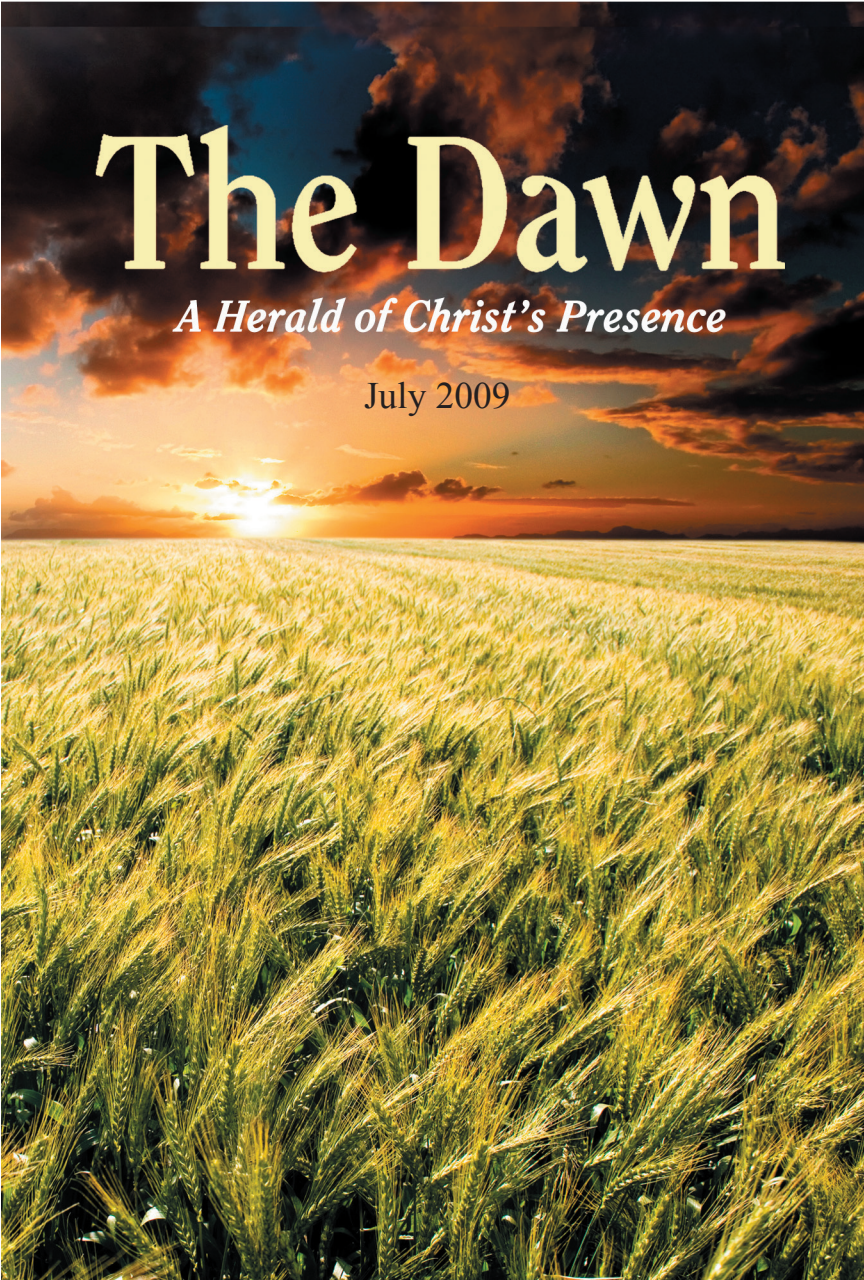


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# The DAWN

VOLUME NO. LXXVII, Number 7  
(USPS 149-380), July 2009

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*Second-class postage paid at Rutherford, NJ. Published monthly by The Dawn Bible Students Association, 199 Railroad Avenue, East Rutherford, NJ 07073. \$5.00 a year.*

**ARGENTINA:** El Alba, Calle Almirante Brown 674, Monte Grande 1842, Buenos Aires

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

**BRAZIL:** A Aurora, Caixa Postal 77204, Nova Igua, Rio de Janeiro, CEP 26210-970

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

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

**FRANCE:** Aurore, B. Boulter, 8 rue du Docteur Laennec, 95520, Osny

**GERMANY:** Tagesanbruch Bibelstudien-Vereinigung, Alzeyer Str. 8 (Postfach 252), D 67253 Freinsheim

**GREECE:** He Haravgi (The Dawn), 33-33 149th Street, Flushing, NY 11354 USA

**ITALY:** Aurora, Via S. Leonardo 21, Ottaviano 80044, Napoli

**SOUTH AMERICA:** El Alba, Apartado 1390, Trujillo, Peru

**SPAIN:** El Alba, Via S. Leonardo 21, Ottaviano 80044 Napoli, Italy

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# The Earth: Reeling To And Fro

*“The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.”  
—Isaiah 24:19,20*

**LOOKING DOWN THE LONG** stream of time to our present day, the Prophet Isaiah wrote about a time when conditions in the earth would deteriorate and its institutions become so unstable that it could be described as a drunken man reeling ‘to and fro.’ This accurately and vividly portrays today’s social, political, financial, and ecclesiastical structures of earth that are breaking down, being removed, and dissolving before our very eyes. These institutions that have existed for centuries are now being destroyed, and will never rise again.

The reference to a drunken man well describes

the uncertain course of those who are attempting to guide the faltering and dying world of our day in prophecy. A drunken man is not only uncertain on his feet, but grasps for almost any object in sight, or which he thinks is in sight, in order to support his faltering steps. This is the position of world leaders at the present time. No matter what is done, the accumulated sin of the world defines it as unworthy of continued existence. The determination of the Heavenly Father is to punish and destroy earth's institutions because of their transgressions.

## **DESPERATE TIMES**

During the closing years of this present Gospel Age, even these alarming thoughts and words come far short of telling the whole truth of what is now really happening. Words and terms fail to portray the extreme dangers that now face the world and its inhabitants. The hearts of the people, and especially the diplomats and political leaders who are in positions of authority, are now being filled with despair and increasing anxiety.

Luke, the providential Bible historian, provides yet another glimpse of the level of distress among the nations. In symbolic language, he wrote, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke 21:25,26

## **NO SOLUTIONS**

International statesmen rush about in an effort to seek solutions and to cope with the deteriorating

situation, but with little success. Man's feeble attempt to avert the rising tide of discontent and anarchy and to find solutions to the various problems falls far short. There are festering trouble spots in many parts of the earth, any one of which could suddenly erupt and precipitate further chaos, confusion, and uncertainty. We are now witnessing the culmination of six thousand years of sin, violence and death, and the world is out of control because of hatred, pride and selfishness. As conditions grow more desperate by the day, even the leaders of the people do not agree as to how best to handle the various complex and perplexing problems that face the human family.

The psalmist also spoke about the distress of our day that would have the world's leaders at wit's end as they endeavor to seek solutions. "These see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end."—Ps. 107:24-27

## **SHAKING FOUNDATIONS**

If outward peace could be established in one region, there would still be many other trouble spots somewhere else. No matter which way the nations may turn they are faced with increasing violence. This is symbolically described by the prophet. "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the

midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.”—Isa. 24:17,18

## **LITERAL AND SYMBOLIC TERMS**

The word ‘earth’ has been used in many prophecies, and it is important to recognize whether it refers to the literal planet earth, or whether it may have a symbolic application.

We are assured, “One generation passeth away, and another generation cometh: but the earth abideth for ever.” (Eccles. 1:4) The turbulent events that were foretold and are now coming to pass, will take place on the literal earth.

