to ourselves the words that the Apostle Paul wrote to Timothy: “Thou, O man of God, . . . follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called.”—I Tim. 6:11,12 ■

European Trip Report

EARLIER THIS YEAR, the Dawn was pleased to have Brother Mark and Sister Henriette Nemesh visit some of our brethren in Europe, as well as serve at the German General Convention in Korbach. We are happy to present this report of their trip to our readers.

Sister Henriette and I had the privilege of traveling for three weeks in late May and early June. Included were visits with many brethren, and attendance at the German General Convention. Our first stop was on Sunday, May 28, at the home of Sister Christine Bernard, who lives in the northernmost part of France. Since our move to southwestern France in late 2016, we have had weekly Bible and Volume studies with Sister Christine on Sundays via Skype. It was a joy to have our weekly meeting this time in the same room.

Sister Christine's husband had a stroke a few years ago which has left him paralyzed on the left side. She is his full-time caregiver and lovingly and joyfully provides for his needs. Because Sister Christine

has no car and is isolated, we came back the next afternoon and had a second meeting with her, and gave a discourse.



Sister Christine Bernard and her husband Christian

The following day we were scheduled to continue our trip and drive further north through Belgium and into the Netherlands, where we had planned to meet brethren near The Hague and later near Amsterdam. However, I became ill and we were unable to complete that part of our trip. We contacted the brethren in the Netherlands, explained what had happened and apologized for having to cancel our plans to visit them. Both they and we were looking forward to seeing each other, because for the past year and a half we have been working together to digitize certain Dawn literature offerings in the Dutch language.

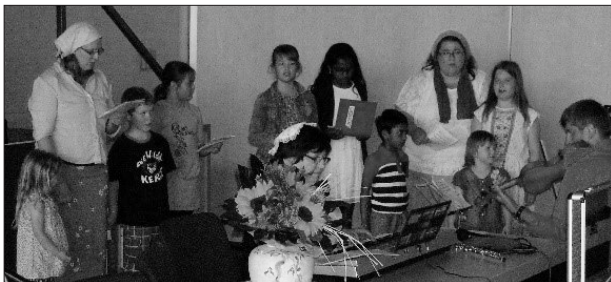
GERMAN GENERAL CONVENTION

After recovering sufficiently several days later, we were able to continue on our journey. We traveled through Belgium and then into Germany to the city of Korbach, where the German General Convention was being held. We arrived on Saturday evening,

missing the first day of the convention due to our late start because of my illness. However, we were very thankful to arrive.

It was a blessing and a great joy to see many of the brethren we had met previously three years ago, along with seeing other brethren for the first time. A highlight was meeting one of the three brethren who have recently been working to digitize some booklets in the Hungarian language which were printed by the Dawn many years ago. We learned that in the western part of Romania there is a Hungarian-speaking region where there are three ecclesias which use the Hungarian language. Thanks to the efforts of these brethren, the Dawn website now contains Truth material in the Hungarian language.

In addition to German brethren at the convention, there were also some in attendance from Austria, France, and Poland. Discourse subjects included: “Ye are the Salt of the Earth,” “Parable of the Merciful Samaritan,” “The Rope that Trips—False Love,” “I Don’t Want to Sleep,” and “Lessons from the Life of Nehemiah.” Two hundred copies of the Dawn color booklet *God Has a Plan* in the German language



Young People's Vesper Service, at the Convention

were brought to the convention and placed on the book table. Brethren were encouraged to take copies and use for their personal witness work. After the convention we rejoiced to learn that only a few copies of the booklet were left. The convention ended on Monday, and we looked forward to additional opportunities to visit some of the German ecclesias during the week following the convention.

VISIT IN HAMBURG

From Korbach we traveled north to the city of Hamburg. On Wednesday, a meeting was arranged in the apartment of Brother Hubert and Sister Ruth Lipka. Brother Hubert is a semi-retired bus driver in the city of Hamburg. Behind the driver's seat in the city buses there is a rack with various books and magazines which people can read on the bus and also take with them. Whenever Brother Hubert is called to work, he takes a supply of Dawn booklets in the German language and places them in the bookracks on the bus. The previous day Brother Hubert had to work and placed some of the *God Has a Plan* booklets on the bus he was driving that day. At the end of the day, he found that some had been taken. While at the Lipka's, Brother Hubert found four additional German Dawn booklets which had been printed many years ago, which have not yet been digitized. We look forward to the possibility that these can be digitized and added to the Dawn's website, and available on the Internet for anyone searching for the Truth.

