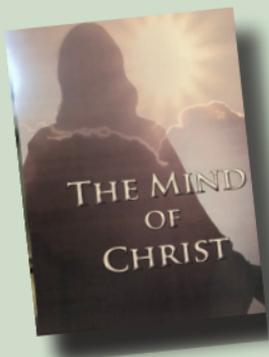


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# The DAWN

VOLUME No. XCI, Number 8  
(USPS 149-380), August 2023

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*Published monthly by The Dawn Bible Students Association, PO Box 521167, Longwood, FL 32752-1167. \$12.00 a year.*

**ARGENTINA:** A. Lupsor, Calle Almirante Brown 684, Monte Grande C.P, 1842 Buenos Aires

**AUSTRALIA:** Berean Bible Institute, P.O. Box 402, Rosanna, Victoria 3084

**BRAZIL:** A Aurora, Caixa Postal 50088, Rio de Janeiro, RJ, CEP 20050-971

**BRITISH ISLES:** Associated Bible Students, Brook House, Whitchurch Road, Prees, Whitchurch Shropshire, SY13 3JZ UK

**CANADA:** P.O. Box 1565, Vernon, British Columbia, V1T 8C2

**FRANCE:** L'Aurore, 39A rue des Bois, 68540 Feldkirch

**GERMANY:** Tagesanbruch Bibelstudien-Vereinigung e. V., Postfach 3, 64396 Modautal

**GREECE:** He Haravgi (The Dawn), PO Box 521167, Longwood, FL 32752-1167 USA

**INDIA:** The Dawn, Blessington, #34, Serpentine Street, Richmond Town, Bangalore 560025

**SPAIN/ITALY:** El Alba/Aurora, Associazione Studenti Biblici, Via Ferrara 42, 59100 Prato—Italia

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# All Power is Given unto Him

*“Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end.”*  
—Isaiah 9:6,7

**THE APOSTLE JOHN WROTE,**

“The Father sent the Son to be the Saviour of the world.”

(I John 4:14) Much is involved in saving the world from the bondage of sin and death.

The beloved Son of the Creator first was “made flesh,” being born into the human family and maturing to manhood.

(John 1:14) Thus, our opening scripture prophetically states, “Unto us a child is born, unto us a son is given.”

The purpose of Jesus’ birth as a human was completed at Calvary, when he cried out,

“It is finished.” (John 19:30) There he gave his flesh, his humanity, in death that the world might have life.

While it is true that the words of Isaiah’s prophecy are most often quoted at the Christmas holiday season, when so many properly call to mind the

coming to earth of God's "only begotten son," yet his birth, and later death, were just the beginning of the completion of the divine purpose centered in Jesus. God sent his Son to be the Savior of the world. Therefore, further features of the plan of salvation must be accomplished by him. It was for this purpose that he was raised from the dead, and as he testified, "all power" was given unto him. (Matt. 28:18) Through this power Jesus is to become the chief ruler of a worldwide government, the perfect functioning of which is his responsibility: "The government shall be upon his shoulder."

This aspect of God's plan of salvation was not due to be accomplished at the first coming of Jesus. Paul wrote of a future day, urging Christians to faithfulness, "until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting."—I Tim. 6:14-16

In this text Paul speaks of the "appearing" of Jesus, and that he dwells in "the light which no man can approach unto; whom no man hath seen, nor can see." We are not to suppose that Jesus will ever appear in a manner which will make it possible for him to be seen by human eyes. Rather, it is the events associated with his return that reveal the fact of his presence in mankind's affairs. Important among these events is the establishment of his kingdom, the government which will rest "upon his shoulder" and increase until it covers the whole world.

Revelation 17:14 informs us that Jesus, the Lamb of God, is the “Lord of lords, and King of kings.” The Apostle Paul further tells us that Christ will reign until all enemies are put under him, and that finally even the great enemy Death will be destroyed.—I Cor. 15:25,26

### **“WONDERFUL COUNSELLOR”**

Jesus will be much more to mankind than merely a ruler. The many titles the Bible assigns to the Savior indicate the various ways in which he will serve the people in that great kingdom project of blessing “all families of the earth.”—Gen. 12:3; 22:18

After telling us that the government will be upon his shoulder, Isaiah says that his name shall be called “Wonderful Counselor.” (*Revised Standard Version*) In the Hebrew text, the word translated Counselor means to advise, consult, or give counsel. Later the Prophet Isaiah writes again concerning Jesus: “The Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; ... and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.”—Isa. 11:2,3

What profound counsel is given in Jesus’ Sermon on the Mount. What keenness of perception is manifested in his encounters with his enemies, and in answering the questions of his friends. The chief priests and Pharisees sent officers to bring Jesus to them, but they returned without him, explaining, “No man ever spoke like this man!”—John 7:46, *RSV*

All the qualities of wisdom, perception, kindness and understanding, were possessed by the man Jesus. How much more they have all been enhanced in the highly exalted Jesus to whom has been given all power, that great King of kings and Lord of lords. He will be a Wonderful Counselor to all mankind who, under his rulership, learn to put their trust in him.

### **“THE MIGHTY GOD”**

Isaiah informs us that this Wonderful Counselor will also be “The mighty God.” The Hebrew word here translated “God” is *el*, meaning strength, or mighty one, and is applied in the Bible to any deity, even to human princes and rulers. (Isa. 46:6; Ezek. 28:2) The name Jehovah, on the other hand, is applied exclusively to the Almighty God, the Creator of heaven and earth.

That Jesus is a mighty God is apparent from all the scriptural testimony concerning him since he was raised from the dead and highly exalted to the “right hand of the Majesty on high.” (Heb. 1:3) During Jesus’ pre-human existence as the “Word” [Greek: *Logos*], or representative of Jehovah, he was a mighty one, but now he is exalted far above the nature and position he enjoyed with his Father at that time. How appropriate, then, that one of his titles should now be “The mighty God.”

Jesus said that it is the Heavenly Father’s desire that “all men should honour the Son, even as they honour the Father.” (John 5:23) In Hebrews 1:6 we learn that all the angels have been instructed to worship the Son. In this same chapter, prophecies are quoted from the Old Testament concerning the

highly exalted Jesus, one of which reads, “Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God [Jehovah], hath anointed thee with the oil of gladness above thy fellows.”—Heb. 1:8,9; Ps. 45:6,7

Throughout the period of his righteous reign Jesus will be recognized as “The mighty God” and will be worshiped as such. Many of the Old Testament promises of kingdom blessings, while they indicate Jehovah God to be their author, will be fulfilled by the exalted Jesus, who is now the “holy arm” of the Creator which will be “made bare” during the kingdom period, when “all the ends of the earth shall see the salvation of our God.”—Isa. 52:10

By the mouth of his holy prophets God made promises of blessings which would be dispensed to the nations through the Messiah, the great Savior and King he would send. When this kingdom is established, and its rich blessings of peace, security, health, and life are flowing out to the people, they will recognize them as the fulfillment of God’s promises, and will say, “This is our God; we have waited for him, ... we will be glad and rejoice in his salvation.”—Isa. 25:9

The fact that the people will accept these kingdom blessings as reaching them from God, does not mean that Jehovah’s representative, “The mighty God [*el*],” Jesus, will not be the one who is then reigning over the nations. It simply means that Jehovah’s promises are then being implemented by the Messianic kingdom arrangements, in which Jesus will be the supreme ruler. This arrangement

will continue throughout the thousand years of his reign. (Rev. 20:4,6) Then the last enemy, even death, will be destroyed, and, as Paul explains, all enemies shall have been put under the feet of Jesus. The apostle states further: “When he saith all things are put under him, it is manifest that he [Jehovah God] is excepted, which did put all things under him [Jesus]. And when all things shall be subdued unto him [Jesus], then shall the Son also himself be subject unto him [Jehovah God] that put all things under him [Jesus], that God may be all in all.”—I Cor. 15:25-28

It is plain from the foregoing statement by the Apostle Paul that Jesus and the Father are not one and the same being. How clear it is also that while unlimited authority and power is given to Jesus, to be exercised during the period of his reign, yet when its purpose shall have been accomplished, this beloved and highly exalted Son of the Creator shall be subject to Jehovah, the one “which did put all things under him.”

### **“THE EVERLASTING FATHER”**

Another title given to Jesus is, “The everlasting Father.” In the natural world, a human father is one who has begotten a child in the womb of the mother. Implied in this, therefore, is the thought of life-giver. Jesus will be the life-giver to the world during the period of his reign. “The hour is coming,” he said, “when the dead shall hear the voice of the Son of God: and they that hear shall live.” (John 5:25) The Son will give life by restoring the dead to life.

In the next verse Jesus continues, saying, “For as the Father hath life in himself; so hath he given

to the Son to have life in himself.” (John 5:26) Originally, God alone possessed immortality, “life in himself.” Jesus was given immortality when he was raised from the dead. It seems that here the additional thought of being able to impart life to others is implied. God has always been, not only immortal, but a source of life. He is “Our Father which art in heaven.” “In him we live, and move, and have our being.” (Matt. 6:9; Acts 17:28) Now that Jesus is exalted to the divine, immortal plane of life, he also is a source of life.

The willing and obedient of mankind will be restored to perfection and enabled to live everlastingly upon the earth. Thus, Jesus will not only be a life-giver, or father, to the world, but to all who pass the tests of that time, he will give life that will be everlasting. Thus, he will indeed be “The everlasting Father.”