This is brought to our attention by the psalmist, who wrote, “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.”—Ps. 46:1-3

These prophetic words present a graphic description of present world events, referring to the earth as being ‘removed,’ and that it is also melting. The prophecy carries us through this present time of trouble to the time when Divine intervention in human affairs will take place. Through the psalmist, we learn the will and ultimate purpose of the Heavenly Father concerning his human creation. “There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.



The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.”—vss. 4-6

As we continue to examine this wonderful psalm, we are further informed, “The LORD of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The LORD of hosts is with us; the God of Jacob is our refuge. Selah.”—vss. 7-11

We are thus assured by the wonderful promises of God that the literal planet earth upon which we all live, will survive the LORD’s judgments that are coming upon the world’s evil institutions which were established on pride and selfishness. These structures of earth’s society have existed for many centuries. The psalmist has used symbolic terms to describe the earth being destroyed and the mountains being carried into the midst of the sea. The earth’s removal speaks of Satan’s world that will ultimately be destroyed. The mountains that are being carried into the midst of the sea points to the nations of this world that are being removed to make way for Christ’s kingdom of Truth and righteousness. The rising tide of anarchy that is becoming more apparent will ultimately accomplish this destruction.

Mankind does not need to fear as they look ahead to this inevitable destruction, even as the writer of Psalm 46 has proclaimed: God is our refuge and strength throughout the world’s present



turmoil, and in the glorious kingdom of Christ that will soon be established over all the literal earth.

## **DAYS TO BE SHORTENED**

Jesus said that these days of trouble would be shortened. Matthew recorded this important prophecy. “Then shall be great tribulation, such as was not since the beginning of the world, . . . no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” (Matt. 24:21,22) Mark also records our Lord’s words, when he said, “In those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect’s sake, whom he hath chosen, he hath shortened the days.”—Mark 13:19,20

Our Lord was speaking of the symbolic earth—the present social order that will be utterly destroyed. The human family will survive and live through the troublous time. This fact is assured, and is recorded by the Prophet Zephaniah, “Wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.”—Zeph. 3:8,9

## THE MOUNTAIN OF THE LORD

The Prophet Micah also wrote in symbolic terms pointing to Christ's future kingdom and its establishment over all the earth. He prophesied, "In the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." (Mic. 4:1) The prophet was speaking of a future time when the Lord's kingdom will yet be established over all the nations, and that earth's people will be blessed under its righteous rule. "Many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem." (vs. 2) The people will be taught the ways of Truth and righteousness through the two phases of the kingdom. Zion represents the spiritual kingdom of Christ and his faithful followers from which the laws of God will be administered. The earthly representatives of the kingdom will consist of those worthies of old who will teach the people the ways of Truth and righteousness.

We then read, "He shall judge among many people, and rebuke strong nations afar off; and 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. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name

of the LORD our God for ever and ever.” (Mic. 4:3 - 5) From these prophetic words, we know that man will no longer learn and practice the awful arts of war, but each will learn to love his neighbor and walk in the ways of God and righteousness.

## **RUSHING WATERS**

Another of God’s prophets has written in symbolic terms concerning the events of our day, saying, “Woe to the multitude [noise, *Marginal Translation*] of many people, which make a noise like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters! The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind.”—Isa. 17:12,13

Isaiah points to the mountains being carried into the midst of the sea, which graphically illustrates one of the signs that we should expect to see during the present ending of the Gospel Age, and during which time Satan’s world is melting. This is taking place in many parts of the world. Based on the Word of God, we cannot expect that the mountains will be rescued from the sea, and will escape the rising tide of anarchy. These chaotic events help bring about the final dissolution of all earthly governments, and the sea will become a raging lawlessness which will cause the complete destruction of this present evil world.

## **PERVERTED ORDER**

The present social order is being more and more perverted. Its bulwarks are crumbling, and its standards are being demoralized. Economic ruin and decay

are manifested on every hand, while selfishness and irresponsibility are eating like a cancer at the vitals of a dying civilization. This is affecting all classes of people, the rich and the poor alike, and the religious and the nonreligious elements as well. Concerning this, the prophet wrote, "It shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word."—Isa. 24:2,3

## **EARTH'S TREASURES**

Conditions throughout the earth are now beginning to fulfill this description of distress upon all classes. The Apostle James wrote, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."—James 5:1-3

The rich are not the only ones to suffer in the last days of Satan's world. Earth's economy has become chaotic and all classes are suffering. In many parts of the world, the economic conditions have become intolerable. Abject poverty and near starvation are the common lot of the masses, and with no ray of hope insight. "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish."—Isa. 24:4

## FIERY JUDGMENTS

The Apostle Peter also wrote concerning the great time of trouble that is now bringing about the melting, or disintegration of the symbolic institutions of earth. He described it in his second epistle, where he wrote, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (II Peter 3:7) Fire is a powerful symbol of destruction, and identifies the fiery judgments of the all-wise and loving Heavenly Father.

The judgments of God will come upon the earth unexpectedly. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (vs. 10) The various elements which form the present social structure are now melting under the intense heat.

As we witness these events taking place, we do not fear as do other people. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—vss. 11-14

Our main interest at the present time is to recognize the manner in which the prophecies written

many centuries ago are now being fulfilled. Satan is the “god of this world” (II Cor. 4:4) and his empire is being overthrown. It will be replaced by a new and glorious world order established under the future kingdom of Christ.

## **LASTING PEACE**

The Divine purpose in the destruction of the present evil institutions of this world is addressed by the Prophet Haggai, who wrote, “Thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.” (Hag. 2:6,7) One of the longing desires of all the people of earth is for peace, and that it may be lasting and universal. We are assured by the wonderful promises of our loving Heavenly Father that when the melting process has been accomplished and the selfish and proud institutions of men destroyed, the desire of all nations shall then surely come.

## **NECESSARY JUDGMENTS**

The necessity for the desolating judgments that God will carry out in the earth are in reality incidental to the destruction of Satan’s world. This will be recognized by the people when they realize that the way is being cleared for Christ’s kingdom to be established over the earth. How wonderful is the assurance that the noise of the multitude of the people which is as the rushing of many waters will be silenced, and that, through the far-reaching agencies of the righteous messianic kingdom, the LORD will then say, “Be still, and know that I am

God: I will be exalted among the heathen, I will be exalted in the earth.”—Ps. 46:10

The prophecies reveal that still more distress, trouble and destruction is necessary to humble the nations and prepare them for the glorious kingdom of Christ that we believe is near at hand. It is interesting to note the frequent use of the term ‘earth’ in the prophecies when describing the many aspects of the destructive trouble which is now upon the nations. It is apparent that the nations have not yet been sufficiently humbled by their failures to establish the future kingdom.

### **THE HOUSE OF THE LORD**

When the kingdom of Christ is established, earth’s people will readily respond to the blessings that will then become available to them for their obedience to the Divine will. “It shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” (Isa. 2:2) Mankind will learn to walk in the ways of the LORD, “And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”—Isa. 2:3,4 ■



# God Calls People to Covenant

**Key Verse:** “*Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.*”  
—Deuteronomy 5:1

**Selected Scripture:**  
Deuteronomy 5:1-27

## TODAY'S LESSON RECOUNTS

the giving of the Law Covenant to Israel by God through his servant Moses. In particular, the portion of that law commonly referred to as the ‘Ten Commandments’ are highlighted in Deuteronomy 5, although there are many other details of the covenant given elsewhere in Scripture. Our Key Verse provides clear statements that this law came directly from God, his desire being that Israel hear and learn his law, and that they keep it to the best of their ability.

