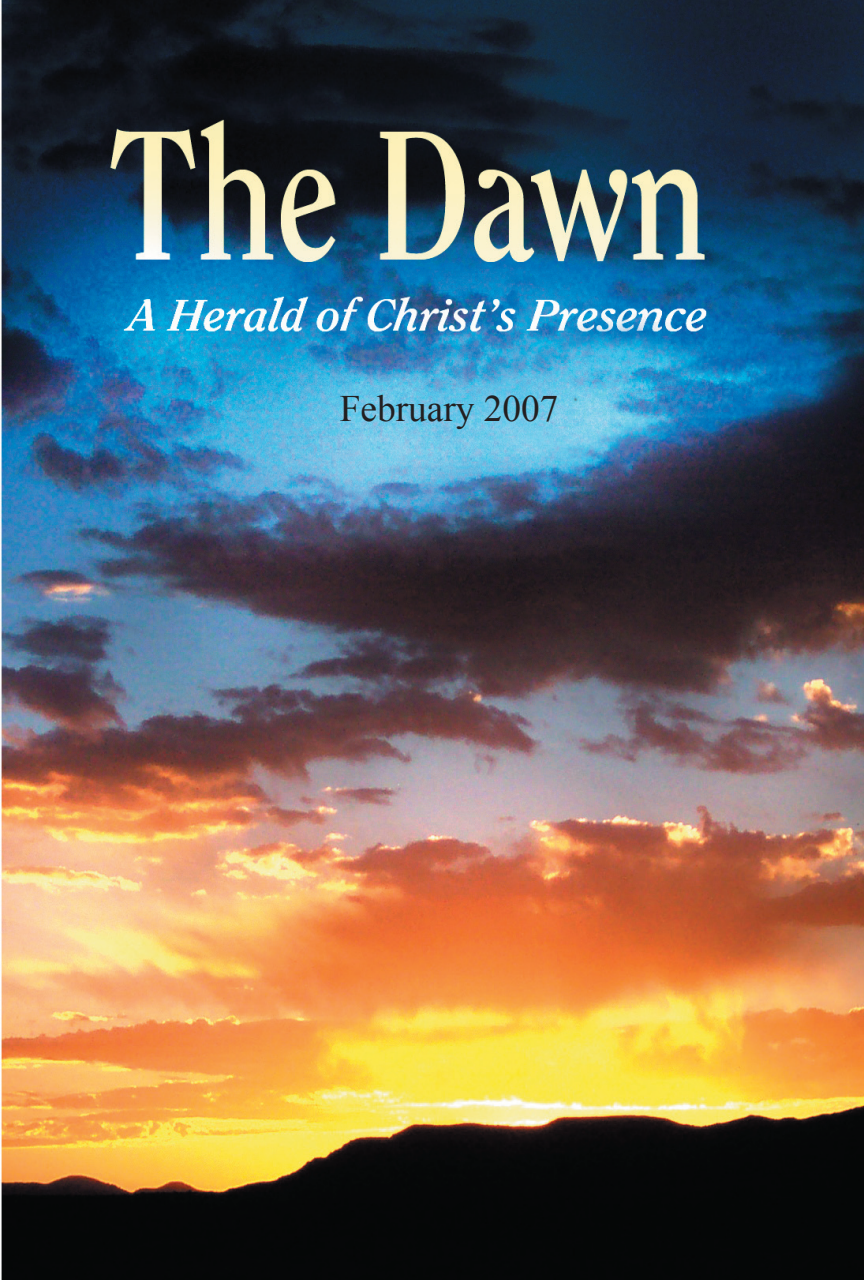


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## TABLE OF CONTENTS

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### HIGHLIGHTS OF DAWN

Our Defiled Earth 2

### INTERNATIONAL BIBLE STUDIES

Protection from Evil 16

Life after Death 18

A Guide for Life 20

Secure Connections 22

### CHRISTIAN LIFE AND DOCTRINE

Treasures of the Truth—Part 2

The Church: A Faith Class 24

Faithful Endurance 37

Believing on Him 45

Weekly Prayer Meeting Texts 15

### VINEYARD ECHOES

The Italian Convention 58

**OBITUARIES** 57

**SPEAKERS' APPOINTMENTS** 62

**CONVENTIONS** 63

# Our Defiled Earth and the Broken Covenant

*“The earth also is  
defiled under the  
inhabitants  
thereof;  
because they have  
transgressed the  
laws, changed the  
ordinance, broken  
the everlasting  
covenant.”*

*—Isaiah 24:5*

## **MANY CENTURIES AGO THE**

Prophet Isaiah, pointing forward in time to the inevitable effects of mankind's downward spiral into sin and death, speaks of our earth as being in a state of utter defilement under its sin-sick and dying inhabitants. Furthermore, he indicates that this disastrous condition has come about as the ultimate consequence of mankind's disobedient first parents—father Adam and mother Eve. Because of their failure to obey the commandments of God, succeeding generations of men until now have suffered alienation from their loving Creator of heaven and earth. Fallen man has thus been responsible for the violation and setting aside of the Divine laws and ordinances of God, and the breaking of his everlasting covenant for man.

This subsequent alienation from God is further corroborated by the Prophet Hosea, who identifies father Adam as the one responsible for breaking the

covenant that God had written in his heart. The prophet explains, “They like men [Adam, *Marginal Translation*] have transgressed the covenant: there have they dealt treacherously against me.”—Hos. 6:7

## **DEFILED AND POLLUTED**

In our featured text, Isaiah is addressing the ‘defiled’ earth. However, an examination of the Hebrew word which has been translated defiled in the *King James Version*, is also defined as something having been ‘profaned or polluted’ [*Gesenius’ Hebrew and Chaldee Lexicon*; #2610, *Strong’s Exhaustive Concordance*]. This word has been translated profaned, defiled, and other variations of meaning, whereas the translators of the *New American Standard Bible* have used the word “polluted” in the prophet’s text. The thought of pollution suggests an interesting perspective concerning some of the foretold events that were to occur in connection with the end of the present Gospel Age.

Other scriptures using this same word [#2610, *Strong’s*] are referenced here for comparison and study. The word was used in the fourth book of Moses where we read, “You shall not pollute [#2610, *Strong’s*] the land in which you are; for blood pollutes [#2610, *Strong’s*] the land and no expiation can be made for the land for the blood that is shed on it, except by the blood of him who shed it.” (Num. 35:33, *NASB*) In another comparison text, the psalmist used the same word when he wrote, “And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted [#2610, *Strong’s*] with blood.”—Ps. 106:38

## **THE SOBERING FACT**

Considering mankind's fallen and degenerate state, it is a sobering fact that if they were left unhindered and free to continue with their proud and selfish devices, the human family would eventually destroy themselves and their own environment in the process. This fact is forcefully brought to our attention by the words of our Lord Jesus himself, when he prophesied concerning some of the events that would transpire during our day at the end of the present Gospel Age. He said, "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 13:20

## **LOOMING CATASTROPHES**

In fulfillment of our Lord's prophetic words, we are now witnesses of an ever-looming catastrophe that is about to take place between nations on a scale never before seen. There is an increasingly dangerous level of violence and corruption in our world, with the potential for using armaments of mass destruction. The attempt to procure these devastating means of destruction includes chemical, biological, and nuclear weapons, which are now openly and aggressively being obtained by rogue nations and numerous terrorist groups around the world.

Our day is also marked by impending environmental catastrophes that appear ever larger on the horizon. Some of these conditions have come about because of man's pride and selfishness, as predicted to take place at the end of this age. The prospect for disaster among peoples and their environment appears more imminent and threatening now than

it has ever been since the beginning of man's creation. It must be acknowledged that the days foretold by Jesus nearly two thousand years ago are now evident, and if the Heavenly Father did not have all things under control by shortening the days with his powerful hand, no flesh would survive the coming chaos.

## **TECHNOLOGY AND POLLUTION**

One of the major and contributing factors in connection with the catastrophes that are coming upon the world has gained increasing momentum during the twentieth century, and particularly in recent decades. Dramatic changes have taken place in our modern society as a result of new advances in technology. These improvements in the way we all live have generally produced an easier lifestyle for many, with the introduction of numerous laborsaving devices and other types of luxuries. This has been especially true in the western world, although it has also been prevalent in all sectors of the world to some degree. There has generally been little concern, however, for the long-term effects of some of these technological advances that are, in many cases, either directly or indirectly contributing to the destruction of our earth's environment.