Life is precious to all. During the past century, the average length of human life has increased compared to the previous centuries. However, through Christ, the everlasting Father, it will soon be possible to keep on living forever. To this end, Jesus gave his flesh, his humanity, “for the life of the world.” (John 6:51) Now, highly exalted to the divine nature, this mighty Potentate will soon be making the blessings of eternal life available to those for whom he died.—Phil. 2:9; II Pet. 1:1-4

### **“THE PRINCE OF PEACE”**

This designation is perhaps the best known of all the titles which the Bible assigns to Jesus. While not used by the angel who announced the birth of Jesus to the shepherds on the Judean hills, the

chorus of the heavenly host praising God and saying, “on earth peace, good will toward men,” has been a continuous reminder of it. (Luke 2:10-14) We probably think of peace in contrast with war, and we know that because of the rulership of Christ, war will be abolished. “They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.” (Mic. 4:3) As the Prince of Peace, however, Jesus will do much more for mankind than to abolish war.

Jesus’ further function as the Prince of Peace is revealed in that song of the angels on the night he was born in Bethlehem. As partially quoted above, the heavenly host sang, “Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:14) The message of the angels was that the birth of Jesus was an expression of God’s good will toward all mankind, a promise that would eventually lead to universal peace on earth. Such peace is not to be just between nations, but among all the people as well.

When our first parents transgressed God’s law and were sentenced to death, divine favor was withdrawn from them. Sin and selfishness began to rule in the hearts of men, which led to bitterness and hatred toward one another—in families, in communities, within nations, and among nations. This has resulted in bloodshed, murder, war, and a general lack of peace and security among people and nations. The basic cause of this prevalence of strife among mankind has been their alienation from God. They have lived contrary to his laws of righteousness and love. When God sent his Son to be the Savior of the world, it was an expression of

his good will, and his plan to permanently remedy these conditions in due time.

In Romans 5:1 Paul uses the expression “peace with God” to describe the blessed relationship that exists between the Father and those who now, by faith, accept Christ and become his disciples. Very few during the present age have risen above their superstitions and fears, and by faith entered this blessed relationship of peace with God. Confusion concerning his wonderful plan of salvation has hindered the vast majority from finding God, even though many have earnestly sought after him.

This does not mean that God’s plan of salvation through Christ has failed. It simply means that the time for the general enlightenment of the people has not yet come. It will be during the thousand years of Christ’s reign that this will be accomplished. It will be then that “the earth shall be full of the knowledge of the LORD, as the waters cover the sea.” (Isa. 11:9) The veil of superstition and misconceptions pertaining to God will be removed, permitting the people to understand his loving plan for their eternal happiness.—Isa. 25:6-8

## **A MEDIATOR**

If we think of the title, “The Prince of Peace,” as signifying a peacemaker it helps us to visualize the more complete role Jesus plays in the Father’s loving plan of reconciliation and salvation. A similar title, “mediator,” suggests the same function, and in I Timothy 2:3-6 we read concerning Jesus, “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.” A mediator between God and mankind is a peacemaker, and it is as such that Jesus serves as the Prince of Peace.

Here we see that this loving plan for being reconciled to man is of the Creator’s authorship. That is why Paul refers to God as “our Savior.” Jesus is the Savior of the world in that he carries out the Father’s plan for the redemption and recovery of the lost race from sin and death. Therefore, the angel announced, “Unto you is born this day in the city of David a Saviour, which is Christ the Lord.” (Luke 2:11) Nevertheless, God is the Savior in the sense that he is the author of the plan of salvation in which all will be given an opportunity to return to harmony with him and live.

Paul outlines that plan briefly in his words to Timothy cited above, that there is one God and one mediator, the man Christ Jesus, who gave himself a ransom for all. We are not to understand from this that Jesus is still a man. He became flesh, and was given the title, “Son of Man.” (Matt. 18:11; Luke 22:69; Rev. 14:14) He continues to hold this title because of the vital bearing his being made flesh has on the plan of salvation, which called for the sacrifice of a perfect human life as a substitute for the forfeited life of Adam.

It was Jesus as a perfect man who could give himself a “ransom,” a substitute, a corresponding price, for the disobedience of the perfect man Adam, and thereby all his descendants. While he gave his flesh in sacrifice, it is intensely meaningful when referring to this aspect of God’s plan to associate it

with his life on earth as a perfect man—the “man Christ Jesus.” Jesus’ faithful sacrificial work as a man, even unto death, merited for him the title of “Mediator” between his Heavenly Father and the fallen human race. It will be during his millennial kingdom that he will serve as mediator and peace-maker, the great Prince of Peace.

## **IN DUE TIME**

The fact that nearly 2,000 years have passed since Jesus gave himself a ransom for all does not imply that there has been any failure of the divine purpose for establishing peace between God and his human creation. There is a “due time” for every feature of the divine plan. There was a due time for Jesus to die for the sins of the world, and, as Paul assures us, a due time for this great fact to be “testified,” or made known, to all people.

God does not save men in their ignorance. When, through Adam the human race was condemned to death, God “gave them up,” writes Paul. (Rom. 1:24-26) They “changed the truth of God into a lie,” he declares, and a veil of darkness pertaining to the will and plan of God settled down upon mankind. The Prophet Isaiah wrote, “Darkness shall cover the earth, and gross darkness the people.” (Isa. 60:2) Throughout all the centuries since man was driven out of Eden this condition has prevailed. A vast majority of the human race have gone down into the sleep of death knowing little or nothing of the only “name under heaven given among men, whereby we must be saved.”—Acts 4:12

However, they are not lost forever. Paul writes that it is God’s will for “all men to be saved, and to come

unto the knowledge of the truth.” (I Tim. 2:4) The word “saved” as used in this text, denotes “a rescue from destruction,” which is the sleep of death, and an awakening to consciousness. It does not mean the eternal salvation which is obtainable only upon the basis of knowledge, belief, and obedience.

Indeed, as Paul explains in the same verse, this awakening from the sleep of death is to make it possible for mankind to “come unto the knowledge of the truth.” “The dead know not any thing. ... There is no work, nor device, nor knowledge, nor wisdom, in the grave.” (Eccles. 9:5,10) Therefore, no one in death could receive a knowledge of the truth. They must first be saved and brought back from that great enemy, death. Then, the people will learn the great truth that there is “one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all.”

Not until this enlightenment is provided to the people will they have an opportunity to accept God’s grace through Jesus, be reconciled to their Creator, and receive the opportunity of living forever. Thus, we see that the work of the Prince of Peace in re-establishing harmony between God and men began by the sacrifice of his humanity as a “ransom for all.” During the thousand years of his kingdom, this work will continue. It will be then that all in death will be awakened to life, that they may have testified to them the loving provision which has been made whereby they might obtain eternal life. What a Savior indeed is the Prince of Peace!

Referring to the awakening of the dead by “The mighty God” to whom has been given all power “in heaven and in earth,” the Prophet Isaiah wrote,

“The ransomed of the LORD shall return, ... with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” (Isa. 35:10) The thought of a whole race returning from death singing songs of praise to God, and with hearts filled with joy, should not be difficult to believe, for we know that he who has promised it is abundantly able to perform all his good pleasure. Sorrow and sighing shall “flee away,” the prophet says. Though weeping has continued throughout the long nighttime of the reign of sin and death, we are given the assurance that “joy cometh in the morning.”—Ps. 30:5

Truly, the glorified Jesus will rule with understanding and equity. He will be as a “mighty God” to his subjects and will give life everlasting to those who render heart obedience to his laws. In addition, he will re-establish mankind’s oneness and harmony with the Almighty, the Creator of heaven and earth. None of these glorious attributes will be manifested on merely a local basis. “Of the increase of his government and peace there shall be no end,” wrote Isaiah in our opening text, meaning that Jesus’ influence will continue to expand until it embraces all nations and people.

Isaiah concludes this prophecy with the assurance, “The zeal of Jehovah of hosts will perform this.” (Isa. 9:7, *American Standard Version*) When Paul wrote concerning the period of the kingdom of Christ, explaining that during that time “all things were put under him,” he asserted that the Heavenly Father was excepted. Our Heavenly Father, has never given up, nor will he ever give up his position of supreme headship in the universe. He has asked

us to worship his Son, and he has entrusted to his Son the great work, through the rulership of his kingdom, of rescuing the world of mankind from the curse of sin and death.

Jesus is the exalted representative of God in the accomplishment of his plan of salvation. In the prophecy of Jesus' conception and birth recorded in Isaiah 7:14, he is given the name "Immanuel," meaning "God with us." From the standpoint of Jesus' zeal for his Father's plan, and his accomplishment of every aspect of it, this name is most appropriate. In him, and through him, is performed with zeal all the good pleasure of Jehovah toward his human creatures, so that ultimately all the earth will be filled with his glory, and all nations shall rejoice in his salvation. "Let the people praise thee, O God; let all the people praise thee."—Ps. 67:2,3 ■

### ***The Sinner's Friend***

*One there is above all others*

*Well deserves the name of Friend;*

*His is love beyond a brother's,*

*Costly, free, and knows no end.*

*Which of all our friends, to save us,*

*Could or would have shed his blood?*

*But our Savior died to have us*

*Reconciled in him to God.*

*When he lived on earth abased,*

*Friend of sinners was his name;*

*Now above all glory raised,*

*He rejoices in the same.*

—*Poems and Hymns, Millennial Dawn, 1890*

# Walk in the Spirit

**Key Verse:** *“This I say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh.”*  
—Galatians 5:16

**Selected Scripture:**  
*Galatians 5:16-26*

to keep human aims, ambitions and desires under control is by submitting to the divine influence of God’s Word as a result of spirit begetting.