The Ten Commandments of our lesson can be divided into two groups. The first four had to do with the Israelites’ responsibilities to God. They are stated this way, “Thou shalt have none other gods before me. Thou shalt not make thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth: Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain. Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou

shalt labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God.”—Deut. 5:7,8,11-14

The essence of the first four commandments was that of acknowledging the only true and living God as the Almighty Jehovah and Creator of the universe, that he should be revered, honored, loved, and obeyed above all other beings. Jesus summed up this first grouping of commandments with these words, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”—Matt. 22:37

The second group of commandments—the last six—were given to Israel for the purpose of instructing them of their responsibilities toward their fellow man. The account states, “Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour’s wife, neither shalt thou covet thy neighbour’s house, his field, or his manservant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour’s.”—Deut. 5:16-21

Jesus also summarized the second group of commandments this way, “Thou shalt love thy neighbour as thyself.” (Matt. 22:39) This simple statement goes far beyond the mere literal application of the commandments not to kill, commit adultery, steal, etc. It is, in fact, another way of stating the ‘Golden Rule’ of doing unto others as you would have them do unto you. Jesus states in another place the higher, spiritual application of these principles, concluding that in its fullness, such love would even include those we might consider our enemies. (Matt. 5:21-47) “Be ye therefore perfect [complete], even as your Father which is in heaven is perfect.”—vs. 48 ■

# God Calls People to Remember

**Key Verse:** *“Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.”*  
—Deuteronomy 16:1

**Selected Scripture:**  
Deuteronomy 16:1-8

## **GOD DESIRED THAT ISRAEL**

not forget the bondage they had suffered at the hand of the Egyptians, and also that they remember the manner in which he had delivered them. As we recall, this had been accomplished by means of the tenth plague—the death of all the firstborn throughout Egypt. (Exod. 11:5,6) Israel, however, was ‘passed over’ by the angel of death because they followed the instructions given by God, recorded in Exodus 12, concerning the killing of an unblemished lamb on the 14th day of the first month, Abib, and the sprinkling of the lamb’s blood on the doorposts and lintels of their houses as a sign of their obedience. Thus were the Israelites delivered from Egyptian bondage.

The Key Verse states God’s further instruction to Israel that they observe an annual remembrance of this momentous event by keeping the Passover feast at its proper time. In addition to the Passover feast, and for seven days immediately following it, the Israelites were commanded to keep the Feast of Unleavened Bread. “Seven days shalt thou eat unleavened bread therewith; . . . for thou camest

forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.”—Deut. 16:3

Leaven is used in the Bible as a picture of sin. Unleavened bread, then, is a fitting representation of that type of food, nourishment, which is pure and sinless, that which comes from God. Israel was to remember that their sustenance, even life itself, was from God. During this seven-day feast, the Israelites were instructed to completely rid their houses of any leaven. (Deut. 16:4) Although they literally did this, the more important lesson was that they seek to rid themselves, their heart, mind, words, and actions, of the leavening influences of sin, as much as possible.

The call to remembrance for the nation of Israel was with regard to both their deliverance by God as well as their responsibility to live according to his righteous, ‘unleavened’ principles. These same lessons apply to spiritual Israel today. Apostle Paul said, “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”—I Cor. 5:7,8

The above verses tell us that Jesus has provided the means by which we have been able to come out from bondage to sin and death, our ‘Egypt,’ through his death as our Passover lamb. In fact, all mankind will soon receive the benefits of this lamb in Christ’s coming kingdom. At the present time, it is the firstborn—the prospective church—who specially benefit from the sacrifice of Jesus. With this comes special responsibility, chiefly that of ‘purging’ the leaven of sin from our lives and conduct, replacing it with unleavened characteristics, such as ‘sincerity and truth.’ Unlike natural Israel this is not the work of a seven-day feast, but of a lifetime of following after the principles of truth and righteousness. ■

# God Calls People to Special Service

***Key Verse: “He poured of the anointing oil upon Aaron’s head, and anointed him, to sanctify him.”  
—Leviticus 8:12***

***Selected Scripture:  
Leviticus 8:1-13***

## **AARON AND HIS SONS,**

from the tribe of Levi, were specially chosen by God to lead the nation of Israel in their religious worship. To signify this choosing, God instructed Moses to perform a ceremony of anointing, that all would know the important office to which these had been appointed. “Take Aaron

and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; And gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the LORD commanded to be done.”—Lev. 8:2-5

The first thing Moses was instructed to do was to wash Aaron and his sons. (vs. 6) This was done to signify their preparation for a holy work by being cleansed from sin. Next, Moses put upon Aaron special garments (vss. 7-9), which showed the glory of the priestly office to which he was being appointed. When the people would see Aaron arrayed in these garments, they would know

that he was acting in his priestly capacity, for their spiritual benefit, to keep them in close covenant relationship to God. These garments covered every portion of Aaron, showing additionally that his service as high priest included every aspect of his life—his head, the thoughts of the mind; his arms and legs, signifying actions; and his heart, the seat of all his affections and motives.

Another very important part of this ceremony was the anointing of Aaron and his sons with the holy anointing oil. Our Key Verse speaks of the anointing of Aaron, while later in the chapter the anointing of his sons is mentioned. “Moses took of the anointing oil, . . . and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons’ garments with him; and sanctified Aaron, and his garments, and his sons, and his sons’ garments with him.” (Lev. 8:30) This anointing oil was a picture of God’s Holy Spirit—the power and influence which was to guide and direct this priestly class in their activities on behalf of Israel.

This consecration of Aaron and his sons to the priestly office, although important to Israel, has a still deeper significance. It serves as a picture of the greater priesthood of Christ and his church, in which office they will lead mankind in their worship of God in the coming kingdom. This priesthood is being developed now, first with Jesus, who at the age of thirty was begotten with God’s Holy Spirit, and anointed to be a High Priest. Through his faithfulness, even unto the death of the cross, he has earned the right to be man’s High Priest. The church likewise, having also received the anointing of the Holy Spirit, as shown on the Day of Pentecost (Acts 2), has been developed during this Gospel Age for the purpose of joining their head, Christ Jesus, as the world’s high priest. Just as the typical priests were washed and wore special garments, the church also at the present time is washed with the water of truth and wears the garments

# God Calls People to Jubilee

**Key Verse:** *“Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.”*  
—**Leviticus 25:10**

**Selected Scripture:**  
**Leviticus 25:8-24**

in order to provide for their family, or some other reason of need, these possessions were to be returned to them in the Jubilee year. Likewise, if anyone had been sold as a servant or slave during the years since the last Jubilee, they were now deemed as free and could return to their family. Even the land was to be free from being worked during the Jubilee year. Rather than plant and harvest, the people were to eat of the increase from previous years, allowing the land to rest.—Lev. 25,27

## **THIS LESSON DESCRIBES**

a feature of Israel's law called the Jubilee. The word Jubilee signifies ‘acclamation of joy.’ In the instructions God gave to Moses, as cited in the Key Verse, every fifty years was to be a Jubilee year. It was to be a year of great reverence toward God, with much joy and thankfulness for his manifold blessings toward all the people.

One of the important features of the Jubilee year was the proclamation of liberty to all the people. If anyone had sold their possessions in prior years, perhaps due to necessity



Other than the instructions given to Israel concerning the Jubilee year, very little else is known about their keeping of this feature of the Law. However, in the accounts cited above, we see a fitting picture related to mankind and the glorious plan of salvation God has arranged for their ultimate blessing. Since the fall of Adam and Eve into sin, all mankind has been enslaved to its downward effects. Man's original possessions of life, peace, health, and happiness, have all been lost to a greater or lesser degree. Man himself has become a servant and slave, in bondage to sin and ultimately death. As the Apostle Paul states, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. 5:12

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread." (Gen. 3:17-19) These verses indicate that another part of man's loss of liberty was the result of the curse placed upon the earth. We see the great struggles man has endured over the centuries as he has tried to provide food for himself under the shadow of this curse.