When we arrived at the Lipka's, we were also greeted by their daughter, Sister Esther Magiera, and her husband, Brother Krzysztof. We ate lunch

together, and afterward Brother Hubert explained how he came into the Truth. In 1914 his grandmother saw the PhotoDrama presentation and shortly afterward made a consecration. Two generations later, as a young teenager, Hubert had a hunger to know more about the Bible. However, his father was opposed and regularly tried to obstruct him from attending Bible Student conventions. However, this did not deter Brother Hubert, and he held on to the Truth first learned by his grandmother.



Meeting with the Hamburg Ecclesia

The meeting in Hamburg was scheduled to begin later in the day. The first to arrive were a brother and a sister who were not able to attend the Korbach convention, because they had to work. Later, a brother whom we met at the convention came after leaving work to attend the meeting. As we gave the discourse in English, Sister Ruth Lipka read the German translation which was previously prepared by the brethren, so that everyone could understand what was said.

It was a joy and privilege to meet with the brethren in Hamburg, and to hear firsthand about some of their experiences and zeal for the Truth.

BRETHREN IN BONN

On Thursday, we journeyed south from Hamburg to Bonn. As we traveled on the autobahn we saw many large trucks transporting goods. In Europe, on the license plate there is a one or two letter code to indicate which country the vehicle is from. We saw trucks from nearly every European country. It was yet another evidence of globalization that has taken place in the world.

We arrived at the home of Brother Samuel and Sister Annick Stalder, where we would stay for the next few days, and were very warmly greeted. The next day, Sister Dorchon Kotoulas arrived by train from Dortmund to visit with us and to attend the meeting in the Stalder's home on Saturday. Sister Dorchon had taken time off from work to do this, as she has done on previous occasions when visiting speakers have come to Germany. She explained that her Father, Brother Johannes, who was born and raised in Greece, saw a newspaper ad in the mid-1970s offering the booklet *God and Reason*, and mailed in a request. Brother Pantel Hatgis forwarded the name and address to one of the brethren in Greece who lived nearby. They contacted Brother Johannes and gave him a Greek language Volume One of *Studies in the Scriptures* and invited him to attend a nearby study meeting, where he could ask any questions he might have. He accepted the invitation, and after meeting with the brethren for a year, he made a consecration to the Lord. Brother Johannes later immigrated to Germany.

On Saturday morning, Sister Diana Garbia arrived by train from Dusseldorf. Around midday, Brother Sven Kruse and his family arrived, followed by other brethren who meet regularly with the Stalders. After lunch was served to all, the Stalders announced that there would be a 30-45 minute break for brethren to take a short walk in the neighborhood, in order that everyone would be alert for the meeting which would follow. What an appropriate idea this was.



Meeting in the Stalder's home

The meeting was held in the family room of the Stalder's home. As we gave the discourse, Sister Dorchen read the German translation to the brethren. Following the discourse, Brother Samuel led a question meeting study on the discourse subject. Afterward, a light dinner was served to everyone.

THE LUDWIGSHAFEN ECCLESIA

The next day, Sunday, the Stalder's drove us to the train station to take a high-speed train to the city of Mannheim, for the meeting with the Ludwigshafen ecclesia. As we waited on the station platform

there was an announcement that the train's arrival would be delayed due to "persons on the track." The Stalder's explained that such a phrase means someone had tragically committed suicide by placing themselves on the tracks in front of the train. We were sad to hear about this. Truly, "the whole creation groaneth and travaileth in pain together," and "waiteth for the revealing of the sons of God."—Rom. 8:22,19, *Revised Version*

When the train arrived in Mannheim, we were warmly greeted by Sister Anne Kogel and her husband Wolfgang. From there we were driven to the meeting hall, which was located about twenty minutes away in the city of Ludwigshafen. One by one, the brethren began to arrive. It was a joy to see Brother Hans Ranik, whom we first met twenty-four years earlier at the Ludwigshafen meeting. Brother Daniel Kaleta led the meeting, and his wife Sister Barbara, along with other brethren in the class, took turns translating into English what was being said in German, which we appreciated very much. After the opening hymns and reading of the *Manna*, we were asked to give a discourse. While we gave the discourse in



Meeting with the Ludwigshafen Ecclesia

English, Brother Stefan Thieme read the German translation for the brethren. After the discourse, there was a short intermission followed by a question and study meeting on the discourse. Following the meeting, a potluck lunch was provided for all the brethren.