However, even with consecrated believers, there may be times, because of our inherited sinful nature, we might harbor feelings of animosity concerning others who act towards us in ways that irritate our flesh. Such propensities must be overcome if we are to share in restoring fallen mankind to perfection during God’s kingdom. “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. But if ye be led of the Spirit, ye are not under the law.”—vss. 17,18

In a sober analysis as to the difficulty in overcoming such fallen traits, Paul enumerates a number of evil works which may come to the forefront, and he concludes this listing by indicating that those who habitually manifest such qualities will not obtain a heavenly inheritance in God’s kingdom. (vss. 19-21,24-26) By contrast, the fruits

**PAUL’S EPISTLE TO GALATIA** was written to combat the influence of Judaizing teachers who sought to undermine the faith of believers by insisting their relationship with God also required them to follow the Law of Moses. Our Key Verse, however, asserts that the only way

of the Spirit are also delineated, which the apostle says include “love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.” (vss. 22,23) These tend to make believers more agreeable one to another, as well as reflect the transforming effect of Christlikeness upon those who have embarked upon the narrow way.

The need for Christians to manifest fruitage in their lives is underscored elsewhere as well. Here is another listing. “Giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity [love]. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”—II Pet. 1:5-8

We also read, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16) It was for this very purpose that the Lord became flesh. Although in his love, God sent Jesus to die for the human race, thus providing a way of escape from death, a mere mental assent to this fact will not qualify us to be participants in the great work of helping to restore mankind to Edenic perfection when the kingdom is established. The Jews trusted in Moses and accepted the letter of his writings, but if they had seen the spirit, or deeper meaning of his words, they would have accepted Christ.—John 5:46,47

Loving obedience to godly principles espoused by our Lord during his ministry is foundational to righteousness. “God is a spirit: and they that worship him must worship him in spirit and in truth.” (John 4:24) All must come to worship God “in spirit and in truth” rather than merely performing lip service. What a holy standard to emulate!—John 4:24 ■

# Do Not Cause Another to Stumble

**Key Verse:** *“Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother’s way.”*  
—Romans 14:13

**Selected Scripture:**  
*Romans 14:10-23*

should never be used as a test of faith or fellowship among the saints.

Likewise, judgment of our brethren concerning those matters should be put away from our thinking. Paul says, “Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.”—vss. 10,11

Far more serious than any indiscretion as to what we eat, drink, or what days we particularly celebrate as holy, would be that any of us would say or do anything

**PAUL, IN WRITING TO THE** brethren at Rome, states among other things that “None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s.” (Rom. 14:7,8) As a purchased people, since we belong to Christ, our preferences along the lines of relatively unimportant questions are best kept to ourselves, and

to stumble another brother or sister in Christ by insisting on our preferences in these or other unimportant matters. Our Key Verse describes the attitude we should have toward our brethren, who like we are striving for the same heavenly goal despite our fleshly imperfections.

“Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. ... But if ye bite and devour one another, take heed that ye be not consumed one of another.” (Gal. 5:13,15) Here Paul speaks of our liberty in Christ. However, he points out that while we have freedom to do things not sinful and not injurious to ourselves, yet it is part of our privilege and of our contract with the Lord to abstain from anything which would be injurious to anyone, and that we should seek to regulate our lives so as to be a help to others and not use our liberty merely for the flesh, or self-gratification.

One of the evidences of a mature Christian who is living up to all his privileges as a member of the body of Christ, is his sympathetic understanding of fellow-members in the body who possibly have not advanced to the same degree of spiritual development. “It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.” (Rom. 14:21) We are representatives of righteousness and should so deal with others, “Let us do good unto all men, especially unto them who are of the household of faith.”—Gal. 6:10

“The kingdom of God,” Paul wrote, “is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit.” (Rom. 14:17) Every follower of the Master is running for “the prize of the high calling of God in Christ Jesus.” (Phil. 3:14) The glorious hope of joint-heirship with Christ in his kingdom is held out to all who make their “calling and election sure.” (II Pet. 1:10) To prove faithful to our calling is the all-important matter in life. ■

# Stewards of the Mysteries of God

**Key Verses:** *“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.*

*Moreover it is required in stewards, that a man be found faithful.”*

*—I Corinthians 4:1,2*

**Selected Scripture:**  
*I Corinthians 4:1-21*

hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.”—I Cor. 4:3-5

Concerning our privileges and responsibilities as “stewards of the mysteries of God,” in the parable of the pounds, Jesus likens himself to a “nobleman,” and delivers to his servants the “pounds.” He then departs but returns at a later time when there is a reckoning based upon the use the stewards have made of that

**PAUL EXHORTS THAT WE** properly esteem servants of Christ. In our Key Verses, he includes himself among the ministers and stewards of divine grace who are faithful in the discharge of their duty.

The apostle continues by reminding the brethren at Corinth that the Lord is the ultimate judge of his stewardship. “With me it is a very small thing that I should be judged of you, or of man’s judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not

which was entrusted to them. (Luke 19:11-27) The lesson seems to be that throughout the Gospel Age, as “ministers of Christ,” we are “stewards” of God’s glorious plan contained in his Word, the Bible. Thus, the “pound” refers to the Truth as revealed to us by God’s Holy Spirit. Jesus also identifies these, using the expression, “mysteries of the kingdom of God.”—Luke 8:10

From the foregoing, it appears the pounds represent something which is actually furnished by our Master to his people. First, we were drawn to the Lord and to the point of full consecration by the power of the Truth. After making a full commitment to do God’s will, we are spirit begotten. It is the anointing of the Holy Spirit which, in particular, authorizes us to be partners in the work of the Lord and in the stewardship of his goods. To assure us that our labors would be acceptable, despite the imperfections of our flesh, we also received the robe of Christ’s righteousness for our justification.—John 14:6; Isa. 61:10

It is through the proclamation of the Truth that God’s will is accomplished in the earth. Paul wrote, concerning this matter and our part in it: “All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then [because of this] we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”—II Cor. 5:18-20

The stewardship of Jesus’ followers is through the knowledge of the Lord. We receive this knowledge through the revealing power of the Holy Spirit. This is why the expression, “Spirit of truth,” is used by Jesus in promising the disciples the gift of the Holy Spirit. (John 16:13) How comprehensive the divine overruling is which ensures that God’s purposes will be accomplished exactly as they are designed! ■

# God Will Be All in All

**Key Verse:** “When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”  
—*I Corinthians*

15:28

**Selected Scripture:**  
*I Corinthians*

15:20-28

further: “But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.”—vss. 13-15

In a systematic manner the Apostle indicates in our lesson that faith in a resurrection is an essential part of Christian doctrine. Furthermore, he emphasizes that our Lord’s resurrection is God’s guarantee of a future

**THE RESURRECTION OF** Jesus Christ from the dead is underscored in today’s lesson. Paul forcefully presents evidence that our Lord was no longer in the tomb, but three days after faithfully completing his mission here on earth he was rewarded by being the firstborn from the dead. Jesus’ resurrection, the Apostle assures, is a significant part of God’s divine plan of salvation for all that are lost in Adam.

“Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?” (I Cor. 15:12) Paul elaborates

opportunity for life for the entire human race, including those who died in past ages. He says, "Since by man came death, by man came also the resurrection of the dead." Thus, as through Adam came death to the whole human family, so by the man Christ Jesus the resurrection blessing is made applicable to all.—vss. 21,22

There is an orderliness to this process in that Christ, the first of the first fruits, was resurrected from the tomb nearly two thousand years ago. The resurrection of the church to the divine nature following the Second Presence of Christ has been an inspiring theme to the consecrated throughout the Gospel Age. Believing the kingdom of righteousness is imminent, the hearts of the last members of this firstborn class rejoice in the prospect that if faithful, our sufferings will soon be over as we are united in glory with our Lord and the saints of past ages.—I Thess. 4:13-18

We are assured that there is an after-fruits class as well. The Gospel Age overcomers are scripturally termed the "church of the firstborn" and a "kind of firstfruits." (Heb. 12:23; Jas. 1:18) Firstfruits imply later fruits. The firstborns constitute a seed class. Christ is the Head or first of this firstborn company, but it will not be completed until the last member of his shall have been passed over from the earthly to the heavenly life and nature. (Gal. 3:16,27-29) Then will follow a great work during the Millennial reign of Christ which will result in restitution blessings and ultimate restoration to perfection of mankind at large who will live on earth forever after passing a final test of obedience.—Acts 3:20-25

Our Key Verse asserts that when the foregoing is accomplished, all will acknowledge the supremacy of the Heavenly Father for designing such a wonderful plan of salvation. We extol the magnificence of our Creator and reverently proclaim how worthy is his name to receive praise and adoration forever! ■

# “Members in Particular”

*“Now ye are the  
body of Christ, and  
members in  
particular.”*

*—I Corinthians  
12:27*

**THERE IS A CLOSE AND** intimate relationship that exists between those in Christ as children of our Heavenly Father. This relationship which we feel

toward Jesus is what we should also have toward one another. Our theme text presents a very positive statement from the Apostle Paul, and our response likewise should be very positive. Yet, it is not always so because we have an Adversary, Satan, the Devil, who is attempting in every way possible to destroy the faith of the child of God. He is bent on overthrowing the positiveness of our position and our standing in the body of Christ.

Why is the Adversary interested in destroying our faith? Before we can know what steps we should take to defend ourselves against our great enemy we have to know what his motives are and why he is interested in us. We first must realize that Satan has already been judged. (Isa. 14:12-15; Heb. 2:14,15) He knows that he is ultimately to be

destroyed if God's plan is carried out to completion. (Matt. 25:41) He understands that the only hope he has of saving himself is to upset the divine purpose in some way. Thus he desires to frustrate it and to somehow as a result, perhaps, avoid the sentence of death that has already been pronounced against him.