How thankful we are that through Christ's coming kingdom, man will be given an opportunity for life once again, to learn righteousness, and to eventually be fully restored to full liberty and freedom from all the vestiges of sin and its effects. It will be at the end of that kingdom, when man is fully restored to all that Adam lost, when all enemies are destroyed that have kept man in bondage, that a Jubilee will be sounded throughout the earth such as never before known. Concerning that time, we read, "He that sat upon the throne said, Behold, I make all things new. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev. 21:5,7 ■

# The Last Pilgrimage

*“I will return again unto you, if God will.”* **THE APOSTLE PAUL SPOKE**  
—Acts 18:21

these words of endearment to the Jews who were gathered at the synagogue in Ephesus. He had stopped there for a brief visit at the completion of his second pilgrim journey, but could not stay there long because he was on his way to keep the feast with the brethren at Jerusalem. From there, he made his way home to Antioch and the brethren. (Acts 18:19) It is believed that the apostle stayed at Antioch for about a year before setting out again on his third and last pilgrimage. At that time, he rejoined his colaborers—Timothy, Silas, and Luke—in witnessing the word of Truth and the heavenly call to the scattered people of God.

## THE HISTORIAN’S RECORD

In Luke’s historical record of the beginning of this third trip, he provides the only reliable although brief information that we have. “After he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order,

strengthening all the disciples.” (vs. 23) Paul had proclaimed the wonderful word of Truth to some of the new brethren in Christ in this same area while passing through on his previous journeys. At that earlier time, the Heavenly Father had not permitted him to go into certain areas of Asia and particularly to the city of Bithynia.—Acts 16:7,8

At this point in Paul’s experiences, the Apostle Peter provides additional reference concerning some of these brethren. In his first epistle, he wrote, “Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”—I Peter 1:1,2

On this third missionary journey, we learn that Paul went throughout these regions revisiting and ministering to the churches that he had helped establish there on his previous trips. Although the province of Galatia was not specifically mentioned as having been visited by Paul and Barnabas on their earlier journey, we recall how persecution and the threat of stoning had caused these two brethren to flee from Iconium in Lycaonia into the surrounding country. Lycaonia bordered on Galatia, and Derbe was located on the Galatian border. It seems reasonable therefore that the surrounding country of which Luke had made mention no doubt included parts of Galatia. We read, “They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the gospel.”—Acts 14:6,7

## **ASIA MINOR IN ANCIENT TIMES**

Portions of the central region of Asia Minor were referred to as Galatia, including not only the province by that name, but certain parts of other provinces as well. Galatia derived its name from the Gauls who had invaded and conquered the area in the third century B.C. Later, the Romans conquered it and Galatia then became a Roman province. When the territory was made subject to Rome, it was much larger in scope than the old Galatia had been. Thus the churches at Antioch of Pisidia, Iconium, Lystra, and Derbe of Lycaonia were called churches of Galatia. These were all established by the Apostle Paul and Barnabas on their first missionary journey.

## **THE JUDAIZERS**

These churches were also being visited by Judaizing teachers from Jerusalem who were questioning Paul's ministry and authority, and were seeking to convince some of the new brethren in Christ to accept and observe the Mosaic Law instead of Christ. Paul referred to this troubling problem in his letter to the church at Galatia. His message of Truth was based on faith in our Lord Jesus, "knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. 2:16

Again, Paul proclaimed, "I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I,

but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”—vss. 19-21

## **BRETHREN OF THE EARLY CHURCH**

On this third journey, the apostle wanted to go to Ephesus again as he had promised. Near the end of his previous pilgrimage, he had stopped there but could only stay a short time, and he was now on his way to keep that promise.

By that time, the Word of God and the message concerning the heavenly calling to the church had spread to other regions, and congregations now existed in the provinces of Phrygia and Lydia. The apostle had to pass through this area to reach Ephesus, and so he stopped to visit the brethren in those places. Antioch, Colosse, Laodicea, and Hierapolis were cities in that region where classes had been previously organized.

We learn about some of these ecclesias in his letter to the Colossians. He addressed his letter, “To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.” (Col. 1:2) In this letter, we also read, “Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.”—Col. 4:12,13

Again we note Paul's salutation, when he wrote, "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."—vss. 15,16

Several brethren from these classes were also mentioned by Paul. One of them was Epaphras who was associated with the Colossian church. We read, "Ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ. (chap. 1:7) Tychicus came from that same area and was also mentioned by the apostle. "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord."—chap. 4:7

The testimonials given by Paul of these two brethren reveal their faithful service to God. Paul wrote concerning Epaphras, 'Our dear fellowservant, who is for you a faithful minister of Christ,' and about Tychicus, 'He is a beloved brother, and a faithful minister and fellowservant in the Lord.'

## **PAUL ARRIVES AT EPHESUS**

From Luke's record, we read, "It came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples." (Acts 19:1) The upper coasts which the historian referred to included the province of Lydia where the congregations of Smyrna, Philadelphia, Sardis, and Thyatira were located. These churches were not specifically mentioned by Paul, but were used by the Apostle John

in Revelation as examples of different periods of the church's history during the present Gospel Age.

When Paul arrived in Ephesus, he was introduced to some new disciples of the Lord and he asked them whether they had received the Holy Spirit. Their response was that they had never even heard of the Holy Spirit. This led him to ask them about the nature of their baptism. "It came about that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found some disciples, and he said to them, Did you receive the Holy Spirit when you believed? And they said to him, No, we have not even heard whether there is a Holy Spirit. And he said, Into what then were you baptized? And they said, Into John's baptism."—Acts 19:1-3, *New American Standard Bible*

The apostle then proceeded to speak of the baptism into our Lord Jesus. "Paul said, John baptized with the baptism of repentance, telling the people to believe in Him who was coming after him, that is, in Jesus. And when they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them, and they began speaking with tongues and prophesying. And there were in all about twelve men."—vss. 4-7, *NASB*

### **AQUILA, PRISCILLA AND APOLLOS**

During the intervening time of Paul's absence from Ephesus, we learn from the scriptural record some interesting details about Aquila and Priscilla, and their study of the Scriptures with Apollos who was a Jew. No doubt their discussions included a



more complete understanding of the doctrine of baptism. Luke writes, "Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he helped greatly those who had believed through grace; for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ."—Acts 18:24-28, *NASB*

## **THE CHURCH AT EPHESUS**

During Paul's previous visit to Ephesus, there apparently was no ecclesia yet established in that city. The scriptural record does not give information concerning whether some of the new members of the church at Ephesus had become interested in the Truth through the ministry of Apollos. They may have arrived there from Judea, but they gave evidence that they were true disciples of Jesus. They had been immersed a second time with the correct knowledge and meaning of baptism, and they also manifested the true spirit of our Lord.

When the apostle returned to Ephesus, his doctrines soon began to arouse opposition, and the other disciples left the synagogue to begin meeting

in a place known as the School of Tyrannus. “He went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.”—Acts 19:8-10

## **THE SCHOOL OF TYRANNUS**

Tyrannus had been a sophist and a teacher of Greek philosophy. When he was converted to Christianity, he offered his school as a meeting place where both Gentiles and Jews could study and worship together. These gatherings, which continued for several years, attracted the attention of many people throughout the region of Asia as recorded by Luke the historian. Perhaps Paul met there with the Ephesian brethren while he stayed at the home of Aquila and Pricilla.

## **CASTING OUT DEMONS**

Through his preaching and performing of miracles, Paul became well known throughout the city and surrounding area. Ephesus was a prominent Greek city—a city of the Ionians in Asia Minor which was located across the Aegean Sea from the mainland of Greece. It was a seaport, with cross-roads of traffic and trade, and was known as the gateway of Asia Minor. In addition to the commercial traffic, religious pilgrimages also took place there. The city was distinguished for its temple to

the heathen goddess Diana. It was a place of black magic, witchcraft, and sorcery and, as a result, the apostle had many occasions for casting out evil spirits.