The overall benefits that have accrued toward mankind in our modern industrial society seem to have peaked in recent years. There is now increasing evidence that careless consumption of natural resources of all kinds, and the inevitable consequences of its accompanying pollution, must be addressed. Man has come to realize that no personal benefits can survive this level of carelessness indefinitely,

especially in a world that is being continually plagued by pollution and other manmade disasters. The question often arises as to how to restore our planet.

## **SEEKING ANSWERS**

The growing environmental predicament has been brought to the attention of intelligent people who have studied the problems in depth. Their conclusions are difficult to implement because human selfishness continues to play an important role. Arriving at worthwhile solutions, therefore, involves an unselfish international commitment, spending large sums of money, and long-term planning to preserve our natural environment. Solutions are needed quickly, because without a healthy, pollution-free environment there will inevitably be a growing, chronically ill population.

As cities continue to grow larger, the development of suburbs has created increased traffic congestion and the burning of fossil fuels. Massive new road construction has abruptly changed the countryside. What was once open country only a few decades ago has undergone the destruction of forests and farmland, together with increased pollution of air, soil, and water. Although pollution problems affect everyone, the human creation tends to be self-destructive, with short-term planning for maximum gain.

## **GLOBAL WARMING**

One of the major environmental disasters confronting the world today is global warming, and there is much concern that this is a growing and widespread crisis. Although some of these changes to earth's environment have come about through



natural causes, others are occurring as a result of man's carelessness, and his inability and unwillingness to act swiftly to help curb the problem. In an effort to address the short and long-term effects of global warming and its effects upon our climate, weather specialists and scientists from around the world have, in recent years, begun to analyze and seek solutions to the growing problem. Studies show that it is important to address the problem as quickly as possible and to put forward major international efforts to curb the forecast and devastating effects.

## **GREENHOUSE GASES**

One major study issued recently concludes that without rapid and substantial spending on a world-wide basis, global warming will ultimately create widespread devastation to earth's food sources which are dependent upon the environment. As a result of interfered climatic conditions, earth's population may become its inevitable victims in the future. Acting quickly, however, could possibly help in bringing about meaningful control of one of the major problems—greenhouse gases—at an annual cost of 1% of global gross domestic product, according to the report. Thus far, comprehensive international cooperation on this important issue that affects everyone, has proven to be elusive, and the present administration of the United States government has argued that attempts to control these greenhouse gases is too costly and most likely would be ineffective.

The report examines the consequences of failing to act on the issue. It states that rising temperatures resulting in greenhouse gases have largely come about from the burning of fossil fuels, and the

deforestation of large areas of the world, such as the Amazon rain forest region of South America.

## **DISASTROUS FORECAST**

A news article which addresses a recent British Global Warming Report relates the chilling economic forecast for a world that fails to spend heavily, and quickly, to curb greenhouse gases. The report appears under the title, "Pay Now or Later for Warming," and was published in the *Los Angeles Times* (October 31, 2006). Its author, Kim Murphy, a *Times* staff writer, points out some of the disastrous consequences that the studies' conclusions indicate will dramatically affect earth's future climatic and weather patterns.

Murphy writes, "The current level of greenhouse gases is already 54% higher than it was before the Industrial Revolution, and could be double that level as early as 2035, the report suggests. Such an increase could raise temperatures by more than 3.6 degrees Fahrenheit by mid-century and a disastrous 9 degrees by century's end, it says.

"The result would be melting glaciers that trigger floods and reduced snow packs that supply drinking water, threatening a sixth of the world's population, the report says. Other effects would include reduced crop yields, leaving hundreds of millions of people unable to produce or purchase sufficient food; an increase in vector-borne diseases; up to 200 million people displaced because of rising sea levels and drought; and the possible extinction of 15% to 40% of species.

"Poor countries will bear the brunt of the effects of climate change, the report says, but it suggests

that rich countries must bear 60% to 80% of the responsibility for emissions reductions.”

## **POSSIBLE SOLUTIONS**

Amid growing concern about global climate changes, attempts are being made in some places to combat the problem. Recently the California State Legislature gave final approval to “AB 32,” a bill designed for this purpose. *Los Angeles Times* staff writers Janet Wilson and Marla Cone, in an article (September 1, 2006) “What Bill Would Do, Who’s Affected,” write, “AB 32 requires California’s Air Resources Board to develop a program to reduce the state’s greenhouse gas emissions to 1990 levels by 2020, a cut of about 25% from today’s levels. Reductions will be required starting in 2012. Globally, power plants and office buildings produce about two-thirds of greenhouse gas emissions, and cars and trucks produce much of the rest.”

There are major obstacles, however, to meeting the goals of AB 32. It is unlikely that if the state of California was to aggressively implement these proposals that it would have much long-term effect on the country as a whole. Reflecting on this and other obstructions, Wilson and Cone report, “The United States Environmental Protection Agency (EPA) has declined to support a California tailpipe emissions-control law, which is being challenged in court by automakers. Moreover, the EPA has chosen not to classify greenhouse gas emissions as pollutants, a decision being challenged in court by the Sierra Club and several states. The bill allows the governor to extend the deadline by as much as one year, in the event of extraordinary circumstances, catastrophic

events, or threat of significant harm. Of course, the Legislature could always pass a new bill to change the law.”

## **OUR CHANGING WORLD**

As an eye-opening indication of the related affects of global warming and greenhouse gas emissions now prevalent in our earth, an article submitted by Eugene Linden in *Parade Magazine* (June 25, 2006) appears under the title “Why You Can’t Ignore the Changing Climate.” Linden writes, “As we learned last year in New Orleans, weather can be a weapon of mass destruction. Scientists say the climate is changing in ways that could produce many more super-hurricanes, as well as extreme floods, droughts, and heat waves that could threaten our way of life. Still, it’s easy to ignore the signs of global warming because we’ve always had crazy weather. Unfortunately, many of the predicted changes have begun, and they already affect our health, and pocketbooks. We ignore them to our peril.

“Every year since 1997 has been in the Top 10 list of hottest years, and 2005 set a record. The earth has warmed about 1.4 degrees F. since the late 19th century, and the warming has accelerated during the past four decades. That increase sounds small, but it has been sufficient to make weather records fall by the thousands. Extreme storms like the one that flooded New England in May are becoming more frequent. Birds are migrating earlier. Trees are blooming, and flowers and crops are popping up unseasonably early across the country.”

Linden further points out, “The fastest warming is taking place in the far north, where glaciers are

receding and permafrost is proving to be not so permanent. You may think this isn't relevant to those of us farther south, but snow and ice play a big role in balancing earth's climate by reflecting sunlight back into space. Melting snow and ice could push climates everywhere past a tipping point. As the earth warms, melting snow and ice expose dark surfaces such as land and oceans, and the switch from heat-reflecting to heat-absorbing surfaces could turbo-charge further warming.

“Burning gas or oil in engines and furnaces has pushed carbon dioxide levels in the atmosphere far above where they’ve been for hundreds or thousands of years, and the debate has ended over whether these emissions are making the planet hotter. The Inter-governmental Panel on Climate Change, a group of more than 1,500 scientists from 60 countries, asserts that some portion of the recent warming is the result of human activities.” Linden thus verifies man’s role as a polluter.

## **MAN’S FAILING EFFORTS**

There are numerous other evidences of our defiled and polluted earth than those which have been briefly considered, and it is apparent that man's careless and selfish tendencies are contributing factors to the present levels of pollution affecting our planet. Even those nations that produce the highest levels of pollutants are ill-prepared to act swiftly and seriously because of economic reasons, and the situation continues to worsen.

Whether it be in the form of plastic products, the burning of fossil fuels to run our cars and trucks, or modern technology which includes refrigeration

and other equipment, man seems unable to control his own environment and the level of polluting emissions and by-products that are destroying it.

## **THE CURSED EARTH**

Adam plunged mankind into sin and death because of his disobedience, and God cursed our earth as a consequence. “Unto Adam he [God] said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: 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, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”—Gen. 3:17-19

## **THE RESTORED EARTH**

Our all-wise and loving Heavenly Father, however, has included plans for the cleansing of the earth, as well as its inhabitants, under the administration of Christ's coming kingdom. The Prophet Ezekiel assures us of this fact when he wrote, “Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.”—Ezek. 36:33,34

Although the prophet was directing his words to the rebellious “house of Israel” (vs. 32), this prophecy nevertheless reveals God’s ultimate plan for removing sin, and the death penalty that is now

over mankind. It also includes the cleansing of the earth from its present state of defilement and pollution.

Ezekiel elaborates further in his prophetic vision concerning the future restored earth. “They shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.” (vs. 35) Once God’s curse is removed, the earth will once again become as it was during the time when our first parents, Adam and Eve, were in the Garden of Eden.