## **SATAN'S METHODS TO DESTROY THE BODY OF CHRIST**

Satan tried to crush Jesus at his First Advent. Then, down through the Gospel Age, he endeavored to destroy the church as it existed through that period by means of the great Antichrist system. Now, during the harvest at the end of the age, he is making a final desperate attempt to destroy the remaining members of the body of Christ on this side of the veil by defeating their faith. As such, he is a very active and potent enemy.

The Adversary would have little success by coming to us openly and in such ways as to be easily detected, but he is a wily foe and never uses that approach. (Eph. 6:11) He comes to us in subtle ways that are very apt to deceive us if we are not careful. He makes his attacks primarily through the weaknesses of our flesh and sometimes through the power of suggestion. God permits this, however, because it is a means of testing, proving, developing and crystallizing our faith structure.

When Satan approaches us in these very subtle ways, we may not always recognize that it is the voice of the Adversary tempting us. We here cite a few examples of things he might suggest in our mind. Notice in these that each one, regardless of

how minor it may seem, might have an effect not only upon ourselves, but also upon the body of Christ—the congregation of the Lord’s people with which we are associated. For example, we might, in our minds, say: “I am too tired to attend the meeting tonight. I have had a hard day. The Lord will understand.” We might also say, “I have so many weaknesses—I may not be good enough to be of the body of Christ.” These are very subtle thoughts, and on the surface it may appear that there is nothing really wrong with them. Perhaps this might enter our minds: “That is just my way. The Lord will forgive;” or, “I would rather not comment in a study meeting because others can say things so much better;” or, “My judgment is not always so good, so I will not participate in voting in class elections.”

Notice that each one of these in some way affects the whole body. They seem minor, unimportant in some respects. Yet these negative thoughts, although they represent only small beginnings, if they are persisted in—if that trend of thought is continued—could develop into an attitude which would not only ultimately stunt our Christian growth, but also be detrimental to the spiritual well-being of others in our local fellowship. Indeed, one of the purposes of this lesson is to center our thoughts on our association with fellow members in the body of Christ.

## **RESISTING SATAN**

How can we resist the Devil in the areas we have cited? We know if we can resist him, he will “flee” from us. (James 4:7) There is only one way to do this, and that is by maintaining a very positive and

determined approach to the carrying out of our consecration vows and our responsibilities within the body of Christ.

Our text emphatically declares, “Ye are the body of Christ.” That means now, on this side of the veil. Not only this text in I Corinthians 12:27, but throughout the entire chapter, the Apostle Paul talks about the relationship and responsibility that each of us has in connection with our association in the body of Christ at the present time. Nothing in Paul’s words here has any reference to that which is beyond our present life. This is why it is such an important matter. Furthermore, whether we are privileged to be counted as faithful and enter into the glories of the heavenly kingdom will depend on what we are doing about our responsibilities while we are right here—today—and throughout the remainder of our earthly walk in the narrow way.

## **MEMBERS IN PARTICULAR**

Our theme text, however, goes further. It does not merely say that we are members of the body of Christ. It declares very forcefully that we are “members in particular.” It has been said that when we come into the body of Christ we lose our identity, and God deals with us as a collective body. This is true from certain standpoints, but the apostle is here telling us about a very special identity that each of us must have, peculiarly ours, that develops over the course of our Christian life. It is a unique identity that develops on the basis of our relationship with the Heavenly Father and also with our brethren.

When gemstones are taken out of the miry pit, each one requires a little different preparation in

order to be made beautiful by the lapidary. He treats each one of these little gems as though it was the most important one of all. He does not rate them, as though saying, "I will make this one more beautiful than that other one." The lapidary never does that. He develops each gemstone individually to the fullest beauty and reflection of light possible. Thus it is that our relationship to the Heavenly Father is a very personal one. He treats each one of his children as a most important jewel that he is developing and making beautiful.

Each member of the body of Christ is very special to the Heavenly Father. Through his guardian angels he is overruling the affairs of each according to his unique design and plan for them. He desires a very special relationship with every individual body member throughout the period of their Christian life. Other translations of the last part of our theme text are as follows: "Each one of you is a separate and necessary part." (*The Living Bible*) "You are members of it, each with his own special purpose and function." (*Amplified Bible*) We do not decide what part we will have in the body. It is God that sets the members, every one of them in the body, as it pleases him.—I Cor. 12:18

### **ALL MEMBERS OF THE BODY IMPORTANT**

The apostle describes in I Corinthians, chapter 12, the diversity of administration that various members have within the body of Christ. In verse 7 of this chapter we read, "To each person the manifestation of the Spirit is given for the benefit of all." (*New English Translation*) This means that God gives each one of his people the opportunity,

through the influence of the Holy Spirit in their lives, to contribute something to the profit of all the body. This leaves no one out. It means there is not a brother or sister in any fellowship group of the body of Christ, in any location throughout the world, who does not have a very important and particular responsibility that must be fulfilled on behalf of, and for the profit of, the body as a whole.

If we recognize this, in order to carry out this responsibility, we need to cultivate a very close and unique relationship with all of our brethren. In Ephesians 4:15,16, Paul states: “Speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

To apply this principle in a practical way, we may think of the congregation of the Lord’s people with which we associate as a miniature example of the body of Christ. The Apostle Paul further describes the beautiful relationship that exists between each of us as parts in this body. “As the human body, which has many parts, is a unity, and those parts, despite their multiplicity, constitute one single body, so it is with the body of Christ. For we were all baptised by the Spirit into one body, whether we were Jews, Greeks, slaves or free men, and we have all had experience of the same Spirit. Now the body is not one member but many. If the foot should say, Because I am not a hand I don’t belong to the body, does that alter the fact that the

foot is a part of the body? Or if the ear should say, Because I am not an eye I don't belong to the body, does that mean that the ear really is not part of the body? After all, if the body were all one eye, for example, where would be the sense of hearing? Or if it were all one ear, where would be the sense of smell? But God has arranged all the parts in the one body, according to his design. For if everything were concentrated in one part, how could there be a body at all? The fact is there are many parts, but only one body. So that the eye cannot say to the hand, I don't need you! nor, again can the head say to the feet, I don't need you! On the contrary, those parts of the body which have no obvious function are the more essential to health: and to those parts of the body which seem to us to be less deserving of notice we have to allow the highest honour of function. The parts which do not look beautiful have a deeper beauty in the work they do, while the parts which look beautiful may not be at all essential to life! But God has harmonised the whole body by giving importance of function to the parts which lack apparent importance, that the body should work together as a whole with all the members in sympathetic relationship with one another. So it happens that if one member suffers all the other members suffer with it, and if one member is honoured all the members share a common joy."—I Cor. 12:12-26, *J.B. Phillips New Testament*

These verses indicate how important it is that we maintain and earnestly strive to develop a very close, sympathetic and loving relationship with each one in our fellowship within the body of Christ. Each are "members in particular." We have

not placed ourselves, nor has anyone else in the body, placed us where we are. It is our Heavenly Father only who has set us in the body, and we must fulfill those very personal and special things that are required of us according to our ability and our overruled circumstances. This is vital for the making of our calling and our election sure.

In the matter of the church, or ecclesia, relationship, it is especially important that the elders realize the tremendous responsibility which is upon them of seeing that, so far as is reasonably possible, all members feel that they are a contributing part, a necessary part, of the whole group. Each should be encouraged to attend meetings. Each should be encouraged to take an active part in studies and participate in the activities of the ecclesia. All should be engaged wholeheartedly in these things. If this is done, the entire congregation will prosper spiritually by “that which every joint supplieth.”—Eph. 4:16

## **LESSONS FROM PAUL**

The Apostle Paul examines this subject further, and in a very personal way, in Romans, chapter 12. This chapter is one that we should become very familiar with and pay close attention to, as it bears upon our entire Christian life, from consecration until we finish our course in death. In the first verse, we see consecration represented. Presenting our bodies a “living sacrifice” marks the very beginning of our Christian walk. The second verse suggests, on the basis of that consecration, there is something that must be accomplished, that being the transformation of our minds, and that of our

words and actions, away from the flesh to the doing of the Heavenly Father's will in our lives. In the third verse, the apostle suggests that before we can accomplish this—before this transformation can even begin—we must humble ourselves. It is only on the basis of a sincere humility of heart and mind that this transformation could ever occur.

Beginning with the fourth verse, the apostle begins to develop a positive action program that, if carefully applied in the life of a Christian, will carry out the requirement of the second verse—that of transformation. If we apply the steps that the apostle outlines to the best of our ability in our lives, it will break down all the barriers of pride, self-esteem, selfishness, evil speaking, criticism, negligence, slothfulness, disinterest in the well-being of our brethren and the ecclesia, discouragement, and fear. All of this can be done if we carry out and apply in our lives the simple instructions that Paul outlines in this chapter. Indeed, such application will accomplish the transforming work in our lives. No one else can do this, nor work these things out for us. We must become active participants in this work of transformation, and it should be a matter of great concern to us that it be accomplished.

The Lord has placed us in our present circumstances because there is something very special, very unique, that he wants us to do, and which can best be done in the particular circumstances we now find ourselves in. If we are “fervent in spirit; serving the Lord,” the windows of heaven will open and God will pour out a blessing so much that we

cannot contain it all. (Rom. 12:11; Mal. 3:10) We will begin to see opportunities to serve the Lord and the brethren that we never realized were there. If we truly apply ourselves to the words of the lessons here, our lives will become exciting. They will become very busy in the close relationship which will develop between ourselves, our Heavenly Father, our Lord Jesus, and our fellow members of the body. We should not look, however, for big things, as is sometimes mistakenly thought. We do not have to do some great work or act of service in order to be noticed by the Lord. The “big thing” we may contemplate might be motivated by pride, and a desire to be seen and recognized by others.