Several itinerant Jewish exorcists were in Ephesus at that time. They had seen the apostle's success in casting out evil spirits and they attempted to do likewise. "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so."—Acts 19:13,14

The response from the evil spirit was recorded by Luke and is most interesting. "The evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."—vss. 15,16

Soon this event became publicized throughout the city and it had a profound effect upon the people, especially those who were involved in the magic arts. "This was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed."—vss. 17-20

## DEMETRIUS INCITES DISTURBANCE

At the entrance of the harbor of Ephesus stood an immense statue of Artemis, which was known as Diana by the Romans. She represented the goddess of fertility and was one of the seven wonders of the ancient world. For the great festivals held in the month of Artemision, which corresponds to our months of March and April, visitors would come to Ephesus from all areas of Asia Minor to give homage to her. Luke records an episode that took place at the hands of Demetrius who did not like what the Apostle Paul was teaching. He was telling the people that they should not worship their goddess of Diana or any other man-made image, and Demetrius wanted to put a stop to this teaching.

“A certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.”—Acts 19:24-27

Demetrius found a hearing ear in support of his contention. “When they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. *(Continued on page 35)*

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*(Continued from page 31)* And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre." (vss. 28,29) The situation quickly became unruly, "And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre."—vss. 30,31

As the uproar increased, great confusion arose. "Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians."—vss. 32-34

## **ORDER REESTABLISHED**

Luke has recorded some interesting details that emphasize the very high position of honor that the goddess of Artemis occupied in Ephesus, and the role she played in the lives of its citizens. The Apostle Paul's untiring ministry and voice of Truth was surely overruled for the benefit of the true followers of Christ Jesus in that city.

We read, "When the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess

Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly."—Acts 19:35-41

## **SPIRITUAL GROWTH AT EPHESUS**

The apostle had kept his promise to return to visit the brethren at Ephesus, and this pilgrimage would prove to be the last time that he would see them face to face. The pure message of Truth and the knowledge of the heavenly calling had been faithfully proclaimed to the ecclesia by Paul and his companions. The local church thus prospered and grew, and they were even able to send out many elders to serve other smaller churches and isolated brethren in the area.

The spiritual growth of the Ephesian church is reflected in our Lord's words, recorded by the revelator, "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted."—Rev. 2:2,3

## **PAUL'S FAREWELL TO EPHEBUS**

In his final message of farewell, Paul reflected on his experiences and left them with these words of encouragement. "Now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:25-28

In his message, he cautioned the brethren to exercise greater vigilance in their walk of faith. "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—vss. 29-32

With these words of encouragement, admonition and warning, the Apostle Paul left the church at Ephesus to continue the final phase of his last voyage which lay ahead. ■

# Saved by Grace

*“We then, as  
workers together  
with him, beseech  
you also that ye  
receive not the  
grace of God in  
vain.”*

*—II Corinthians 6:1*

## **MERCY IS ONE OF THE**

wonderful attributes of our loving Heavenly Father’s boundless character. An unbelieving world, condemned through the transgression of Adam in Eden, suffering the awful effects of sin and death, is not yet convinced of that truth. The Lord Jesus himself declared that he was the chosen instrument through which Divine mercy was to be expressed to the world, saying: “God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (John 3:17) In due time, the world will be brought to the certain knowledge that it was saved from ruin solely by the favor of God. It will come to know that, through his beloved Son, it will have received the highest and fullest expression of God’s mercy. “The earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea.”—Hab. 2:14

## **THE GRACE OF GOD DEFINED**

In the second chapter of his epistle to the Hebrews, the Apostle Paul declares that the favor of

God will be shown to the human family according to a foreordained Divine plan. Paul masterfully summarizes that plan of salvation in a single sentence—the Lord’s preexistence as a spirit being, his being made human on earth, his suffering, death and subsequent resurrection to spiritual glory and honor far beyond that which he had previously enjoyed. The apostle says, “We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”—Heb. 2:9

In accord with his Father’s will, the Lord Jesus voluntarily took Adam’s place in death for everyone. Adam and his entire race will, in due time, be released from their collective condemnation—a release wrought, the apostle says, ‘by the grace of God.’ The grace of God is defined as Divine favor conferred upon or otherwise communicated to those who neither earn nor deserve it. If it were earned or deserved, it would be no longer favor but would be Divine obligation. The Apostle Paul confirms, “Now to him that worketh is the reward not reckoned of grace, but of debt.”—Rom. 4:4

## **THE GRACE OF GOD PERSONIFIED**

Paul recounts the history of sin and the resulting condemnation of death that befell the human family through Adam. He wrote, “Sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.” (Rom. 5:12, *New International Version*) Through the ‘one man,’ Adam, a crushing burden of sin and death befell all mankind. Paul says that

through the gift of the one man Christ Jesus, God offers all men their only hope of relief from that burden. "The gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!"—Rom. 5:15, *NIV*

The phrase 'all men' in verse 12 is synonymous with the phrase 'the many' used twice in verse 15. In verses 18 and 19, the apostle uses these phrases interchangeably. He says, "As through one offence, sentence came on all men to condemnation; so also, through one righteous act, sentence came on all men to justification of life, for as through the disobedience of one man, the many were constituted sinners, so even through the obedience of the one, the many will be constituted righteous." (*Wilson's Emphatic Diaglott*) Thus has the Apostle Paul made his point—Through the righteous act of our Lord Jesus at Calvary, all mankind will be saved from the Adamic condemnation.

## **GRACE IN ADVANCE**

However, not all men will be saved at the same time, and only a portion of the many will receive the grace of God in advance of the remainder of the world. He says, "As many as are led by the Spirit of God, they are the sons of God." (Rom. 8:14) For its entire history, the great majority of mankind has resisted the influences of the Spirit of God, preferring instead the spirit of the world, the flesh, and the Devil. That preference continues unto this present Gospel Age. Therefore, in this age all men will not have benefit of the grace of God but, the

apostle says a small number who are led of the Spirit of God and counted as his sons with Christ Jesus will. Paul, including himself with these relatively few, addresses them in the following verses, saying, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Rom. 8:16,17,28,29

## **THE LORD'S MANY BRETHREN**

The Lord Jesus is to have 'many brethren' associated with him, all of whom will have been led of the Spirit of God during this present Gospel Age. It is apparent that those will be only a small number when compared to the billions of earth's people who will subsequently receive the grace of God during the future age when Christ's kingdom is established over the earth. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12:32

The fulfillment of this marvelous declaration was seen of the Apostle John in a vision wherein the sheep of the flock were specifically numbered—all of the same spirit, all of the same Father, all members of the Divine family. John says, "I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having

his Father's name written in their foreheads. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—Rev. 14:1,3

## **SKEPTICS REFUTED**

Critics, skeptics and unbelievers, not understanding the larger purpose involved, often view the conferring of such favor upon the few as an injustice perpetrated upon the many. The character of God is thereby brought into question. In his epistle to the brethren in Rome, Paul explains and refers to the ancient occasion when Divine favor was conferred upon but one of Rebecca's twin sons even before their birth. He says, "for though the twins were not yet born and had not done anything good or bad, so that God's purpose according to His choice would stand, not because of works, but because of Him who calls, it was said to her, 'The older will serve the younger.' Just as it is written, 'Jacob I loved, but Esau I hated.' What shall we say then? There is no injustice with God, is there? May it never be! For He says to Moses, 'I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.' So then it does not depend on the man who wills or the man who runs, but on God who has mercy." (Rom. 9:11-16, *New American Standard Bible*) The apostle says that the choosing of Jacob over Esau was used to illuminate a great truth, 'the purpose of God according to election.'