The earth itself will undergo tremendous changes as the cleaning-up process gets underway. There will be a transformation from its present state of defilement and pollution to one of wholesomeness and cleanliness. The worldwide rebuilding program will transform the waste lands from their present state, and the cities will be rebuilt.

## **EARTH YIELDS ITS INCREASE**

The foretold provisions of God for a restored earth with its restored inhabitants is again described by the prophet in these wonderful words of promise. “The tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.”—Ezek. 34:27

## **A MARVELOUS PERSPECTIVE**

The author of the six volumes of *Studies in the Scriptures* captures a marvelous perspective concerning the restored earth and its people during the

time of Christ's coming kingdom. He writes, [Volume I, pp. 191,192] "Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay—not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete.—Rev. 21:4"


## **ALL THINGS MADE NEW**

We are witnessing the signs and evidences of the ending of the present Gospel Age as foretold, and the nearness of Christ's kingdom that will soon bring peace and happiness to mankind as promised by our loving Heavenly Father. May we continue to faithfully and prayerfully look forward to Christ's kingdom of truth, peace, and righteousness.

The revelator writes in symbol of this most blessed time. "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw



the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”—Rev. 21:1-5■



## WEEKLY PRAYER MEETING TEXTS

**FEBRUARY 1**—“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.”—Isaiah 30:21 (Z. ’95-6 Hymn 312A)

**FEBRUARY 8**—“O thou of little faith, wherefore didst thou doubt?”—Matthew 14:31 (Z. ’00-170 Hymn 361)

**FEBRUARY 15**—“Whoso keepeth his word, in him verily is the love of God perfected.”—I John 2:5 (Z. ’97-312 Hymn 238)

**FEBRUARY 22**—“Let your conversation be without covetousness; and be content with such things as ye have.”—Hebrews 13:5 (Z. ’02-250 Hymn 121)

# Protection from Evil

**Key Verse:** *"I am the good shepherd: the good shepherd giveth his life for the sheep."*  
—John 10:11

**Selected Scripture:**  
John 10:1-18

## TO THE AGRARIAN PEOPLES

of ancient times, those of the flock and field, Jesus' remarks struck a responsive chord. The shepherd was a familiar sight to them. He stayed with his flock both day and night, led the flock to fresh pastures each morning, and carefully, tenderly watched over each member during the day. He ensured that all were safely within the sheepfold when evening came. (John 10:3,4) Equipped with a curved staff for guiding the sheep, a rod was used as a weapon, and a sling, and he was prepared to defend the flock against predators such as bears or lions; to give his life, if need be, to protect those in his charge. (vss. 11-13) Yet he willingly left the "ninety and nine" to go out into the wilderness, seeking the one that was lost. (Luke 15:4-6) The shepherd was an honored figure.

The symbolism of the good shepherd is not without parallel among the Lord's people today who find great comfort in the fact that they have a loving Lord, a trusted guide on whom they can rely for protection in the midst of an evil and perverted world. He is a sympathetic elder brother and master, who is our great High Priest, having passed into "the heavens, Jesus the Son of God." (Heb. 4:14-16) We are further instructed to "hold fast the profession of our faith" (chap. 10:23), for we do not have a high priest who is unable to sympathize with our weaknesses;

but one who in every respect has been “tempted like as we are, yet without sin.” (chap. 4:15) Let us then with confidence draw near to the throne of grace, that we may receive “mercy, and find grace to help in time of need.”—vs. 16

In the Key Verse, our Lord points to his near approaching death, to the laying down of his life for the sheep. There was but one way to become the true Shepherd. That way was the way of the cross, to give himself a ransom for all. By this great sacrifice, he demonstrated his devotion to his office by the sacrifice of everything, even life itself, on behalf of those who trusted in him, his beloved sheep.

No matter how many others might claim to be the shepherd, he declared himself to be the only true one, and he would prove his loyalty and love by the sacrifice of his life for them.

Our Lord’s death not only satisfied the law by providing the ransom, but it also opened the sheepfold, which gave him, the true Shepherd, the privilege of granting his beloved access to the Father.

The Prophet Isaiah wrote, “All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.” (Isa. 53:6) Jesus bore the penalty of your sins and mine that we might no longer roam as sheep having no shepherd. How beautifully is this redemption pictured in Jesus’ parable of the lost sheep. “The Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.”—Matt. 18:11-14 ■

# Life after Death

**Key Verse:** *“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.”*

—John 11:25

**Selected Scripture:**  
*John 11:1-44*

## **WE RECALL THAT A FAVOR-**

ite place of our Lord was in the town of Bethany, at the home of Mary, Martha, and Lazarus. The home of his friends was an oasis of warmth and hospitality, and it was here that Jesus often came for rest and fellowship.

On one occasion, as Jesus was ministering in the north, he received word that his friend Lazarus was ill. Lazarus was a good friend of his, but Jesus did not go immediately to see him. After two days, he said to his disciples, “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” (John 11:11) Lazarus had died.

Jesus had likened death to a sleep. When we sleep, we do not know anything, even as we are told, “The dead know not any thing, . . . for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” (Eccles. 9:5,10) Then Jesus and the disciples proceeded to Bethany. When they arrived, Lazarus had already been dead four days. Mary and Martha were glad to see Jesus, but Martha expressed disappointment. “Lord, if thou hadst been here, my brother had not died” (John 11:21), to which Jesus replied, “Thy brother shall rise again.”—vs. 23

Martha’s reply was an indication of her faith in her Lord. “I know that he shall rise again in the resurrection

at the last day.” (vs. 24) Jesus asked to be taken to Lazarus’ tomb. He was so touched by the sorrow of death that we are told, “Jesus wept.” (vs. 35) He instructed the stone to be rolled away, and lifted his eyes to heaven and prayed. He then “cried with a loud voice, Lazarus, come forth. And he that was dead came forth.”—vss. 43,44

In the Key Verse, our Lord refers to himself as being ‘the resurrection and the life.’ In this instance, he suspended temporarily the power of death by restoring Lazarus to the same state of life which he formerly enjoyed. This was but an illustration of the resurrection power that will be used by our Lord and the church in the Millennial Age, when this power will be used in a much fuller and permanent degree. At that time will come the fulfillment of his promise of a resurrection that will overcome the dying process of disease, and ultimately bring the revived one up to the full perfection of life that was enjoyed in Eden by our first parents, Adam and Eve.

The world’s only hope is in the resurrection, yet, sadly, many Christians even now have little or no faith in it. Imagine the joy of family and friends, as they saw Lazarus brought back to life.

How reassuring it is to know that this same joy will be experienced by all the world, as they are reunited with their loved ones, when they are brought back from the grave—the sleep of death—to a kingdom to be established here on earth. Every human being who has ever lived will be awakened from the sleep of death, as Jesus foretold, “The hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth.” (John 5:28,29) In this coming kingdom, all mankind, through the resurrection, will have the opportunity to come to a full knowledge of God, his son Jesus, and to develop a righteous character. All who thus ‘believe,’ and are properly affected by that belief, will have it said of them, ‘though he were dead, yet shall he live.’ ■

# A Guide for Life

**Key Verse:** “*Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*”  
—**John 14:6**

**Selected Scripture:**  
**John 14:1-14**

## **WE ALL AT ONE TIME OR**

another have been lost or needed direction, either spiritually or physically. When we get lost physically, we almost always stop to ask directions, that they might guide us to where it is that we want to go. When we get lost spiritually, or need direction, we also have to stop and allow ourselves to be directed. Where can

we turn for guidance at those times, and who is the only one that is qualified to guide us at all times?

The disciples most likely were feeling lost spiritually after our Lord washed their feet, gave the sop to Judas, told them that they all would be offended, and told them that Peter would deny him three times. He hid his own sorrow, and comforted them, thus setting an example to all of his followers. They weren't sure if Jesus was really the Messiah. They needed the assurance, and the Master proceeded to give them the best and strongest spiritual food and instruction that they were able to receive.

In our selected scripture, Jesus clearly gives the disciples the wonderful assurances that he is the way to the Father—the only way by which man may be saved. ‘I am the way, the truth, and the life: no man cometh unto the Father, but by me.’ The ‘breaking’ of Jesus’ body opened the narrow way to life and broke, or unsealed, the only

access to the Truth. As we seek to proceed on that way, one thing emerges as being firmly fixed, that in his name rests the authority to secure the salvation of mankind—"There is none other name under heaven given, . . . whereby we must be saved."—Acts 4:12

Jesus continues by reaffirming that he is the example by which man might come to a knowledge of his Father and Creator, referring to himself as the truth. Only through his inspired words, his instructions, his guidance, could there be any hope of coming into harmony with the Spirit of God, the Spirit of truth.