We should also notice the words of Romans 12:16, “Mind not high things, but condescend to men of low estate.” Another translation puts it this way, “Do not be haughty [conceited, self-important, exclusive], but associate with humble people [those with a realistic self-view].” (*Amplified*) How plain this is. These humble situations are apparently where the Lord wants most of us to be. Here in these lowly places—our day-to-day environment, our common circumstances of life—the Lord is carefully preparing each of us through experience. He is chiseling, shaping, polishing, washing away the dross, the clay, carefully preparing each of us as precious gems that will ultimately be able to reflect his glory and his light throughout all of the ages to come. Psalm 139:15 states, “My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.”

## **MEMBERS ONE OF ANOTHER**

In verses four and five of Romans 12, notice that each of us has been placed in the one body in a very special way, with gifts and responsibilities differing one from the other. Yet, the apostle says, we are “members one of another.” It is impossible to express a closer relationship than those sentiments. The thought contained here is that all of us are individual parts of the body, but also mutually dependent on the other parts of the same body.

We do not always appreciate this mutual dependency. Perhaps sometimes we seek the fellowship of those who are more active and outgoing, neglecting others, those whom we may think are less mature. Perchance the more timid ones sit in the back row, and we do not hear from them very often; or there may be those who do not speak with command of the language, and we have difficulty communicating with them and take the easy way out by avoiding them most of the time. There could possibly be other little inhibitions that we may have in respect to certain ones in our fellowship. Some may have a weakness that is particularly distasteful to us. We may forget that our relationship is not according to the flesh, but according to the Spirit. Regardless of any of these things, let us make a point to have full communication with all of those with whom we meet so far as possible—the body of Christ. Let them know that we care about them and love them. They will be greatly blessed and encouraged by our fellowship and concern, our interest, and before long, we will discover how much we need them as well. The unity and love flowing between all will be of mutual benefit, because we are members one of another.

## SERVING THE ECCLESIA

In the sixth and seventh verses of Romans 12, Paul identifies some as having the gift of prophecy—that is, the ability to effectively speak. Those who have that talent should use it to full advantage for the benefit of all. Continuing, Paul says, “Or ministry, let us wait on our ministering.” The *New Living Translation* says, “If your gift is serving others, serve them well.” The thought seems to be that we are not to be choosy in our service—not just serving those whom we want to serve—but serving the whole body. Continuing in verse seven, “Or he that teacheth, on teaching.” In a Bible study it is important that the elder leading it has the qualifications of being “apt to teach.” (I Tim. 3:2) This is a scriptural qualification, yet one of the best forms of teaching is to draw discussion from the congregation. This approach serves two purposes. First, it will encourage the brethren to private study in preparation for the meeting and, second, it will stimulate thought and concentration in the study that is in progress on the part of all present. We believe the Lord has greatly blessed this arrangement for the spiritual prosperity of the body.

Romans 12:8 says, “He that exhorteth, on exhortation.” Looking once again at another translation, it reads, “If our gift be the stimulating of the faith of others let us set ourselves to it.” (*Phillips*) Some have a special talent for encouraging others. Who is there among us that does not need encouragement from time to time? We need to encourage those who are in a more active role in the labors of the vineyard. We likewise should look to those in our fellowship who are performing services faithfully

on behalf of various members of the body of Christ, and encourage them. Let us extend these thoughts to every member of the body and feel a profound responsibility of encouraging each one of them.

## **A LIFELONG PROCESS**

Throughout the remainder of Romans 12, we see many other admonitions the apostle addressed, all related to our Christian responsibility one toward the other, and especially as members of the one body. This washing away of the clay, the polishing, the chiseling, the shaping, is a lengthy process. It is this way because of the barriers of our fallen flesh, and because our Heavenly Father has ordained that it can only be accomplished through the full cooperation of a willing and humble heart in each one of us. God is determined that our free will is not to be circumvented in this work. It is our responsibility, and he will allow us the option of going as slow as we want in this work to our spiritual detriment. He would be pleased, however, to see us take these steps quickly and decisively. Thus would hasten and continue our development in this wonderful relationship of love that we must maintain between ourselves and the whole body of Christ.

We see the traces of clay, the fallen human nature, that we all have in a measure. We see the little faults both in others and certainly in ourselves. Let us be all the more determined to help each other. Let us be unwavering in the practice of encouraging each other to overcome these things through a very close fellowship and through the outpouring of love, sympathy, and forgiveness, where needed. Indeed we are all of the one body, and “members in particular.”

All of the Lord's dear people are very special to the Heavenly Father, each and every one, and all should likewise become very special to each of the other members of the body of Christ. ■

*“The earliest believers in Jesus Christ—before the time that the word Christian had been coined—adopted a charming term to describe their fellowship. They called themselves ‘brethren of The Way.’ ... Because their Master Himself had told them ‘I am the Way,’ they took to themselves in utter simplicity and sincerity a word that expressed to the full the spontaneity and happiness of their communion. They were ‘brethren of The Way.’”*  
—Bible Students Monthly, February 1947

## WEEKLY PRAYER MEETING TEXTS

**AUGUST 3**—“Separate yourselves from the people of the land.”—Ezra 10:11 (Z. '99-203 Hymn 57A)

**AUGUST 10**—“If there be any consolation [comfort] in Christ, if any comfort of love, if any fellowship of spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.”—Philippians 2:1,2 (Z. '04-296 Hymn 166)

**AUGUST 17**—“Quench not the Spirit.”—I Thessalonians 5:19 (Z. '03-25 Hymn 260)

**AUGUST 24**—“Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.”—John 17:11 (Z. '03-77 Hymn 230)

**AUGUST 31**—“If it be so, our God whom we serve is able to deliver us from the fiery furnace, and he will deliver us out of thy hand, O king; but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”—Daniel 3:17,18 (Z. '99-172 Hymn 360)

# Sanctification

*“This is the will of  
God, even your  
sanctification.”  
—I Thessalonians  
4:3*

**THESE WORDS ARE** addressed to the church, the saints of God. Sanctification is God’s will for his people, his desire, his design—their

full setting apart from the world to himself and his service—complete devotion to him. The Lord requires a sanctified class for a special position, and for a very exceptional and important work. When, by divine grace, the “high calling” of God is revealed to us, including its marvelous visions of the heavenly glory, and the work to be accomplished when the glorified church is with her Lord, we see that we can no longer have the spirit of the world.

We cannot live any longer for worldly hopes, aims, and ambitions, and we must sacrifice these. We must be separated from them, as the Levites in the wilderness were separated. (Deut. 18:1,2) We are not only to be separated from the things of earth, but separated unto God, having a constantly growing desire for fellowship with him and for the beauty of his holiness.

The words sanctification and consecration, although sometimes used almost interchangeably, have a certain difference of meaning. The word

consecrate has the thought of surrender and full dedication, a definite step which has been taken. It is the yielding up of the will to God. Whoever has not thus definitely surrendered himself to the Lord has never made a real consecration. Surely there is no step more necessary to be seen clearly by God's professed people than this one, and none more necessary to be made plain to others. The word sanctification not only contains the thought of this definite and complete consecration, but also takes in the subsequent entire process of transformation of character and preparation for the heavenly kingdom. (Rom. 12:2) It progresses on in the Christian life until the character is developed and ripened.

## **TWO PARTS TO SANCTIFICATION**

There are two aspects to sanctification. God said to the people of Israel, "Sanctify yourselves therefore, and be ye holy: ... I am the Lord which sanctify you." (Lev. 20:7,8) The setting of themselves apart was one feature of sanctification, and God's sanctifying them was another part.

Concerning the heavenly call of the Gospel Age, no one comes to the Father but by the Son, and no one comes to the Son except the Father shall previously have drawn him. (John 14:6; 6:44) In this order, first comes the drawing of the Father through his Word of Truth, through personal study of the Scriptures.

Our willingness to respond and receive God's invitation is merely the first step in response to his drawing. As we come to the point of entering the Christian way, we learn that it is narrow and difficult. (Matt. 7:13,14) Because of this, many turn

away before reaching this point. God, however, is now seeking a sanctified class to be the “bride” of Christ. (Rev. 21:2) These do not become discouraged and offended because of the narrowness of the way.

Formerly, we may have thought that acceptance of Jesus met all the requirements for one to be considered a follower of the Heavenly Father. The Scriptures, however, teach that we are to go on to make a full consecration to God. In that sense, we sanctify ourselves, and if our consecration is acceptable to him, God then receives us and sets us apart for himself. He gives us the indication of this acceptance by the begetting of his Holy Spirit. We soon begin to realize that God is working in us to develop a new mind, a new disposition, a new heart.

This acceptance by the Father is only the beginning of the deep, sanctifying work, and it is his will that this work should continue and progress. This sanctifying work is to affect every aspect of our lives—our minds, hands, feet, eyes, ears, and tongues—that we may be fully used by the Lord. It is the will that is given up at first, but we soon realize that this also includes the words, actions, and service of our mortal being.

However, our fleshly being has natural tendencies of its own. The giving up of the will means that we will seek to bring every thought, word, and deed into subjection to the will of God. It is one thing for the will to be made holy, and another thing to bring the mind and the body into line with this holiness of the will. Often, the proper will is present with us, but “how to perform” is the problem. (Rom. 7:18) Not only are our wills to maintain this sanctified state, but we are to broaden our appreciation

of God's design for us, and thus have more and more of the Master's spirit of loving sacrifice and service.

This deeper setting apart is by God, inasmuch as it is done by his arrangement. The disciples of old had left all to follow Jesus and were set apart in the sense that they wanted to know and do the will of the Father. Our Lord, however, desired that the work of divine instruction would continue on in them, as it is written, "They shall be all taught of God." (John 6:45) Jesus prayed that his disciples should come under divine providential instruction, which he indicated would come through the Holy Scriptures.