It is the grand purpose of God to save all mankind from Adamic condemnation though it is wholly



undeserving of such mercy. Salvation is to be wrought not by any works of Adam's race but solely by one, elect, chosen of God. That One is the Lord Jesus. This is the very fulfillment of prophecy pronounced in Isaiah 42:1, which Matthew confirms by quoting it in his Gospel, saying, "Behold, My Servant whom I have chosen; My Beloved in whom My soul is well-pleased; I will put My Spirit upon Him, And He shall proclaim justice to the Gentiles. He will not quarrel, nor cry out; Nor will anyone hear His voice in the streets."—Matt. 12:18,19, *NASB*

God is under no obligation to express mercy to the justly condemned members of the Adamic race. He is free to express it to whatever degree and to whomever he chooses in accordance with his grand purpose for mankind's salvation. Who, then, dares to claim injustice is perpetrated upon the many when favor bestowed upon the one or the few ultimately benefits all? The bestowal of favor is a Divine right.

## **A CAUTION**

Lest any be overtaken by pride in being among the few chosen to be brethren with Christ Jesus, Paul cautions, "Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation." (Rom. 12:16, *NASB*) The apostle exhorts the chosen to keep in mind that no special qualities recommended them for such great favor; they have been chosen precisely because they lack many of the qualities the world esteems.

To his Corinthian brethren, Paul adds, "Ye see your calling, brethren, how that not many wise

men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.”—I Cor. 1:26,27

## **FAVOR RECEIVED**

The world still scorns and ridicules those who claim to have attained sonship with God. The Apostle Paul, on behalf of himself and his fellow workers Silvanus and Timothy, expresses deep affection for those who, against all opposition, remain steadfast in that assertion. “We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God.” (I Thess. 1:2-4) To stimulate continued resolve in his beloved brethren, Paul recalls for them the magnitude of heavenly favor that they have thus far received, and the tender care with which they had hitherto been encouraged. He says, “We exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, who hath called you unto his kingdom and glory.”—I Thess. 2:11,12

## **AN EARNEST HOPE**

The Apostle Paul conveys his earnest hope that his brethren will, at the Lord’s return, be found to have attained the highest ideal of sanctification, the setting apart in the service of God of everything pertaining to their existence, withholding nothing,

neither in spirit, nor in soul, nor in body. The apostle prays, “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” (I Thess. 5:23) With certainty and born of the Holy Spirit, the apostle assures the called and elected that their sanctification will be completed because God is faithful to finish that which he begins. “Faithful is he that calleth you, who also will do it.”—vs. 24

The apostle addresses the subject of sanctification in his second epistle to the Thessalonians. He emphasizes that the work of sanctification advances toward completion only to the degree that the chosen submit to the influence of the Holy Spirit and maintain their belief in the Truth. “We ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.” (II Thess. 2:13, *NIV*) He then adds the purpose for which God has sanctified the chosen, saying, “He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ.”—vs. 14, *NIV*

## **THE ETERNAL EXAMPLE**

In the ages to come, the resurrected and glorified Christ Jesus will be the eternal example of God’s infinite wisdom, mercy, and generosity. Paul states that the called and elected of the Gospel Age—the little flock of Christ’s brethren—are to share in that honor. Including himself in that sharing, the apostle reveals its purpose. “Because of his great love for us, God, who is rich in mercy, made

us alive with Christ even when we were dead in transgressions—it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus.” (Eph. 2:4-7, *NIV*) Those who persistently submit to the sanctifying power of the Holy Spirit during the present Gospel Age will, in due time, join the Lord in glory, constituting thereby The Christ, an eternal collective memorial to the grace of God.

### **ANOINTED, MESSIAH, CHRIST**

The Apostle Paul addresses the subject of The Christ in his epistle to the Colossians saying that hitherto it had constituted a Divine mystery, “Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” (Col. 1:26,27) The English word ‘Christ’ that is used by the apostle has its root in the Greek word *Christos* which means ‘anointed.’ The English word ‘Messiah’ has its root in the Hebrew word *Meshiach* which also means ‘anointed.’ Thus we find that ‘Christ,’ ‘Messiah’ and ‘Anointed’ are synonymous. In the Old Testament, anointing with fragrant oils signified the bestowal of Divine favor and authorization, most often upon kings and priests. It is to this that Paul alludes. The great mystery that the apostle reveals is that the called and chosen of God, anointed during this present

Gospel Age with his Holy Spirit, will, if faithful, become members of The Christ and united under Jesus, its glorified Lord and head.

## **THE MYSTERY OF CHRIST**

The apostle explains further, in his epistle to his Ephesian brethren, the great mystery of ‘Christ in you’ noting most especially its direct connection to the grace of God. He says, “Surely you have heard about the administration of God’s grace that was given to me for you, that is, the mystery made known to me by revelation, as I have already written briefly. In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit to God’s holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.”—Eph. 3:2-6, *NIV*

## **THE CHURCH, THE CHRIST**

Having brought to light the prospect of ‘Christ in you,’ the Apostle Paul exhorts his brethren to grasp its full import and to continue to lay aside every encumbrance in pursuit of it even unto sacrificial death. “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” (Rom. 12:1,2) Paul stresses that the many members of the body of

Christ are to be of a single mind dedicated to the service of the Divine will. “As we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.”—vss. 4,5

## **THE BODY OF CHRIST**

Further emphasizing the singleness of purpose for the collective body of The Christ, the apostle says, “As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. Now ye are the body of Christ, and members in particular.” (I Cor. 12:12-14,18-20,27) To both the Ephesians and the Colossians, Paul plainly states that the spiritual body of Christ Jesus is the church. He says, “[God] hath put all things under his [Jesus’] feet, and gave him to be the head over all things to the church, Which is his body” (Eph. 1:22,23), and “He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.”—Col. 1:18

## **MEMBERSHIP CONDITIONAL**

The apostle declares membership in the church, the body of Christ, to be conditional, namely sacrificial death like unto that of its head. Paul says, “As

it is written [Ps. 44:22], For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.” (Rom. 8:36,37) The high value that God places upon the sacrificial death of the members of the church is directly stated by the psalmist, “Precious in the sight of the LORD is the death of his saints.”—Ps. 116:15

## **FELLOW CITIZENS**

The members of the church have been admitted to God’s innermost sanctuary. The Apostle Paul, addressing the church, emphasizes that intimate spiritual relationship, saying, “Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” (Eph. 2:19,20) Paul reminds his brethren that God had been long awaiting the due time to share with them his deepest mysteries, that the eventual conveying of those mysteries had been foretold centuries earlier. The apostle says, “As it is written [Isa. 64:4], Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.”—I Cor. 2:9,10

## **ONENESS WITH JESUS**

Paul asks his fellow disciples to recall that which, by his grace, God has already performed on their behalf. He exhorts them to give “thanks unto the

Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” (Col. 1:12,13) The apostle says that Jesus himself declared his oneness with the called and elected saints of the Gospel Age; that he is unashamed to openly claim them as his own—“Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.”—Heb. 2:11,12

## **KINGS AND PRIESTS OF GOD**

The Apostle Peter, exhorting his brethren as had Paul to maintain confidence in the grace of God as they faced adversity in an unbelieving world, likewise emphasizes the nature of their relationship to God and their special purpose. Peter says, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [purchased, *Marginal Translation*] people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.” (I Pet. 2:9,10) The Apostle John joins Peter and Paul in encouraging their fellow members of the church. John declares that through the sacrificial efficacy of his blood the Lord Jesus “hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.”—Rev. 1:6