As it was impossible for the Lord's followers to actually see God, the only way in which they could see him was in the representative sense. Jesus fully and perfectly represented the Father. In seeing Jesus, they saw what was possible to be seen of the Divine character—its likeness and perfect image in the flesh.

Jesus also says that he is the life. Because of Adam's disobedience, the entire race was under Divine sentence of death, and not one of them could come into life condition again, except through him.

Our Lord made clear that no man cometh unto the Father, but by him. We must be drawn of the Father first before we can come to Jesus, and then we must come to him before we can have access to the Father. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44) Jesus gives us the necessary knowledge to come to God. God refuses to deal with those who will not accept of the sacrificial blood he has provided. "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45) He does not recognize any as his servants except those who have come to him in the appointed way. "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1 ■

# Secure Connections

**Key Verse:** *“I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”*  
—John 15:5

**Selected Scripture:**  
John 15:1-17

**WE ARE ALL BORN TO BE IN** relationship with someone, and we need those significant others to be productive. These others may be our natural parents, grandparents or others. Depending on the situation, any one of the aforementioned will have a great impact as a role model to us.

Among the very instructive and deeply significant illustrations used by Jesus during his earthly ministry, we have the beautiful presentation of the Christian's possibilities drawn from the vine and its branches. As used by our Lord, it embraces the closest relationship—the Father as husbandman, our Lord as the vine, and ourselves as the branches—all absorbed in the same great objective—the production of fruitage. This illustration is particularly used to emphasize the fruit-bearing expected of the branches. To this end, the husbandman watches over their union with the vine, taking care to prune away all unfruitful branches, and giving still more special attention to such as are fulfilling his purpose in bringing forth increasing measures of fruit. “Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”—John 15:2

In our spiritual lives, John says that being connected



to Jesus is essential if we are to be productive in our lives. He uses the example of a vineyard to illustrate how this connection must be made in order that we might become fruitful. Our Lord is the vine, and all the individuals that are united to him are the branches. Each Christian is a branch from the moment of consecration, and becomes a participator of the root. Just as we do not expect a fruit tree to be instantly fruitful, we also should not expect Christians to instantly bear all the fruits of the Spirit.

Each branch shows evidence of life because of its connection to that vine, and, as a result, becomes strong, eventually bearing fruit. A branch without a connection to the vine is of no value, just as we are spiritually valueless without a connection to our Lord.

Each spring a branch shows its progress by sending out tendrils, followed by leaves, and then flowers. Finally fruit, which at first is very small and requires time, will develop. So it is with the Christian. Progress is achieved systematically, and in due time. The sap which produces the fruit can only be obtained by continued union with the vine and its root of promise. If separated, all hopes wither, just as a branch withers when cut off from the vine. This sap is the Divine power which operates through our Lord Jesus, through the Word of Truth, through the followers of Jesus, and can operate in the weakest member of the body of Christ as well as in the strongest.

All fruit trees are subject to the pruning that must take place each year, and so must each Christian gladly and meekly submit to all the pruning that the great Husbandman has in his wisdom seen best to permit in their lives. Each should very carefully look for the leadings of Divine providence in his or her life, and realize that only as they are coworkers together with God can they accomplish anything. Most importantly, we must accept our Lord as the one and only role model in our lives. These thoughts are wonderfully expressed by Solomon, "In all thy ways acknowledge him, and he shall direct thy paths."—Prov. 3:6 ■

# The Church: A Faith Class

*“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”*

—**Jude 3**

people of God to serve them “meat” in due season. (Luke 12:37) Our Lord was prepared to carry forward the Heavenly Father's plan for the ultimate reconciliation of his human creation, and the blessing of all the families of the earth.—Gen. 22:15-18

## **IN PART 1 OF THIS SERIES**

of “Treasures of the Truth,” evidence was given to indicate that we were living at the end of this present Gospel Age (Dan. 12:4), and that the foretold time had come for God to unlock his treasures of darkness, and hidden riches of Truth. (Isa. 45:3) It was further established that our Lord Jesus had returned (Rev. 3:20), and was present with the

## **THE MEANING AND IMPORTANCE OF FAITH**

In the second part of this series, the importance of faith will be considered as it relates to

the Lord's people living at the end of this Gospel Age. The word faith, as it is used in New Testament scriptures, represents a level of conviction or belief in respect to one's trust and relationship to God and his Word. The Apostle Paul provides us an excellent definition of the true meaning of faith in his letter to the Hebrew brethren. "Now faith is the substance [ground, or confidence, *Marginal Translation*] of things hoped for, the evidence of things not seen." (Heb. 11:1) Then, after relating the degree of faith that Abel and Enoch each possessed (vss. 4,5), the apostle admonishes, "Without faith it is impossible to please him [God]: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (vs. 6) The word 'diligently,' as found in the phrase 'them that diligently seek him,' suggests the Christian's active effort to search the Word of God for Truth and understanding. The word means 'to search out, or to seek after something carefully' [#1567, *Strong's Exhaustive Concordance*].

The subject of faith is brought to our attention by Paul, when he wrote to the brethren at Rome, and said to them, "Being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." (Rom. 5:1,2) The apostle further explains, "Much more then, being now justified by his blood, we shall be saved from wrath through him." (vs. 9) Whoever does not have a deep sense of faith in Jesus' sacrificial blood, thus lacks the necessary character to be an overcomer.

John wrote explicitly in connection with this particular point. "Whatsoever is born [begotten, Greek] of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—I John 5:4,5

It is evident that the first step in our High Calling of God is our faith in Christ Jesus. It is essential that the Lord's people possess this element of faith before they may be justified by him. The degree of our faith determines the attitude of our minds respecting God and his promises, which are all founded on the faith that we have in Jesus, and his blood which was shed on our behalf.

## **TRUSTING IN HIM**

Another word that is closely associated with faith is trust. Trust means our ability 'to flee to something or someone for protection or refuge, to confide in, or to have hope' [#2620, *Strong's*]. This word was used by David in relation to his song of thanksgiving and praise to the LORD for his deliverance. "David spake unto the LORD the words of this song in the day that the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul: And he said, The LORD is my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust [#2620, *Strong's*]: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence."—II Sam. 22:1- 3

David had put his entire trust in knowing the wonderful God of his salvation. God was the 'rock' upon which David could build his trust, his 'fortress'

where he could take refuge and hide, his ‘deliverer’ in every time of trouble and distress and the ‘horn’ of his salvation upon which he could take hold for refuge. He spoke again in this sense, “I will love thee, O LORD, my strength. The LORD is my rock, and my fortress, and my deliverer; my God, my strength [rock, *Marginal Translation*], in whom I will trust [#2620, *Strong’s*]; my buckler, and the horn of my salvation, and my high tower.” (Ps. 18:1,2) Luke referred to this horn when speaking of Jesus, the antitypical and greater David, which had come into the world. “Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began.”—Luke 1:68-70

David used the word trust again when writing about God’s favor to the righteous. “Let all those that put their trust [#2620, *Strong’s*] in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee. For thou, LORD, wilt bless the righteous; with favour wilt thou compass [crown, *Marginal Translation*] him as with a shield.”—Ps. 5:11,12

## **JUDE: BROTHER OF JAMES**

Little is known about Jude, who is the author of our featured text, other than to relate the few comments with which he begins his epistle. We know that he was a servant of our Lord Jesus, a brother to James, and that he was addressing his words to those who had been called by God and kept for Jesus Christ. (Jude 1:1) Other internal evidence suggests

that Jude knew, and was perhaps closely associated with, the Apostle Peter. This is especially noted by the common use of similar words and parallel phrases in each of these epistles.