## **GOD'S WORD**

Jesus, who knew and loved his Father's Word, prayed, "Sanctify them through thy truth: thy word is truth." (John 17:17) This is the key to the procedure of the work of sanctification. The general tenor of our Lord's life throughout his earthly ministry was, "Lo, I come ... to do thy will, O God." (Heb. 10:7) It is a great honor and privilege to be able to read and understand the Holy Scriptures, even as Jesus did. Additionally, we now have the New Testament. This Holy Word is a "lamp" unto our feet and a "light" unto our "path."—Ps. 119:105

When we consecrate to God, we do not at first have a full knowledge of the divine will. We are helped onward by the power of the revealed Word, by the message of Truth, illuminated to our mind by the Holy Spirit. God is working in us "both to will and to do of his good pleasure." (Phil. 2:13) He gives us in his Word "exceeding great and precious

promises,” as well as divine counsel and admonition.—II Pet. 1:4; II Tim. 3:16,17

We are begotten again, “not from corruptible, but from incorruptible seed, through the living and enduring Word of God.” (I Pet. 1:23, *The Emphatic Diaglott*) The preciousness of this inspired Word is also described in Ephesians 5:25,26, “Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word.”

Our minds are opened to understand the Scriptures and the things that are needful for us as we read our Father’s Word and apply the lessons to ourselves. We thus grow in knowledge, grace and understanding, that we might be used at the present time in our Father’s service, and in the future also, beyond the veil, for the blessing of all the families of the earth.

God’s holy Truth is a wonderful sanctifying power, and it is very important that we should live “by every word that proceedeth out of the mouth of God.” (Matt. 4:4) We are to seek and feed upon God’s Word in its purity, remembering that sectarian creeds and traditions are “teaching for doctrines the commandments of men.”—Matt. 15:9

There are around us today subtle, and severe, challenges to our “most holy faith.” (Jude 1:20) These tend to draw us away from the sacred condition of sanctification. These temptations are to be rejected, thus making sure the Word of God. “The sword of the Spirit, which is the word of God,” is a vital part of the wonderful armor which our Father supplies, and we must “put on the whole armour of God,” that we may be able to stand against the “wiles of the devil.”—Eph. 6:10-18

We may, by divine grace, be blessed with a knowledge of the Truth of God's Word. Yet, in this blessed condition we must not encourage any feeling of ease, complacency, or self-satisfaction—merely drifting along in the Christian life. Our mind must be continually stirred up “by way of remembrance.”—II Pet. 3:1

The new mind, begotten by the Holy Spirit through the Word of Truth, is in a frail earthly tabernacle. Therefore, while we may know God's will, and the many exceeding great and precious promises, we must not be negligent to put ourselves and others “always in remembrance of these things.”—II Pet. 1:12

Under the guidance and blessing of Jesus, our Master and Head, the building up of the body of Christ is still a work of vital importance. Grains of wheat are still being gathered and are being prepared for the heavenly garner, through the proclamation and holy influence of the true Gospel as revealed in God's Word.—Matt. 3:12; 13:30

## **THROUGH CHRIST JESUS**

As members of a fallen race, we were born in sin and “shapen in iniquity.” (Ps. 51:5) We were not sanctified in the beginning, but were “by nature the children of wrath, even as others.” (Eph. 2:3) Without the riches of divine grace we could not sanctify ourselves, but the offering of Jesus, the sacrifice of his untainted life for us, was the basis whereby we might become God's sanctified people.

Paul taught, “We have been sanctified through the offering of the body of Jesus Christ once for all.” (Heb. 10:10, *Diaglott*) No amount of consecration

could have made us the people of God unless, first of all, the foundation for this should be made in the sacrifice of Jesus. His ransom sacrifice opened the way. His merit cleansed us and made us acceptable to the Heavenly Father.—Eph. 1:6,7

As the merit of Christ's blood was necessary for our justification, so his acceptance of us as members of his body, and his continued aid, are indispensable to the making of our calling and election sure. Our Lord points out the necessity of our continuance under his care saying, "Abide in me, ... As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ... Without me ye can do nothing. ... If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:4-7

When we present ourselves in consecration, we are next accepted and "begotten" by the Holy Spirit, through the Word of Truth. (I Pet. 1:23; James 1:18) God's Spirit prepares and enables our heart and mind to more clearly understand and do his will, and thus guides us in the heavenly way. (I Cor. 2:9-14) Most importantly, God's Holy Spirit leads us, step-by-step, toward the fullness of the stature of Christ.—Eph. 4:13

### **PROGRESSION, TESTING AND TRIAL**

While sanctification includes our part of full consecration, and also God's part of acceptance, it has, additionally, an element of progression. We are to grow in sanctification daily. It is for us to manifest that continued consecrated condition of heart in which we will "hunger and thirst" after the sanctifying Word of God, feed upon it daily, and be thereby

enabled to grow “strong in the Lord, and in the power of his might.” (Matt. 5:6; Eph. 6:10) In order for the depth of our sanctification be proven, we are tested by God. If we endure properly these experiences, we will know that our Father is dealing with us as sons, and this is very reassuring.—Heb. 12:5-11, *Diaglott*

Throughout our Christian life we are to seek as best we can to bring every thought, word, and deed “into captivity ... to the obedience of Christ.” (II Cor. 10:5) We are not to be conformed to this world, but “transformed” by the renewing of our mind, that we “may prove what is that good, and acceptable, and perfect, will of God.” (Rom. 12:2) It is explained in Titus 2:14 that the Lord Jesus “gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” We are to willingly submit to this transforming work in whatever form it may take.

There are forces opposing our way in this privileged life of sanctification. We wrestle not merely “against flesh and blood, but against ... the rulers of the darkness of this world, against spiritual wickedness in high places.” (Eph. 6:12) “We are not ignorant of his [Satan’s] devices.” (II Cor. 2:11) On no account are we to become offended by tribulation or persecution which arises because of God’s Word. In addition, we need always to be on guard lest “the care of this world, and the deceitfulness of riches, choke the word,” and we become unfruitful.—Matt. 13:21,22

Because of our faithful sanctification in Christ Jesus, our foes may at times be of our “own household.” (Matt. 10:36) Perhaps our “own familiar

friend,” in whom we have trusted, which did eat of our bread, “hath lifted up his heel” against us. (Ps. 41:9) We may experience that the workers of iniquity “whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words.” (Ps. 64:3) Under all such circumstances, let us say with Paul, “None of these things move me, ... that I might finish my course with joy.”—Acts 20:24

Notice these additional statements: “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings.” (I Pet. 4:12,13) “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”—Matt. 5:10-12

We must have intensity of aim and purpose as we press along the line toward the mark of the prize of the High Calling of God in Christ Jesus, for we are made partakers of Christ “if we hold the beginning of our confidence steadfast unto the end.” We need to “endure hardness, as a good soldier of Jesus Christ.” (II Tim. 2:3) “To him that overcometh will I grant to sit with me in my throne.”—Rev. 3:21

## **THE LIGHT OF THE WORLD**

Jesus was “sanctified, and sent into the world” for the benefit of the whole human race. (John 10:36) His true followers, members of his body, are set apart for the same glorious purpose. Jesus prayed,

“As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”—John 17:18-21

Jesus declared, “I am the light of the world.” and to his disciples he said, “Ye are the light of the world.” (John 8:12; 9:5; Matt. 5:14) The footstep followers of Jesus clearly understand that the true Gospel of the kingdom is to be preached in all the world for a witness unto all nations. (Matt. 24:14) They also fully appreciate that concerning these glad tidings which we are to uphold and reflect, as the Apostle Peter explains, are as a “light that shineth in a dark place,” the darkness of this present evil world.—II Pet. 1:19

Erroneous, unscriptural teachings and traditions, are still widespread, and much confusion results. People are inwardly perplexed and fearful. It is almost impossible for them to escape the “fear” that is “taught by the precept of men.” (Isa. 29:13) This spirit of error and fear, instead of accomplishing sanctification, hinders full devotion to God and the true worship of him, which, as Jesus said, is to be “in spirit and in truth.” (John 4:23) Misunderstanding the character of God, or of the fundamental features of his glorious plan of salvation, obstructs true sanctification.

The possession of an understanding of God’s Word of Truth brings with it great responsibility. Shall we prove faithful to it? Shall we show to the

Father our deep appreciation of his loving-kindness in granting us knowledge of his wonderful message of salvation, by cooperating with, and fully engaging in, the work of sanctification in ourselves? The Lord is seeking those who are valiant for him, for righteousness, and for the Truth's full work in their character. Only such will be found worthy of an abundant entrance into the heavenly kingdom.—II Pet. 1:10,11

How earnestly, and with what painstaking care, should we give heed to the word spoken unto us. Let us be faithful in proclaiming the true Gospel, telling forth the words which the Lord has put into our mouths, whether others hear or forbear, whether our faithfulness brings us favor or disfavor of those around us. Let us always speak the Truth in meekness and love. All of these efforts will bring us off "more than conquerors" in the completion of the work of our sanctification.—Rom. 8:37-39 ■

## 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.*

Brother Harry Lincoln Jordan, Brandywine, MD—  
March 8. Age, 87

Brother Lenny Wesol, Casselberry, FL—June 21.  
Age, 62

Sister Kathleen Goodin Carr, Athens, AL—June 26.  
Age, 92

Brother Jan Litkowicz, Częstochowa, Poland—July  
2. Age, 86

Sister Suzanne Doctor, Chicago, IL—July 16. Age, 71

Sister Sherry Smith, Chico, CA—July 16. Age, 79

# Blessed Oneness

*“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”*  
—John 17:20,21

**EARLIER IN THIS ISSUE** of *The Dawn*, the subject “Members in Particular” was treated, in which stress was laid on the unique importance of each individual member of the body of Christ. In this article, we will approach much of the same subject, though from a slightly different, but harmonious perspective, as we consider the oneness and unity which should exist among the many individual

members of the “one body.”—I Cor. 12:12; Eph. 4:4

On the eve of Jesus’ crucifixion, he prayed for the oneness of his followers, as quoted in our opening verses. The oneness that has always existed between the Heavenly Father and his beloved Son is a complete unity of purpose and objective resulting from the unreserved dedication of Jesus to do his Heavenly Father’s will. Thus, their oneness is not the outgrowth of a mutual agreement between the two, but is the result of Jesus’ humble obedience to the Father. This is also the basis of our unity with the Father,

with Jesus, and with one another. It is described in Ephesians 4:3 as a “unity of the Spirit.”