## GRACE BEYOND IMAGINATION

To strengthen his saints, the glorified Lord Jesus declared unto the Apostle John the prospect that had been held in secret for untold ages. “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” (Rev. 3:21) That grand promise was echoed by Divine proclamation confirming thereby the perfect harmony of Father and Son in bestowing such magnificent grace and unmerited favor upon those who would follow Jesus unto death. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”—Rev. 20:6 ■

## WEEKLY PRAYER MEETING TEXTS

**JULY 2**—“Being reviled, we bless, being persecuted, we suffer it.”—I Corinthians 4:12 (Z. '99-5 Hymn 299)

**JULY 9**—“When he putteth forth his own sheep, he goeth before them and the sheep follow him: for they know his voice.”—John 10:4 (Z.'00-230 Hymn 257)

**JULY 16**—“Be ye filled with the Spirit.”—Ephesians 5:18 (Z. '99-92 Hymn 85)

**JULY 23**—“If any provide not for his own,...he hath denied the faith, and is worse than an unbeliever.”—I Timothy 5:8 (Z.'99-127 Hymn 23)

**JULY 30**—“Take us the foxes, the little foxes, that spoil the vines.”—Canticles 2:15 (Z. '99-172 Hymn 145)

# Pilgrim Trip to Australia

Ken and Carm Fernets

**WHEN WE ARRIVED** in Australia Bro. John Mercer met us at the Melbourne airport. He took us to his home in Sunbury where we rested, fellowshipped, ate, and wore off our jet lag. We were very thankful for that special time which was like coming home. Bro. John is part of the Dawn family and has been volunteering for the past five years. While in Sunbury, we exercised and walked to get limber after the long flight, and hiked up to Mount Macedon, where there is a large cross to greet the visitors. The mountain peak soars to a height of over 1,000 meters above sea level. It was an exhilarating experience and a good place to get energized.

When we began our journey, Bro. John took us to visit Bro. David and Sr. Beth Simkin who live in the Melbourne area. We compared spiritual notes, and discussed the wonderful message of Truth. We reminisced about brethren we knew from the past, and shared heart sentiments on the Truth which

we continue to hold dear. The Truth never changes, but it simply becomes sweeter and more clear.

## **MELBOURNE CONVENTION**

After an exciting yet restful stop of getting acquainted, we journeyed on to the ESA Conference centre near Marysville, the Melbourne convention site. The weekend of convention was attended by approximately 85 brethren from all parts of Australia. It was a perfect start to our journey. We enjoyed visiting with our brethren from Perth who had come to the convention. It was not possible to visit with them in their homes because of time and distance. We began to lose our jet lag because of the excitement of being with our brethren.



The Australian 2009 Bible Students Convention

Arriving in Australia was like coming to a new world with aromatic tree-lined lanes and paths. As we journeyed into the country, the fragrance of eucalyptus and the surrounding beauty made one want to breathe deep, which seemed to have a cleansing effect. The striking scent of the aromatic

eucalyptus trees awakened all our senses as the fragrance hung heavily on the forested convention grounds. What perfect surroundings to be with the Lord's people, and to realize the Creator's wonderful works!



Br. Chapla opening Br. Fernets Service.

After a good night's sleep behind lockless doors, we had the first discourse of the convention—"Our Living Hope." The young people were impressive, helping serve brethren during meals, attending the early sessions, and taking part in fellowship. They were rewarded with a wonderful session of singing around the campfire in the evening. What a wonderful reverence to end our day in praises to our Heavenly Father. The convention in Marysville was a blessing. We were well fed spiritually and temporally. Some of the topics addressed were "Out of Darkness," "A Miracle of Grace," "The Plowman

and the Reaper,” and “Jacob’s Trouble.” On a sad note, this was the area that was destroyed in the fires that devastated the region shortly after.

While in Melbourne, we were privileged to meet with the large Polish class serving two evenings with two discourses—“Mary, Martha, and Lazarus” and “The Resurrection.” We knew some of the brethren previously and were privileged to meet others. During our stay, our hosts were Les and Lydia Kopczyk, and we enjoyed their fellowship and exchanged scriptural truths and personal experiences. January is the height of summer in Australia, but our fellowship was so sweet the high temperatures went unnoticed. We even had the privilege of enjoying the Australian wildlife at a wildlife sanctuary. Adam and James Kopczyk ensured that we never had a dull moment!



Melbourne Polish Class

## **VISITING THE ISOLATED**

Flying from Melbourne to the Sunshine Coast in Queensland, Henry and Margaret Greenhalgh from Gympie met us at the Maroochydore Airport and went out of their way to help us visit some isolated brethren. We first arrived at the home of

Nancy Geelon and had lunch and fellowship along with Greg and Linda Tosh, while sharing a wonderful, spiritual visit. Then we continued on for four hours to Toowoomba. The evening was spent in deep study and spiritual fellowship at the home of Bruce and Margaret Hanley, which was uplifting for all of us. How sweet was the time spent together, as spoken by Malachi in chapter 3:16, “A book of remembrance was written before Him for them that feared (revered) the LORD and that thought upon his name.”



*Left to right: Br. David Stone, Br. David Liebeck, Br. Henry Greenhalgh*

The following day we arrived in Gympie at the home and farm of the Greenhalgh family. They have a wide-open free ranch, and all the cattle and other ranch animals reminded us of our earlier days with the similar day-to-day work of farming. Spending time in study and fellowship for several days with the families in Gympie was an added blessing. The brethren are zealous for the Lord and for his cause, and willingly drove great distances to

help us visit the isolated brethren. Afternoons and evenings were spent in study, with many excellent questions concerning the end times, and discussions of what the resurrection might be like. There were parts of four families, and for all twelve of us it was a happy time to meet with the Gympie brethren. We packed many memories in our hearts and took them all away with us.

Sunday morning the Greenhalghs drove us to Nancy Geelon's home for another visit with an all-day meeting and fellowship. There were 16 in attendance with a service of two discourses on the end times and the resurrection. It was a blessed time as some were fairly new, and there were several questions asked concerning the discourse "The End is Near." It was a spiritually healthy and invigorating day.

## **THE BRISBANE BRETHREN**

When the meeting and fellowship ended, we continued on with Freya and Don Ostopovich, who took us to their home in the Brisbane area for more sweet fellowship and discussion. Freya took us sightseeing in the afternoon. We even got our feet wet in the ocean which was a welcome refreshment as the heat kept up its pace. The restless waters reminded us of the words "Peace, be still" which will one day be heard, and the ocean will be calm with no more restless sea. (Mark 4:39) Our appreciation for the beauty of Brisbane and this part of the country grew as Freya drove us around to see the area. We also visited with Shirley Futo, who had previously worked at the Dawn. We had sweet fellowship for a few hours.

## **MILES OF FELLOWSHIP**

From Brisbane we flew to Canberra, and we were met and graciously entertained by Graeme and Dawn Smith. We went to the Capitol buildings in Canberra and drove past the Canadian Embassy. Even though we were Canadians in a foreign land, the brethren welcomed us warmly. Together we reviewed many Bible passages and the wonderful plan of salvation.

The next day Graeme and Dawn took us on a drive to Mudgee, a distance of about 250 miles. With this vast country, we came to appreciate the changes in vegetation, terrain, mountainous gorges, and kangaroo wildlife as we journeyed. The distance brought us to a wonderful visit with an isolated Sr. Freda Martin and her son Robin. With their precious Bible, all of the familiar study materials and *The Dawn* magazine on the table, we felt instantly at home. They gave us the welcome that Jesus would have felt when in the home of Mary and Martha. We stayed until dusk and hated to part, but with the rough country roads ahead of us, it would be safer to drive before getting too dark. As we approached our van, a couple of wild kangaroos showed themselves to say farewell also. We had a blessed time, and we saw more than we had expected. The miles of driving meant precious time spent in fellowship of kindred minds.