## **GIVING ALL DILIGENCE**

Jude discloses that he “gave all diligence” (vs. 3), when writing to establish the faith once delivered unto the saints. We note, too, that Peter used the same words, “giving all diligence” (II Pet. 1:5), when he wrote concerning our faith. The word ‘diligence,’ as used in this scripture, is defined as that which is done with despatch (in haste), eagerness, and care [#4710, *Strong’s*]. The Apostle Paul used the same word that has here been translated diligence when encouraging the brethren at Corinth concerning their Christlike fruitage. To them he wrote, “Inasmuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence [#4710, *Strong’s*], and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of forwardness [#4710, *Strong’s*] of others, and to prove the sincerity of your love.” (II Cor. 8:6-8) Then again, Paul acknowledged Titus’ labor of love, when he further spoke, “Thanks be to God, which put the same earnest care [#4710, *Strong’s*] into the heart of Titus for you.”—vs. 16

## **THE COMMON SALVATION**

Having thus established his purpose in writing to those who were being sanctified by God, Jude speaks of our faith as the ‘common salvation’—the great hope in which we, who are being called during

the present Gospel Age, all share. The common salvation is spoken of in contrast to something that would otherwise be an ordinary, or common, occurrence to the general public, but now belongs to a very select class of the Lord's people. These consecrated Christians are those who have been called to walk with our Lord Jesus in newness of life, have accepted their High Calling in him, and have responded by earnestly contending for it.—Rom. 6:4; Heb. 3:1; I Cor.16:13

The word 'common,' as it is here used, denotes that which is shared or belonging to several others, as in the case of faith or salvation [*Vine's Amplified Expository Dictionary of New Testament Words*]. In the opening remarks of his letter to Titus, the Apostle Paul writes concerning the common faith, and puts the word common in its proper spiritual perspective. He begins by saying, "Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God, our Saviour; To Titus, mine own son after the common faith." (Tit. 1:1-4) It is evident that Paul loved Titus very much and appreciated his Christlike spirit, and the 'common faith' which they both loved and shared.

## **PRESSING TOWARD THE MARK**

The apostle provides us further insight into his deep love and appreciation for the common salvation

in his letter to the Philippians. He said to them, “Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.” (Phil. 3:13-15) We are thus encouraged to ‘press toward the mark for the prize of the [our] high calling,’ to treasure our common salvation and our consecrated walk in newness of life with others of like precious faith.

## **EARNESTLY CONTENDING**

In our featured text, Jude informs us that it was essential for him to write and to exhort the Lord’s people to earnestly contend for the faith. The sense in which the child of God contends for the faith suggests a high level of commitment, as in the case of a combatant who is striving intensely toward a particular goal in a contest. The word ‘earnestly’ has been added to provide further force [*Vine’s*]. Jude’s use of this combination of words is found only here in the New Testament, and thus emphasizes the degree of importance that must be placed on our continuing struggle, in our contesting, and our subsequent growth in faith.

## **RUNNING FOR THE PRIZE**

When writing to the Corinthian brethren, Paul emphasizes this level of combativeness, struggle, or fight that he was enduring in his walk in newness of life. He stresses its spiritual importance by



saying, “Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”—I Cor. 9:24-27

## THE FIGHT OF FAITH

Paul had long been engaged in this struggle, and was well seasoned in his Christian walk as reflected in his first letter to Timothy. He encouraged the one, whom he addressed as his beloved son, to “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” (I Tim. 6:12) His admonitions suggest the very high level that is required by the consecrated Christian regarding the development of combativeness and overcoming.

Later, when he wrote to Timothy a second time, he gives us another important perspective in connection with his personal struggles and difficulties in the narrow way. First, he inspires Timothy to greater faithfulness by saying, “Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of [fulfill, *Marginal Translation*] thy ministry.” (II Tim. 4:5) These are wonderful words of encouragement. The great apostle then gives us a rare glimpse into his own heart condition when he tells Timothy, “I am now ready to be offered, and the time of my departure is at hand. I

have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me.”—vss. 6-9

Our good fight of faith consists in considerable measure of our defense of the doctrines of Truth. This is forcefully implied by Jude in our featured text that we should ‘earnestly contend,’ or be willing to fight, for the faith as it was once given by our Lord, the apostles, and other writers in the Early Church. This suggests our readiness to stand for the Truth at all costs, and against its many enemies. This would include our fight against the creeds and theories of men that misrepresent God's loving character over his human creation, and those who would rob the child of God of its hope and joy.

## **LABORING FERVENTLY**

In Paul's letter to the brethren at Colosse, he told them that although he was not personally acquainted with any of them, he had heard encouraging reports about their faith in Jesus and their love for the Lord's people. (Col. 1:1-4) He indicated that their fruitage had resulted largely from the work of Epaphras, as he further stated, “The hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: As ye also learned of Epaphras our dear fellowservant,

who is for you a faithful minister of Christ; Who also declared unto us your love in the Spirit.”—vss. 5-8

The apostle’s testimony establishes the degree of fervency and zeal with which Epaphras preached and was earnestly contending for the faith that he, too, had received. As further indication of his love for the Lord and his people, Paul includes the following greetings to them, “Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring [striving, *Marginal Translation*] 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) Epaphras was surely blessed by his association with the Apostle Paul and his words of encouragement and endorsement on his behalf.

## **CONVICTION AND CONFIDENCE**

As we have seen, faith represents our level of conviction or belief in respect to our trust and relationship with God and his Word. It is that which Paul expressed as being the “substance of things hoped for, the evidence of things not seen.”—Heb. 11:1

Total confidence and trust in God and his Word should be earnestly striven for, and we are further admonished to earnestly contend for that faith which was given to the saints of God so many centuries ago. It is a faith that grows stronger with the trials of life, and increases more and more as the child of God recognizes the blessings and loving, tender care that come to us through God. This faith grasps the wonderful promises of becoming heirs

of God and joint-heirs with our Lord Jesus in his future kingdom. We trust the outworking of his marvelous arrangements that are yet in progress. This will be manifest in the reconciliation and recovery of the human family from the sentence of death because of father Adam's disobedience to the Divine law.

## **FAITHFUL UNTIL DEATH**

The foundation and development of our faith was expressed by James when he encouraged us, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5,6) The apostle thus emphasizes our need for having a strong growth of faith in God who is always willing to help and strengthen in every time of need.

This fruitage of the Spirit may be measured by the degree of faith and steadfast determination that we are committed to. This will largely determine whether the consecrated child of God, who has been baptized and buried into our Lord Jesus' death, may ultimately be victorious in his consecrated walk in newness of life with him.—Rom. 6:4,5

We know to receive the prize of our High Calling in Christ Jesus that we must trust our loving Heavenly Father and be full of faith all the days of our Christian walk. This point has been expressed by the revelator who said, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10

## **TEACHINGS COMMON TO OUR FAITH**

The meaning and importance of adhering to sound teachings is addressed by the Apostle Paul, when writing to his beloved Timothy. He encouraged him, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—I Tim. 4:16

From still another perspective of our faith and its progressive development, we must consider the various teachings and beliefs of the Truth that we share together. The household of faith holds dear to their hearts the combined treasures, beliefs, and teachings of this wonderful Truth that represents the common beliefs of our faith.

These fundamental doctrines of the Bible in some cases were recorded centuries ago by Old Testament prophets and others. Many other precious truths were established at the beginning of this present Gospel Age by our Lord Jesus, his apostles, and others of which Jude spoke concerning the faith that was once delivered unto the saints. Still other basic teachings have been revealed to the household of faith by our returned and present Lord at the foretold 'time of the end,' during this present Gospel Age.

These precious truths are familiar to many students of the Bible and include, amongst others, the Ransom, Resurrection, and Restitution, as well as the High Calling to the Church. They also comprise Justification by Faith, the Sin Offering, and Second Presence. Also of great importance are the Covenants: the Abrahamic Covenant which provided for the development of the Seed of Promise;

the Old Law Covenant together with its mediator Moses; and the New Covenant which will have the church as its Mediator. Some of these teachings that are common to our faith will be discussed in future articles in this series. ■



### *Perfect Through Suffering*

*God never would send you the darkness,  
If He felt you could bear the light;  
But you would not cling to His guiding hand,  
If the way were always bright;  
And you would not care to walk by faith,  
Could you always walk by sight.*

*So He sends you the blinding darkness,  
And the furnace of seven-fold heat:  
'Tis the only way, believe me,  
To keep you close to His feet—  
For 'tis always so easy to wander,  
When our lives are grand and sweet.*

*Then nestle your hand in your Father's  
And sing, if you can, as you go;  
Your song may cheer some one behind you,  
Whose courage is sinking low;  
And, well, if your lips do quiver—  
God will love you better so.*

*—Poems of Dawn*

# Faithful Endurance

***“Blessed is the man  
that endureth  
temptation: for  
when he is tried, he  
shall receive the  
crown of life, which  
the Lord hath  
promised to them  
that love him.”***

***—James 1:12***

IN THE EPISTLE OF JAMES, he tells us that if we endure temptation we shall receive a ‘crown a lof life,’ and as foot-step followers of Jesus we have learned from the Word of God that we are to develop and maintain endurance in the carrying out of our consecration vows. The quality of endurance may be defined as continuing faithfully under pain or distress with patience, and without murmuring. As the revelator has also said, “Be thou faithful unto death, and I will give thee a crown of life.”—Rev. 2:10

The condition of pain or distress as referred to in our featured text may come upon the Lord’s people who are soldiers of the cross when they suffer for righteousness’ sake. This may occur in the form of persecution in one form or another, or possibly by the infliction of actual bodily harm. Christian suffering during the present time may also take the

form of mental weariness, stress, or other infirmities of the flesh. Some of these afflictions may result from our trusting in the Lord, and enduring efforts to remain faithful to our High Calling. We may also suffer in our effort to proclaim the true message of the Gospel regarding the future kingdom blessing for all mankind.