The Spirit of God is the power and influence of God, and in this association we may think of it as the power of his mind, his thoughts, his will, as these reach us through his written Word. Every part of the Word of God is a product of the Holy Spirit. The prophets of the Old Testament wrote as they were moved by the Holy Spirit. Jesus’ teachings are the setting forth of truths revealed by the Holy Spirit beginning at his baptism, when the “heavens” were opened to him. The teachings of the apostles reflect the truths revealed to them by the outpouring of the Holy Spirit at Pentecost, and later by special visions given to Paul.—II Pet. 1:21; Matt. 3:16; Acts 2:1-4; 9:17

When the fully dedicated children of God humbly search the Scriptures, they find the will of God expressed therein. If they are obedient to what they find, they will be at one with the Heavenly Father, with his beloved Son, and with one another. Thus the formula for true unity of the Spirit is a simple one, but the real test of its workability depends upon the genuineness of our full and humble devotion to the Heavenly Father’s will.

Every follower of the Master from Pentecost until now has been afflicted by human imperfections which have hindered, in varying degrees, a complete subjection to the molding influences of the Holy Spirit. Nevertheless, it is encouraging to note the large degree that the Spirit’s influence in the hearts of God’s people has had in bringing them together and enabling them to work harmoniously in a common cause, which is the service of the Lord.

In worldly circles, people are brought together by similarities of taste, nationality, or lifestyle, as well as other factors which may make it congenial for them to be associated with one another. However, this was not true with the followers of the Master, and apparently such was by divine design. For example, the twelve apostles chosen by Jesus were of differing temperaments and social backgrounds. Certainly Peter would never have chosen Matthew, the publican and tax collector, to be his partner in the fishing business, nor can we imagine Matthew inviting Peter to assist him in the collection of taxes.

Nevertheless, these two, and the remainder of the twelve—all different—were fused into a working unit by the power of the Holy Spirit, this being made possible by each one's dedication to the Heavenly Father, and to the doing of his will. The outworking of the Heavenly Father's plan became the common cause of all, and they rejoiced in that good and pleasant experience of dwelling together in unity, as noted by the psalmist.—Ps. 133:1

## **JEW AND GENTILE**

A severe test of unity came upon the Early Church when the time came for believing Gentiles to be accepted as fellow-heirs of God's promises with believing Jews. It is difficult to imagine two groups of people who by nature had so little in common and at the same time entertained so many prejudices against each other. Yet, through the Gospel, individuals from these two groups were brought together into one fellowship.

This was not accomplished without difficulty. There is much in the Book of Acts and in Paul's

epistles concerning the challenges created in the church by the incoming Gentile converts. We can be confident, however, that the fully consecrated among them successfully overcame the hurdles and found the way to a true unity of the Spirit.

Paul's admonitions were a great help along this line. To the church at Galatia he wrote: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:26-29

What a wonderful family—God's family—is here spoken of! They are all drawn to him by his love, the power of which is operative through their faith in his promises, a faith that leads to the full dedication of themselves to the doing of his will. Thus they are accepted into his family as "children," in and through our beloved Christ Jesus.—Eph. 1:5,6

It matters not who or of what background any may have been when the truth of the Word first touched their hearts, for they are now New Creatures in Christ Jesus. (II Cor. 5:17) They all have one Father—the Heavenly Father—whose will they delight to do. They also have an Elder Brother—Christ Jesus—whose teachings and example they follow. They are all one in him and are brought into this blessed unity by the power of the Holy Spirit.

In the verses quoted above from Galatians 3:26-29, Paul makes a general reference to Jews and Greeks [Gentiles]; males and females; the bond and the

free. In these general categories we think of individuals. There was the Gentile, Cornelius, a centurion of an Italian troop. There was the wealthy Philemon, and his runaway bondservant, Onesimus. There was Lydia, the seller of purple, who evidently was also a woman of means. There was the young disciple, Timothy.

We might continue mentioning the names of faithful disciples in the Early Church. What we know of the characteristics of each of them suggests how unlikely it would be that any of them would have sought out the companionship of the others, yet they all became brethren in Christ Jesus through the power of the Holy Spirit.

## **NOT ALL**

Not all, however, who attached themselves to the Early Church were at one with the brethren. Paul warned the elders at Ephesus that “grievous wolves” would come in among them, “not sparing the flock”; also, that of their own number men would arise, “speaking perverse things, to draw away disciples after them.”—Acts 20:28-30

One of the prevalent causes of disunity among the Lord’s followers throughout the centuries since Pentecost has been the desire to have a following. This is a clear manifestation of a failure to recognize the basic principle of Christian unity, which is a recognition of the will of God that Jesus Christ alone is to be the Head and leader of the church.

There are those among the human race who are not happy unless they are leading somebody or directing something. If perchance those of this nature are attracted by the Gospel and associate

themselves with the Lord's people, they have difficulty overcoming this desire to be a leader. If they fail to overcome it, then sooner or later they are likely to be found teaching "perverse things"—either of doctrine or practice—hoping thus to attract a following.

As Paul indicated, there were such in the Early Church, and it has been so in the centuries since. Yet, this does not imply that God's truly consecrated and humble people are not at one. The Heavenly Father may permit some of these to be influenced temporarily by false teachers so that they might learn needed lessons. However, if their hearts are perfect before him, he will draw them back to himself, and to that blessed oneness with his people which is a part of their present heritage of joy.

## **CARNALITY**

In the church at Corinth a state of immaturity existed among the brethren, which Paul described as carnality, meaning that the viewpoints and desires of the flesh were not being fully yielded up in preference to the will of God. Paul explained how this spirit of carnality manifested itself.

"I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even

as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planted any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are laborers together with God.”—I Cor. 3:1-9

This admonition is not addressed to those who desired to attract a following, nor to “grievous wolves,” but to the sincere, fully consecrated, albeit immature followers of the Master. Instead of seeking a following, they desired to be followers of men rather than the Lord. With this immature viewpoint, there was naturally envying and strife among them.

This viewpoint also has prevailed throughout the age and exists here and there today. It reflects a state of immaturity that is due to a lack of full faith and confidence in Christ Jesus and in his leadership. One reason some of the brethren in Corinth wanted to be followers of Paul and others followers of Apollos is that these brethren seemed nearer to them than the Lord and were more tangible.

This lack of faith has led, in all periods of the Christian Age, to the setting up of human leaders, with the claim that they have spoken with equal authority in the church to Jesus himself. Paul desired that the brethren in Corinth would outgrow this lack of faith and learn to look directly to the Lord and to his Word for authoritative leadership. He continually endeavored to help them toward this end.

In this connection, what humility and nobility of character Paul manifested! Actually, Paul did speak

with authority in the church, for he was not “a whit behind” the other apostles as an inspired servant of the church. (II Cor. 11:5) Nevertheless, he was determined to point the Corinthian brethren to their true Head and Leader, Jesus. To do this he emphasized that in his personal ministry to the brethren in Corinth he was merely one of the laborers together with God. He also put Apollos in the same category.

### **THE LORD’S SERVANTS**

One of the evidences of growth in grace is the ability to discern the true position of God’s servants in the church, and the ability to give proper respect and honor where they are due. The mature follower of the Master knows that there is only one Head of the Church, Christ Jesus. He also knows that the holy prophets of the Old Testament, the twelve apostles of the New Testament, and our Lord Jesus Christ, are the only inspired guides of the church. These are the ones who have been used by the Lord to fill his great storehouse of truth with the precious doctrine of God’s plan which constitutes the true basis of our unity in Christ.

Then there are the pastors, teachers, and evangelists whom the Lord uses to help us to further understand the divine plan. Jesus spoke of “a faithful and wise servant” who, at the end of the age, would be used to take from the divine storehouse of the Scriptures and serve those glorious gems of Truth placed there by God’s infallible servants of the past.—Eph. 4:11,12; Matt. 24:45-47

Such a wise and faithful servant would emphasize and reemphasize the vital need of proving all things

by the inspired Word, and of looking to Jesus as the true Head of his people. Human nature has not changed since the days of the Early Church, and we need to be reminded continually that it is not God's will that we be "of Paul," or "of Apollos," or of any beloved and greatly used servant in the church. We honor them most when we take heed to their instructions, which are in keeping with Jesus' statement, "One is your Master, even Christ; and all ye are brethren."—Matt. 23:8

### **TODAY'S DIVERSITIES**

Considering the lessons and examples of unity we find in the Word of God and bringing them down to our day, we find that God's Spirit is working among his people now, even as then; for it continues to hold the brethren together despite their differences of background and characteristics. This is a great encouragement, for it is one of the evidences that God is dealing with us, even as his blessing was upon the brethren in the Early Church.