## **SYDNEY**

After the long distance from Mudgee to Sydney, we arrived at the home of Fred and Ching Ching Delon. We were graciously entertained with a lovely





Last meeting at the home of Sr. Joyce Wasson (second from left, age 92)

dinner and evening of fellowship. While spending time with the Delons, we also had the opportunity to see some of the attractions that make Sydney famous. It gave us a moment to relax and get to know each other better. Our last meeting attended by eleven, was on Saturday at the home of Joyce Wasson who lives in Wahroonga, which is near Sydney. After a discourse and many questions, fellowship continued with a most loving spirit. It was difficult to leave the brethren, but seeing their zeal and love for the Truth, made us rejoice even more.

### **A WONDERFUL OPPORTUNITY OF WITNESS**

We are very pleased that Sr. Ching Ching has translated the Hope booklet into the Chinese language, and now it is available on the Dawn website ([www.dawnbible.com](http://www.dawnbible.com)) for our Chinese readers. We thank the Lord for this opportunity of witness that will bring comfort and give hope to many.

## MEMORIES MADE FOREVER

We found our brethren in Australia very zealous and dedicated to the covenant of sacrifice they have made with our Lord. They prove all things by a ‘Thus saith the Lord.’ This is why they call themselves the Berean Bible Students of Australia. They have the same precious truths since Bro. Russell’s day, and they believe in the plan of salvation for all mankind. Exchanging past experiences with them about their lives in the truth, and seeing some brethren that we had met during their previous travels to Canada was a joy to us. It brought back warm memories for brethren such as Don and Freya Ostopovich, Ray and Sue Charlton, and Adam and James Kopczyk. Getting to meet them all in their own land was a grand reunion! “Behold, how good and how pleasant it is for brethren to dwell together in unity.”—Ps. 133:1 ■

## 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 Celestine Njemanze, Ohoba, Nigeria—  
May 8. Age 50

Sister Helen Zlatowski, Hamden, CT—May 8. Age,  
98

Sister Gertie Clarke, Wasilla, AK—May 27. Age, 90

# ENCOURAGING LETTERS

## UNDERSTANDING OPENED

DawnBible: I have been studying with your Bible students for some years. I lost touch, but your teaching never left my heart. When I first started studying with Dawn years ago, I was part of the main stream traditional churches, but once my eyes and understanding were open, I never went back to that religion.

We study from home to home with friends. We are looking for a Dawn study hall in our town. Your teaching is so refreshing, so inspiring, so hopeful.

The Most High continue to bless you as you bless others. Shalom—CT

## ISAIAH 55

DawnBible: My Sunday school class study this week is in Isaiah 55. I read the article from 2000 (*The Dawn*), concerning the "Sure Mercies of David." You did a very good job of showing the different aspects and the fulfillment of this promise to David.

Thank you for your faithfulness to God's Word.—TX

## SURPRISED BY HOPE

DawnBible: Imagine my surprise when sitting in my oncologist's office I was introduced to your booklet, *Hope*. I would love to know who dropped it off as this is how I believe but felt I was the only one of 2 (my best friend) in our area who believed this way.

I truly serve an Almighty God, but feel unable to share it with most of the people I am around as they would deem me a heretic. I have not read all the articles on your site, but look forward to reading more. Keep working for the Kingdom!—OH

## RESTITUTION

Dawn Bible Students: My life and outlook has truly changed with your message which I feel is truly biblical and satisfying. I have found this nowhere else, and I'm thankful that God has opened my eyes to the biblical message of restitution.—ME ■

# SPEAKERS' APPOINTMENTS

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

<b>K. Fernets</b>		Reynoldsburg, OH	24
Yorkton, SK	July 10-12	Indianapolis, IN	25
<b>J. Freer</b>		Kansas City, MO	28
Havre, MT	July 1	Salt Lake City, UT	30
Prince Albert, SK	3-5		
Yorkton, SK	10-12		
Selkirk, MT	13		
Moorehead, MN	14		
Milwaukee, WI	15		

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

<b>D. Blencowe</b>		<b>B. Siwak</b>	
Yorkton, SK	July 10-12	Yorkton, SK	July 10-12
<b>A. Fernets</b>		<b>J. Trzeciak</b>	
Yorkton, SK	July 10-12	Yorkton, SK	July 10-12
<b>H. Montague</b>		<b>T. Trzeciak</b>	
Yorkton, SK	July 10-12	Yorkton, SK	July 10-12
<b>A. Oystryk</b>		<b>A. Williams</b>	
Prince Albert, SK	July 3-5	Prince Albert, SK	July 3-5
<b>J. Parkinson</b>			
Prince Albert, SK	July 3-5		

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# CONVENTIONS

*These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, 199 Railroad Avenue, East Rutherford, NJ 07073.*

**PRINCE ALBERT/SASKATOON CONVENTION, July 3,4,5**—Siwak Farm, RR1 (STN) MPP, Prince Albert, SK S6V 5P8. Contact: A. Siwak. Phone: (306) 764-7692

**YORKTON CONVENTION, July 10,11,12**—Ramada Yorkton Hotel, 110 Broadway Street E, Yorkton, SK. Contact: B. Sweeney. Phone: (306) 782-0436 or (306) 563-5441

**BIBLE STUDENTS GENERAL CONVENTION, July 18-23**—University of Pittsburgh at Johnstown, PA. Contact M. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

**MILWAUKEE CONVENTION, August 15,16**—Lake Lodge, 1235 East Howard Avenue, Milwaukee, WI 53207. Contact D. Farchione. Phone: (262) 895-4583

**NIGERIA GENERAL CONVENTION, August 21-23**—Emmanuel College Owerri, Imo State, Nigeria. Contact C. O. Egbu, #2 Darlington Street, Mokola Ibadan, Oyo State, Nigeria. Phone: 2348033339949

**SEATTLE LABOR DAY CONVENTION, September 4-7**—Seabeck Christian Conference Center, 15395 Seabeck Highway NW, Seabeck, WA 98380. Contact D. Christiansen. Phone: (360) 440-3283

**JACKSON LABOR DAY CONVENTION, September 5,6**—Fa-Ho-Lo Camp and Conference Center, 3000 Mt. Hope Road, Unit 1, Grass Lake, MI 49240. Contact: R. Lumley. Phone: (517) 782-7252

**NORTHWEST MONTANA KALISPELL CONVENTION, September 18,19,20**—Red Lion Hotel, 20 N.

Main Street, Kalispell, MT 59901. Contact M. Burns. Phone: (406) 756-7789

**CLAY CITY CONVENTION, September 25,26,27—**Canyon Inn, McCormicks Creek State Park, 451 McCormick Creek Park Road, Spencer, IN 47460. Contact S. Clark, 7861 Clearwater Parkway, Indianapolis, IN 46240. Phone: (317)578-2634

**PITTSBURGH AREA CONVENTION, October 3,4—**Sewickley Grange Hall, Route 136, West Newton, PA 15012. Contact J. Krasonic, Sr., 1106 State Route 136, Belle Vernon, PA 15012. Phone: (724) 872-6215

**GRAND RAPIDS CONVENTION, October 10,11—**Kenowa Hills Middle School, 3950 Hendershot Avenue NW, Grand Rapids, MI 49544. Contact T. Malinowski, 5609 Buttrick Avenue SE, Alto, MI 49302. Phone: (616) 868-0313

**ORLANDO CONVENTION, October 24,25—**Garden Club of Sanford, 200 Fairmont Drive (Corner of Hwy. 17-92), Sanford, FL. Contact: J. Kuenzli, 330 Jasmine Road, Casselberry, FL 32707. Phone: (407) 831-2098

*“Let us hold fast the confession of our hope without wavering, for He who promised is faithful; and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.”*

—Hebrews 10:23-25,  
New American Standard Bible

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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 the 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