After lunch, Sister Kogel and her husband drove us back to their nearby home for additional fellowship. As we entered their house we noticed a very old, large, thick book and asked about it. They said it was a German Bible from 1735. Sister Anne then told us how her family received the Truth in France. Her grandmother had died during the delivery of her sixth child. This event made a deep impression upon Sister Anne's mother. Years later, her mother heard a man preaching the Truth in the town center where they lived in northeast France, and who was inviting people to a Bible Students meeting. When her husband came home from work later that day, she told him they should go to this meeting. As a result of attending the meeting, Sister Anne's mother was convinced that what she heard was indeed the Truth and later made a consecration to the Lord.

When it was time to leave for the train station, Sister Anne's husband, who has had some recent health problems, stayed home because he was feeling tired from the day's activities. Sister Anne drove us to the train station and then walked with us to the platform at which our train would arrive. Once at the platform, the monitors indicated our train would be delayed twenty minutes. Sister Anne insisted on staying with us until it arrived. Fifteen minutes later, there was an announcement, in

German, that our train would arrive at a different platform. Had Sister Anne not stayed with us, we would not have understood the announcement, and probably would have missed our train back to Bonn. We were very thankful for all her assistance and the Lord's overruling providence.

MORE FELLOWSHIP

Back in Bonn, Brother Samuel took a day off from work, and we had more enjoyable fellowship. He told us how his parents came into the Truth. Both of his parents used to meet with a religious group which dictated what each person should believe, including many ideas not supported by the Scriptures. One teaching the leaders of this group insisted on was the belief that there is more than one type of baptism at the present time. Brother Samuel's mother did not agree with this, because she had read and believed Ephesians 4:4,5, which says, "There is . . . one baptism."

Meanwhile, unknown to her, Brother Samuel's father did not agree with another teaching being promulgated, which was that natural Israel had been cast off forever by God. He had read and believed Romans chapter 11, in which Paul says, "God hath not cast away his people which he foreknew," but "blindness in part is happened to Israel, until the fulness of the Gentiles be come in," and that "all Israel shall be saved: . . . There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (vss. 2,25,26) When Brother Samuel's mother and father both realized that they each did not believe certain things they were being taught, they rejoiced together. Now

they had multiple reasons to leave that organization, which they did immediately, and soon came in contact with the Truth.

FOLLOW UP VISIT IN FRANCE

The following morning, we said goodbye to the Stalders, our gracious and loving hosts, and started our return back to France. On the way, we visited a couple who live in a small town located in the Massif Central region of south-central France. They had written to the Dawn last year requesting more information, so we arranged to visit them on our way back from Germany. Upon our arrival, we all sat around their kitchen table. They asked various Bible questions, such as: Is now the time when all Jewish people need to return to Israel? How bad will it be for the Jews who do return to Israel? The man had retired from the insurance business, and over the years he had worked with many Jewish people.

Soon, we all had our Bibles open, and discussed these and other questions they had, using the Scriptures. While we were there, we gave them two Dawn booklets in French which they did not yet have. Then they asked if we had any “large books” for studying the Bible. We had a USB memory stick with us, which contained a file of the Dawn’s French translation of *Studies in the Scriptures*, Volume One. The gentleman copied the file onto his laptop and then opened it. As he read through the Table of Contents, with the titles and content for each chapter, he became even more interested. We were surprised when we looked at the clock and saw that four and a half hours had passed since

our arrival. Needing to leave, we said goodbye and offered to visit them again if they would like.

We continued toward home, and passed through the small village of Petit-Palais-et-Cornemps. In October 2015, a tragic traffic accident greatly impacted this town of 676 inhabitants. A tour bus, carrying mostly elderly residents from the town on a one-day excursion to another region in France, had a head-on collision with a commercial logging truck. Both vehicles burst into flames, killing forty-three people and seriously injuring numerous others. It was said to be the worst traffic accident in France in over thirty years.

In this small village, we placed about one hundred copies of the Dawn booklet *Life After Death*, in the French language, with the hope of giving a message of comfort to those who lost loved ones in this tragic accident two years ago. What a blessing it will be for them and all mankind in the kingdom soon to come on earth, when “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—Rev. 21:4

Sister Henriette and I thank our Heavenly Father for the wonderful blessing and privilege to have met with some of our brethren in Europe. We appreciate very much their wonderful examples of love and zeal for the Lord, the Truth, and the brethren, and their many kindnesses shown to us. They enthusiastically send their warm Christian love to you all. ■

SPEAKERS' APPOINTMENTS

The speakers listed below are routed through the Pilgrim Department of The Dawn. Their visits are furnished free upon request. Write to: The Dawn Pilgrim Department, East Rutherford, NJ 07073. A visit will be arranged whenever possible.