In reality, conditions are not so different among the brotherhood now than they were at the beginning of the Gospel Age. Indeed, we do not have the Jews/Gentiles problem as a deterrent to unity, but we do have brethren of many nationalities, ages, ethnic backgrounds, and former faiths. By the power of the Holy Spirit these have been brought into a blessed unity of the Spirit in the bonds of peace. If Paul were writing to us now, he might well say, "There is neither European nor African; there is neither North American nor Australian; there is neither Asian nor South American; nor are there any subdivisions of these; for ye are all one in Christ Jesus."

Before coming to an understanding of God's glorious plan, some of these were members of various denominations of Christian belief. Some also were associated with non-Christian groups, and some were unbelievers entirely. In the Early Church there were both young and old, brothers and sisters, and that also is true today. All these factors make for diversification of temperament which would tend to separate rather than draw together. However, the power of the Holy Spirit overcomes these differences, and blends the hearts of the Lord's people into that blessed unity of the Spirit.

Regardless of any and all of these outward differences, each of God's truth-enlightened, Spirit-filled people has something to contribute toward the upbuilding of the brethren with whom he or she may come in contact. This is also true regardless of age. Paul wrote to Timothy, "Let no man despise thy youth." To this he added, "But be thou an example of the believers, in word, in conversation [Greek: conduct], in charity, in spirit, in faith, and in purity." (I Tim. 4:12) In other words, if Timothy displayed from the heart these genuine qualities of a mature Christian, which we have every reason to believe he did, he would continue to be accepted by those of "like precious faith," and by his ministry be a blessing to them.—II Pet. 1:1

## **UNITY IN THE MINISTRY**

We are to use every possible opportunity to minister the glorious Gospel of Christ. As we grow in grace, we will rejoice to cooperate with one another in that ministry, and thus enjoy this aspect of the blessed unity of the Spirit. Our increasing faith will

enable us to discern that the Spirit of the Lord would not be leading his people in opposing directions.

Faith is a tremendously important adjunct to the unity of the Spirit, both as it is related to our fellowship one with another and to our ministry of the Gospel. If we truly believe that God is dealing with us, and teaching us through his Word, there will be little danger of our doing and saying things which may tend to disrupt the blessed unity of the Spirit which we enjoy with his people. If we lack faith, any slight spirit of ambition might well cause us to go contrary to the Holy Spirit, and thus fail, temporarily, at least, to enjoy the blessings which belong to those who are at one with Christ Jesus and with his people.

Our faith should enable us to believe that God is caring for his people today, even as he has in the past. By faith we accept the divine commission of the Spirit to proclaim the “gospel of the kingdom,” and thereby “bind up the brokenhearted,” “comfort all that mourn,” “proclaim liberty to the captives, and the opening of the prison to them that are bound.” We also have the privilege of proclaiming “the day of vengeance of our God,” not against people, but against sin, and Satan, and all his evil works.—Matt. 24:14; Isa. 61:1-3

Faith will accept the instructions of the Word of God as to how this is to be done—that Jesus is to be the hub around which our message is proclaimed—for we are to be witnesses of him. By faith we will rejoice in the knowledge that it is those who are symbolically “beheaded for the witness of Jesus, and for the word of God,” who will live and reign with Christ a thousand years. (Rev. 20:4) Faith

should help us to realize that we are not commissioned to proclaim any other message.

Thus, we will continue to rejoice in the privilege of together lifting up the voice of truth in proclaiming the glorious Gospel message. (Isa. 52:8) Truly our partnership in the ministry of God's glorious plan and eternal purpose for the blessing of all mankind is one of the blessed aspects of our unity in Christ.

### **THE SPIRIT'S POWER**

We should not underestimate the power of God's Spirit in keeping his people together. The story is told that some years ago a brother from one part of the world attended a convention of brethren in another country. He observed the harmony that existed, not only in the many messages which were given from the platform, but also in the general fellowship of those in attendance. In reporting his experience, he speculated that there must have been some form of absolute authority which was holding the brethren in line. It was difficult for him to believe that the Spirit of God could be working so fully among the Lord's people in these last days.

How blessed it is to realize that the Holy Spirit is still in the midst of God's people! We believe that we have been begotten by the Spirit and have received the Spirit's anointing. We are assured of our sonship by the witness of the Spirit. By the seal of the Spirit our victory of faith is guaranteed, if we continue submissive to the will of God. (I John 2:27; Rom. 8:16; Eph. 1:13) Shall we doubt that the same Holy Spirit of God that has come down to us from Jesus, the Head, even to the last remaining

members of his body, is functioning to hold us together in a sweet and blessed oneness, even as it did in the Early Church?

Outwardly, it is not a perfect unity now, even as it was not a perfect unity at the beginning of the age. “Wolves” may appear among us now, even as then. From time to time there may be those who seem more interested in a following than in the spiritual prosperity of Zion. There are also those whose faith may not be quite strong enough yet to let go of the arm of flesh and lean wholly on the Lord. Nevertheless, we are all maturing into a deeper spiritual life, and into a more precious and fuller unity with Christ Jesus with one another. We are rejoicing in the hope of that perfect oneness beyond the veil, when the Master’s prayer for unity will be fully and gloriously answered! ■

### ***He Knows***

*He knows the way I take,  
What matter then if dark it be,  
Or rough, or hedged about,  
His staff shall comfort me.*

*And should His love withhold  
What seems so near, so dear, so sweet,  
I’ll humbly take this thing  
And lay it at His feet.*

*How sweet to know He knows,  
And cares, and holds me by the hand—  
Will safely guide until  
I reach the Heavenly Land!*

—Gertrude Seibert, 1903

# SPEAKERS' APPOINTMENTS

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

## No August Appointments

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### *Meat In Due Season*

*The hungry, starving soul doth cry  
Jesus, feed me, or I must cease to be;  
And let the bread of life supply  
My spirit's great necessity.*

*Nor think it strange. All things of life  
Require their food, their vital air;  
And perish on their field of strife,  
If life's supplies are wanting there.*

*The dews descend on thirsty flowers;  
The heavens send radiance from above;  
And so these hungry souls of ours  
Live in the dews and rays of love.*

*Jesus is love; the living bread;  
His own dear life he doth bestow;  
And souls who on that life are fed,  
The pangs of hunger shall not know.*

—*Poems and Hymns,*  
*Millennial Dawn, 1890*

# 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*

**EAST & CENTRAL AFRICA CONVENTION, August 26,27—BROADCAST ONLINE ONLY**—Contact E. Jjuuko. Email: eliezer1874@yahoo.com

**NIGERIA GENERAL CONVENTION, August 25-27—IN PERSON ONLY**—Obudi Agwa Central School, Oguta L.G.A., Imo State, Nigeria. Contact C Egbu. Phone: +2348033339949 or Email: egbucaje@gmail.com

**NEW YORK CONVENTION, September 2,3—BROADCAST ONLINE ONLY**—Contact G. Passios. Email: gpassios11@verizon.net. Or contact R. Shahan. Email: sha4wv1@aol.com

**SEATTLE CONVENTION, September 2,3—IN PERSON AND BROADCAST ONLINE**—Scottish Rite Center, 1207 N 152nd St., Shoreline, WA 98133. Contact J. Christiansen. Phone: (360) 633-5644 or Email: jrchristiansen@comcast.net

**TENNESSEE VALLEY CONVENTION, September 8-10—IN PERSON AND BROADCAST ONLINE**—Comfort Inn, 4725 University Drive (Hwy 72), Huntsville, AL 35806. Phone: (256) 562-2525. Contact R. Armstrong. Phone: (256) 281-6807 or Email: robin@exzaktec.com

**HARVEST CONVENTION, September 16,17—IN PERSON AND BROADCAST ONLINE**—Harvest Hall, 2620 Valley Branch Road, Nashville, IN 47448. Contact R. Mee. Phone: (812) 603-6205 or Email: rmeern@yahoo.com

**GRAND RAPIDS CONVENTION, September 23,24—IN PERSON AND BROADCAST ONLINE**—Salvation Army Little Pine Island Camp and Retreat Center,

6889 Pine Island Drive NE, Comstock Park, MI 49321.  
Contact K. Osterman. Email: kenosterman@gmail.com

**WEST NEWTON FALL CONVENTION, September 30, October 1—IN PERSON ONLY**—Sewickley Grange Hall, 1011 Greensburg Pike, West Newton, PA 15089.  
Contact G. Balko. Phone: (724) 771-0139

**ORLANDO CONVENTION, October 28,29—IN PERSON AND BROADCAST ONLINE**—South Seminole Masonic Lodge, 122 Triplet Lake Drive, Casselberry, FL 32707. Contact J. Kuenzli. Phone: (321) 442-1862 or Email: jkuenzli@cfl.rr.com

**MILWAUKEE CONVENTION, November 4,5—IN PERSON AND BROADCAST ONLINE**—Lake Lodge, 1235 East Howard Avenue, Milwaukee, WI 53207.  
Contact D. Farchione. Phone: (414) 324-9667 or Email: debfarchione@aol.com

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### ***God of All Comfort***

*All praise to God, the Father of our Lord Jesus Christ.*

*God is our merciful Father and the source of all  
comfort. He comforts us in all our troubles  
so that we can comfort others.*

*When they are troubled, we will be able to give them  
the same comfort God has given us.*

*For the more we suffer for Christ, the more God will  
shower us with his comfort through Christ.*

*Even when we are weighed down with troubles,  
it is for your comfort and salvation!*

*For when we ourselves are comforted,  
we will certainly comfort you.*

*Then you can patiently endure the same things  
we suffer. We are confident that  
as you share in our sufferings, you will also share  
in the comfort God gives us.*

*—II Corinthians 1:3-7, New Living Translation*

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## ***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