The most outstanding example we have of endurance in suffering, brought on by faithfulness in Divine service, is our Lord Jesus. From Jordan to the cross, his was a most strenuous service. Daily he gave his all, never sparing himself. As the Prophet Isaiah has said, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. 53:12

Jesus' journeying from place to place was exceedingly difficult, especially when compared with the means of travel in our modern world. Although he was a young and perfect man, his exhausting ministry is generally recognized as an exceptional feat of endurance. It is also very apparent from the Scriptures that the healing of the sick, as performed by him, although through the use of the Divine miracle-working power which was at his command, was not without the expending of his own energy in his healing ministry, and the giving out of his own vitality.

Soon after Jesus had chosen the twelve to be his apostles (Luke 6:13-16), he was searched out by those who sought to see and hear him speak. Great numbers of people also came to be healed by him as



recorded by Luke. "He came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all." (vss. 17-19) The word 'virtue,' as used here by Luke, suggests the astounding degree of power that our Lord possessed even during his earthly ministry, which was but an illustration of the greater power to be exercised on behalf of the whole human family in the administration of his future kingdom.

This virtue [power] that our Lord Jesus used has also been brought to our attention on another occasion. "A woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me." (Luke 8:43-46) It can truly be said of Jesus that he "took our infirmities, and bare our sicknesses."—Matt. 8:17

Jesus thus gave of himself faithfully and with continuing endurance. He cheerfully endured pain and suffering, desiring only that the Father's will be done in and through him. He knew that faithful

endurance also called for continuance in the work of bearing witness to the Truth, and that not until he had been faithful unto death would his part in this great work be ultimately accomplished.

### **PAUL'S EXAMPLE**

Another outstanding example of a faithful servant who endured prolonged physical suffering for the Lord's sake was the Apostle Paul. He said, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." (II Cor. 12:15) His general pattern of experiences in every place he visited on his various missionary journeys included stress, and often the inflicting of physical pain by one means or another.

Writing about this, Paul said of himself, "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."—II Cor. 11:23-28

In writing to Timothy, Paul, who had endured so much for the Lord's sake, exhorted, "Thou therefore endure hardness, as a good soldier of Jesus

Christ.” (II Tim. 2:3) To show that he never expected others to do what he was not willing to do himself, he could say, “I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.” (vs. 10) The apostle added a wonderful testimony relating to his many tribulations, and said, “Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.”—II Tim. 3:10,11

Let it not be misunderstood, however, that the instances of Paul’s physical endurance in the Lord’s service were easy for him, because they were very difficult, as he further wrote, “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”—I Cor. 9:27

It is important to note that, in spite of Paul’s zeal for the Lord, and his resolute determination to carry out all that was required of him, his experiences were not endured in his own strength. He had special help from the Lord, as indicated in his exhortation to Timothy. “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.” (II Tim. 1:8) What Paul meant by this was that he was able to bear the suffering which came upon him in the service of the Truth because of the help supplied by the Lord.

This special help was through the Holy Spirit, the holy power from God. In his letter to the breth-

ren at Ephesus, he said, "Finally, my brethren, be strong in the Lord, and in the power of his might." (Eph. 6:10) As in the case of all the faithful ones who have gone before us, our Heavenly Father is able to perform this for us. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."—Eph. 3:20

In contrast to the experiences of some in the Early Church, we today are not called upon to share the same kinds of experiences that may have been the order of the day during a different time and place. In many respects, our experiences as followers of the Master result in much less physical suffering that was endured by many who preceded us. But this is all the more reason for holding nothing back in the way of time or strength as we endeavor by all the means at our disposal to prove our willingness to endure whatever suffering may result from our faithfulness.

To walk in this way, as our Lord set us an example, we should follow in his steps and walk in newness of life with him. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:4,5

This implies not only a passive conformity to his disposition or spirit, but also an active, energetic zeal in the promulgation of the wonderful Truth that we share, at all costs and hazards. While the risks of danger to which we are exposed today in

witnessing to the Truth are vastly different from those of the early disciples of Jesus, yet there are dangers. Many of these are subtle, deceptive, and discouraging; and if we are not watchful may cause us to stumble as well as to be unfruitful and unfaithful in the Lord's service.

Let us not permit any deceptive human philosophy to convince us that we need no longer to endure self-sacrifice in the service of the Lord, the Truth, and the brethren. Theories which offer plausible excuses for not continuing to endure hardness in the proclamation of the Truth are very tempting to the flesh. Nothing but the sincerity of our consecration and the determination to endure faithfully to the end of our course will safeguard us against such delusions.

The attitude of endurance and faithfulness will keep us faithfully in the Truth, and loyal to it when we have come to realize that our Father's unspeakable favor to us is far better than what the world has to offer, or whatever this present life could possibly have or give. We who have humbly and faithfully laid upon God's altar every earthly good thing, every hope and ambition, and every power of our being, may rejoice in telling the good tidings to those who have an ear. We rejoice to sound forth the praises of him who hath called us out of darkness into this marvelous light. The message is too good to keep. If we could not proclaim it, it would be as a burning fire shut up in our bones, so we must tell it out. We are willing that the telling of it cost us the misunderstanding and persecution of former friends, and possibly the breaking of earthly ties. We are willing that it shall cost us the frown of the world.

Today, as in the past, we have the privilege of witnessing to the Truth by word of mouth in private conversations, or in public assemblies. We may also have the privilege of writing letters to friends and relatives when it seems opportune to do so. We are blessed by the availability of the printed message of Truth, radio, television and internet with which we can help to support the message of Truth. By all these means, the Gospel of the kingdom continues to go out to all the world for a witness unto all nations.

We may faithfully serve the Truth as ambassadors of Christ. Surely all who are standing firm in this spirit will cooperate in every way they can as the Lord gives them opportunity. All may contribute through their prayers on behalf of this service during the closing years of the present Gospel Age. Let us faithfully endure to make our calling and election sure. ■

*O Master, let me walk with Thee,  
In lowly paths of service free;  
Tell me Thy secret; help me bear  
The strain of toil, the fret of care.  
Teach me Thy patience; still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.  
In hope that sends a shining ray  
Far down the future's broad'ning way;  
In peace that only Thou can'st give,  
With Thee, O Master, let me live.*

—Hymns of Dawn

# Believing on Him

***“Jesus answered  
and said unto  
them, This is the  
work of God, that  
ye believe on him  
whom he hath  
sent.”***

**—John 6:29**

## **TO BELIEVE IN SOMETHING**

or someone suggests a strong sense of faith, and the Apostle Paul has defined the meaning of faith in his letter to the Hebrews. We read, “Now faith is the substance [ground or confidence, *Marginal Translation*] of things hoped for, the evidence of things not seen.” (Heb. 11:1) The apostle then speaks further concerning the importance of having faith. He says, “Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”—vs. 6

We see this same principle exemplified in human relationships. If faith in one another is needed to have a genuine and lasting friendship among other human beings, how much more essential it is to have faith in God, especially if we expect to be pleasing to him and to enjoy the rich blessing of being his children. Abraham was called a friend of God simply because he believed in the promises that God had made to him. (Gen. 15:6) Throughout all the ages of the Divine plan, faith in God has opened

the door of Divine favor and to all of the blessings, honor, wisdom, and love that he has planned for his faithful people.

## **APPROACHING GOD**

There is no other approach to enjoying a proper relationship with God except by faith and trust in him. All works of righteousness, apart from faith, are as “filthy rags” in his sight. (Isa. 64:6) Any attempt to cooperate in his plan which is not based upon full confidence in him and a belief that his will and way is best, is unacceptable. Our faith in him must be absolute, full, and complete. Whatever he reveals his will to be for us, even though it may lead to privation, hardship, suffering, or death, we must accept it. A faith that trusts God only when the sunshine of joy is brightening our lives is not the kind of faith that constitutes a true, blessed and lasting relationship with God.

Fundamental to atonement with God is to have a true and sincere belief in him. In our featured text, Jesus indicates this to be the sum total of everything that may properly be considered the ‘work of God.’ In this scripture, the test of true belief in God is shown to be the acceptance of Jesus, whom God had sent to be the Redeemer of the world. The thought is more easily seen when we remember that it was addressed to a people who considered themselves to be the elect of God in the earth, and the ones to whom God had committed his future work of blessing all nations and people.