J. Freer

Atlanta, GA	November 7,8	Pinehurst, NC	15
Baltimore, MD	13	Huntsville, AL	19
Winston-Salem, NC	14	Louisville, AL	26

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

L. Griehs

New Haven, CT November 5

B. Keith

Delaware Valley, PA
November 12

B. Montague

New Haven, CT November 5

D. Rice

New Haven, CT November 5

WEEKLY PRAYER MEETING TEXTS

NOVEMBER 2—"It is the LORD: let him do what seemeth him good."—I Samuel 3:18 (Z. '01-317 Hymn 313)

NOVEMBER 9—"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Galatians 5:17 (Z. '03-424 Hymn 183)

NOVEMBER 16—"She hath done what she could."—Mark 14:8 (Z. '99-78; '00-378 Hymn 23)

NOVEMBER 23—"Ye have need of patience, [cheerful endurance, constancy] that, after ye have done the will of God, ye might receive the promise."—Hebrews 10:36 (Z. '01-117 Hymn 197)

NOVEMBER 30—"Lo, I am with you alway, even unto the end of the age."—Matthew 28:20 (Z. '01-155 Hymn 70)

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, 199 Railroad Avenue, East Rutherford, NJ 07073.

NEW HAVEN CONVENTION, November 5—Westwoods Italian-American Club, 85 Chase Lane, West Haven, CT. Contact A. Suraci. Phone: (203) 248-3793 or Email: annasuraci@comcast.net

IBADAN NIGERIA CONVENTION, December 2—Ibadan Ecclesia Place of Fellowship. Contact C. O. Egbu, #24 Bola Fayemi Street Coca Cola Mokola Ibadan, Oyo State, Nigeria. Phone: +2348033339949 or Email: egbucaje@gmail.com

CHICAGO NEW YEAR'S CONVENTION, December 30,31—Addison Park District, 120 E Oak Street, Addison, IL 60101. For programs, contact J. Farrell. Phone: (630) 469-9511 or Email: jean9farrell@gmail.com. For accommodations, contact A. Pop. Email: accommodations@chicagobible.org

PHOENIX CONVENTION, January 13,14—Drury Inn & Suites, Happy Valley, 2335 W Pinnacle Peak Road, Phoenix, AZ 85027. Mention "Christian Group-Phoenix Associated Bible Students" and Confirmation #2295610. Contact A. Mengos. Phone: (480) 390-3767 or Email: samengos@yahoo.com

SACRAMENTO CONVENTION, February 16-18—Holiday Inn Express, 2224 Auburn Blvd., Sacramento, CA 98521. Contact J. Freer. Phone: (916) 879-4655 or Email: shootingln@aol.com

FLORIDA CONVENTION, March 3-5—Holiday Inn Orlando International, 5750 T. G. Lee Blvd., Orlando, FL 32822. For room reservations, contact Holiday Inn: Phone: (407) 851-6400. Deadline for special rate of \$109 per room, per night is February 23. Other information,

contact: R. Goodman. Phone: (407) 695-6815 or Email: goodmanrw@gmail.com

DETROIT CONVENTION, March 24,25—Quality Inn Troy, 2537 Rochester Court, Troy, MI 48083. Contact P. Nemesh. Phone: (248) 649-6588 or Email: nemeshfp@aol.com

ALBUQUERQUE CONVENTION, March 30-April 1—Sheraton Albuquerque Airport Hotel, 2910 Yale Blvd. SE, Albuquerque, NM 87106. Contact S. Thomassen. Phone: (505) 268-8170 or Email: srbt@juno.com

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 Nancy Mack, Detroit, MI—September 22.
Age, 74

Sister Josie Sanchez, Albuquerque, NM—September 24. Age, 83

Brother Marcin Mieczyslaw Jakubowski, Poland—
October 2. Age, 92

*When all thy mercies, O my God,
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise.*

*O, how can words with equal warmth
The gratitude declare
That glows within my inmost heart?
But thou canst read it there.*

*Through all eternity, to thee
A grateful song I'll raise.*

*And my eternal joy shall be
To herald wide thy praise.*

—Hymns of Dawn