The Israelites believed that Abraham was their father and that Moses was their lawgiver. They believed that the promises made to Abraham concerning



his “seed” was to have its fulfillment through them. (Gen. 22:17,18) They considered themselves to be God’s royal nation, his special people, and that the Messiah would exalt their nation to prominence in the earth. All other nations, in order to receive God’s promised blessings, would have to bow down to them. As Israel understood the matter, this was God’s program for the whole human family. These, they thought, were the works of God concerning them in the earth.

The Israelites also believed that they were qualified to be God’s servants through their keeping of the Law. They viewed their many ceremonies as being a part of the works of God. As a nation, they had never proved themselves faithful in keeping the Law, although they did make an outward show of obedience to the Law and its various ceremonies. Their lack of faith is displayed throughout the entire period of their national existence. It kept them in the wilderness for forty years after leaving Egypt, and prevented their entering into rest under the leadership of Joshua. It led to the loss of national independence in 606 B.C. and hindered them from accepting the Messiah when he came to them at his First Advent. They thought they were the true servants of God, and they could have been, but their lack of belief in Jesus hindered them from participation in his works.

## **ISRAEL’S REJECTION**

Paul speaks of those who are “workers together” with God in his second letter to the Corinthian brethren. “We then, as workers together with him, beseech you also that ye receive not the grace of

God in vain.” (II Cor. 6:1) God will not use anyone in such an exalted work who does not have full faith, belief, and confidence in him. In our text (John 6:29), Jesus said, “This is the work of God, that ye believe on him whom he hath sent.” Unbelief was at the root of Israel’s most outstanding weakness. They believed that they were the nation to whom, and through whom, the Messiah of promise would come. They professed to be God’s coworkers in the earth; but their professions, claims, and ambitions were merely an empty theory unless they believed on Jesus—the true Messiah of blessing whom God had sent.

### **COWORKERS WITH GOD**

Whether Jew or Gentile, no one can be a coworker with God except through Jesus. “To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.” (I Cor. 8:6) As further testimony to this, Paul said, “That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” (Eph. 1:10) It is apparent that belief in Jesus is essential, both to salvation for ourselves, and as the basis of acceptable service to God. The entire plan of God and all of his works is the gathering of all mankind into Jesus through belief in him, a work which will not be complete until the close of the ‘dispensation of the fulness of times’ as Paul explained to the Ephesian brethren.

To believe on Jesus is much more far-reaching in its implications than many may have supposed. It

was so for the Jews at the time of his First Advent. They were looking for a Messiah who would exalt their nation to a position of glory among the other nations, hence they were not prepared to believe on the One who did not meet their expectations. The Prophet Isaiah wrote, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isa. 53:3

After Jesus was raised from the dead, he was speaking to two of his disciples. "He said unto them, O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25) They had exulted over the promises of the Messiah's glory, but had not believed the prophetic record that depicted his suffering and death. The Jews were 'slow of heart' to believe that which was not pleasing to them. Throughout all the ages, this has constituted the greatest test of their genuine belief.

Abraham demonstrated his living faith in God by an obedience which caused him to leave his own people and his father's house. This was no alluring prospect for him to leave his home in Ur, and to start out on a long journey to a land of promise. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." (Heb. 11:8) Had he not done this there would have been no evidence that he truly believed God.

All Israel would readily have believed on Jesus had he come in glory and in conquering power as they had expected, but because he was meek and

lowly, a friend of publicans and sinners, and a reprover of unrighteousness, they hid their faces from him. Those who did believe on him did so at great cost. They lost their standing among their fellows, and their names were cast out as evil. Their belief made it incumbent upon them to become witnesses for the despised Nazarene, not only in Judea but to the uttermost parts of the earth.

## **NO FAITH WITHOUT WORKS**

James declares that “faith without works is dead.” (James 2:20) This is an evidence all along the lines of Christian discipleship. When Jesus said that the works of God were accomplished by believing on him, he did not mean that a mere profession of belief that he is the Messiah and Redeemer of the world constitutes all the works of God his followers are expected to perform. Jesus said many other things in explanation of Christian discipleship, including a life of sacrifice.

Jesus’ disciples believed on him. They had confidence that he was the Messiah, and visualized the glory of his kingdom. They wanted to be with him in that kingdom. The mother of two of them, ambitious for her sons, asked that one might sit on his right hand and the other on his left hand in the kingdom. “Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?” (Mark 10:38) This proved to be the ultimate test of their belief, a test of willingness to suffer and to die with him.

To believe on Jesus in the full, absolute sense, is to believe that through him the entire plan of human

redemption and salvation is to be carried out. It is to accept his leadership by faithfully following in his steps. It is to recognize his headship in a body of which we are members controlled by his will. It is a willingness to obey his commands, to be guided by his principles, and to die as he died. It is to work for God as he worked, and to speak the things God gives us to speak even as Jesus did. It is our faithfulness along all of these lines that proves our sincere belief in Jesus, the One sent of God.

The real evidence of belief is our willingness to do God's will as expressed in and through Jesus, even when his will runs contrary to our own natural inclinations. It is not always easy to carry out God's will in our lives. We are instructed to love our enemies and to do good to those who despitefully use us and persecute us. Instructions like these may often run counter to the will of the flesh, but if we believe in Jesus, we will obey them, no matter what the cost may be to us.

## **A SEVERE TEST**

When Jesus first sent his disciples into the ministry, these believers were given what has always appeared to the halfhearted Christian as very radical instructions. He instructed them thus, "I say unto you, Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on." (Luke 12:22) Their willingness to obey these instructions was the practical test of their genuine belief in Jesus' leadership, and it was a severe test. The idea was contrary to human wisdom, and was basically unsound and foolhardy. So, too, was seen the course of Abraham when he left his own people

and his father's house. But, as with Abraham so with these disciples, their obedience to the instructions of the Lord was the proof of their sincere belief.

At the close of his ministry, the Master inquired of these faithful ones, "When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing." (Luke 22:35) There is never any danger of lacking either temporal or spiritual blessings as long as we are faithful to the Lord's commands, for the promise is that "no good thing will he withhold from them that walk uprightly."—Ps. 84:11

Times have drastically changed and many of the circumstances of life are far different now than they were during Jesus' day. But the underlying principle of these instructions are basically the same, and obedience to that principle is still one of the severest tests of our faith. At the present time, the disciples of Jesus are also called to be his ambassadors and representatives. Their belief, leading up to their full consecration to do God's will, puts them on the side of God, of truth, and of righteousness. They are no longer the servants of self, but of God. Their approach to the entire problem of life has therefore been changed.

The chief concern of mankind in our world is to make a living. From early childhood, there is planning and working for home, food, and clothing. There is also planning for security in approaching old age. This is legitimate for the natural man, but belief in Christ, if it is genuine, changes the whole outlook and approach. The wholehearted believer notes the instructions of God's Word which reveals that his chief concern should be the doing of God's will. Yet

he recognizes that he needs food and clothing, and that his family does also, but the providing of these is now to him merely incidental, while the main purpose of his whole life is to do the will and work of God.

The true believer finds himself at odds with the world, but his true belief leaves him no choice. The apostle says, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." (II Cor. 5:20) From this and other scriptural instructions, we know that we have been called to be special representatives for our Lord Jesus.

### **PROVIDING THINGS NEEDFUL**

It is a severe test of faith for some to wait upon the Lord. The knowledge of God and of his plans and purposes is so inspiring that we want to tell it out far and wide. If upon coming into the Truth we are handicapped with obligations toward our families, we might be tempted to neglect these obligations in order to devote ourselves more fully to the service of the Lord. In such an event, the test of our belief would be our obedience to the instructions of the Word concerning the matter—"If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."—I Tim. 5:8

This might be a severe test of faith for some because we might see the need for workers in the Lord's vineyard. We may believe that we possess talent for some particular part of the work, and be inclined to reason that surely the Lord would not want us to neglect this opportunity merely because

we have a family to support. This would be the reasoning of the flesh. Any service that is rendered contrary to the instructions of God's Word is not acceptable to him and evidences a lack of confidence in the Divine arrangements.

Moses waited forty years before the Lord was ready to use him, and before he was ready, from God's standpoint, to be used. Jesus waited many years, yet at the age of twelve he was desirous of being about his Father's business. It was not until he was thirty years of age that he could enter upon that ministry. If the instructions of the Word and the circumstances of life seem to limit our activities in the Lord's service, we should wait patiently on the Lord, meanwhile making the very best use possible of whatever opportunities we may rightfully enjoy. Thus we will demonstrate our true belief.

## **BELIEF AND CONSECRATION**

True belief implies action, and belief in Christ means consecration to do the will of God as it is expressed through him. To believe is the equivalent of saying to our Lord that he should take our lives and use them to his glory. Any other attitude would come short of revealing a genuine and full belief. We profess to believe that Jesus is the Son of the great God of the universe, and that he was with the Father from the beginning of the world's creation to share with him in that work. We believe that the human race was created to live upon this earth forever, and that sickness and death entered into the world only because of sin. We believe that the Creator of the universe, whom we call our Heavenly Father, sent his Son into the world to redeem



the dying race and to restore the people to life. We believe that his followers during this present Gospel Age are invited to share in his sufferings now, and are promised a share in his kingdom glory if they are faithful unto death.—Rev. 2:10

We believe that the Creator of this vast universe is actually dealing with us now. We believe that the merit of Jesus' sacrifice compensates for our imperfections so that our imperfect works may be acceptable to our Heavenly Father. We believe that it is our privilege to share in the sufferings of Christ, and that, if faithful, we will share in his glory, sit on his throne, be partakers of the Divine nature, and with him participate in the future work of blessing all the families of the earth.

All of these promises and more are included in our belief in Jesus, for he is the central figure and embodiment of the entire Divine Plan of the Ages. It is evident that such a belief is bound to change our entire perspective of life. The transitory joys of this fitful and uncertain human life are not worthy to be compared with the privilege that is ours of being "workers together" with God. (II Cor. 6:1) When we permit the power of our belief to take its proper hold upon us there is nothing we can do except place ourselves entirely in God's hands to be used according to the wise decisions of his will.

In our hearts we may say, Lord take my life, although we realize that there is little left of it, and that it is marred by sin and imperfection. We want our Lord to have it and to use it, for we believe in all of his arrangements for us and mankind. We believe in Jesus, and in the merit of his blood. If we did not believe this, we would have little heart in

offering him our life. But, because we believe, we know that our life will be acceptable to him. We thank him for this assurance, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1

We may also say, take my heart and my affections as we do not want them to be centered on the things of this earth, but upon the things above. We esteem the things of this earth as of little worth, and, in view of what God has promised concerning heavenly treasures, we want our affections to be set entirely upon them, for we recognize that this is his will for us. We want to do only those things that are pleasing to him, and every part of our life to be used in the Lord's wonderful service of the Truth.

## **INCREASING OUR FAITH**

Nothing is worthwhile now but to live for the Lord, and to increase our faith. We want no earth-born clouds of doubt to hide his face nor to quench the fires which are presently consuming our sacrifice. May he give us strength to endure the trials of the narrow way, to be unmoved by the indifference of earthly friends, and to glory in the weariness of service. Through faith, and the victory over self-will, may God's will reign supreme in our mortal body, causing us to be wholly consumed in his service.

To truly believe means much, and it must inevitably lead us to the complete surrender of ourselves to God. It means the devoting of everything we have and are to the doing of his will. It is thus that

we share in the work of God according to his plan of the ages as ministers of reconciliation, both now and when exalted to future glory in his kingdom. ■

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## 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 Sam Olchowecki, Toronto, ON, Canada—  
November 6. Age, 83

Brother Harvey Brown, Portland, OR—December.  
Age, 99

Sister Anna Boughton, Pittsburgh, PA—December 6.  
Age, 99

Brother Edmund Tobey, St. Petersburg, FL—Decem-  
ber 9. Age, 95

Brother Al Kuly, Kelowna, BC, Canada—December  
11. Age, 77

Brother Allen Zembik, Warman, SK, Canada—De-  
cember 25. Age, 57

Sister Loretta Abrahamsen, Portland, OR—Decem-  
ber 27. Age 85

Sister Ruth Kowalski, Grand Rapids, MI—December  
31. Age, 77

# The Italian Convention

Brother Joe Panucci

**IN SEPTEMBER, 2006**, a three-day convention took place in the city of Pescara, Italy, located on the Adriatic Sea, sixty-five minutes from Rome. The convention had some unique aspects, as the Italian brethren do their best to follow the traditions of the Early Church, where the brethren in that era held their gatherings in Jerusalem and other parts of Asia and Greece. Attending the convention were brethren from Romania and France who were fluent in the Italian language.

Two new brethren from Rome attended their first Bible Student's convention. For many years they were affiliated with a religious organization, and while conversing with them, I was told that the Italian Dawn had been of help to them to understand and appreciate the Truth. The brethren from Pescara have also been of help to them. The Lord has opened their eyes and hearts, as he did with Lydia of Thyatira during the Apostle Paul's ministry.—Acts 16:14

Attending this convention was an emotional experience, not only because Italy is my native land, but because of the privilege to serve the brethren in that country in their native tongue. The convention brought wonderful memories of the time when Brother Woodworth and Brother Nail served the Italian brethren during their pilgrim trips to Europe. Many years ago the Italian brethren, with the help of the Italian brethren from America, purchased a large apartment in the center of Pescara, and converted it into a meeting hall. It has sleeping quarters for visiting brethren, as well as a dining room and printing facility. No one serving the brethren in Pescara is in need of a hotel room during their stay, but if there is an excess of guests, the brethren in Pescara accommodate visitors.

For the convention, a brother from south Italy who owns a bakery shop brought a supply of bread for the convention, as well as cookies, which were served during the convention. Two other brethren from Sicily brought olive oil, olives, and fruits from their orchard and farm. The local sisters were busy preparing meals for the convention, except for one meal which was served by a local restaurant.

During the three-day convention many discourses were given by the visiting brethren and the local elders. The theme of the convention was based on: "The Spirit of the Lord dwelling in our hearts," and "The Spirit of unity." Throughout the convention, the Spirit of the Lord was abundantly manifested with joy and thanksgiving. With their hearts and lips they all expressed praise and gratitude to the Heavenly Father for the privilege of being part of the convention and to partake of the spiritual

food provided. It was stated that while the Spirit of the Lord is dwelling in our hearts, there will be no room for the spirit of the world, and we rejoice and graciously recognize its operation in our hearts and lives. It is therefore important to empty ourselves from self and cultivate the fruits of the Holy Spirit. The Apostle Peter sums up the fruits of the Spirit which we must cultivate in our Christian lives. (II Pet. 1:5-7) Also many suggestions were made by the speakers as to the best way to promulgate the Truth as we see the fulfillment of Bible prophecy taking place before our eyes.

Many brethren testified during the service, and one sister provided an emotional testimony related to some of the problems she faces in the country where the Babylon system has their base. The singing of music and praising our Heavenly Father, during the convention and afterward, was a pleasure to see. Italy is a land of music and singing and the brethren love to sing and praise the Lord.

The brethren also expressed their appreciation to the Dawn brethren, not only for the printing of the Italian *Dawn* for nearly a half century, but also for other Italian literature currently printed at the Dawn plant. They also expressed their gratitude to Sister Pat Nemesh of the Detroit class for her labor of love for the preparation of the Italian *Dawn* on her computer.

One of the most beautiful expressions of love and affection for the Italian brethren towards each other was when the convention ended. One sister and her children from North Italy had to depart by train, and everyone attending the convention accompanied her to the railroad station with tears in

their eyes, waiting to say goodbye to the beloved family.

The following day, we traveled south with a brother from the state of Calabria, to visit a group of Christians in Castellana where they gave us a warm welcome and invited me to give a discourse to the congregation. We enjoyed our fellowship with them.

This group has the foundation of the Truth, but are confused regarding the High Calling during this Gospel Age. They expressed their desire to receive the Italian *Dawn* and our literature. In the city of San Giovanni, we visited Brother Mancina who has a bakery shop, and a dear sister who is ninety years old. It was a thrilling experience to spend a little time with her. She has the mind of a much younger person, and is able to memorize Psalm 23 and many passages of the Bible, both Old and New Testaments.

My last stop was in Fiumicino, near Rome, where I met the daughter of Brother Mancina. She gave me a warm welcome, and, in our conversation, she expressed appreciation for our literature. She is editor of a monthly publication entitled “Una luce nelle tue mani” (A light in your hand). She expressed the desire for permission to publish some of the articles of the Italian *Dawn*.

I am thankful to our Heavenly Father for the privilege to again visit my native land, to attend the Italian Convention, and to fellowship with some brethren that I have known for many years, as well as to meet some new brethren. ■

# 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.*

## **M. Balko**

Seattle, WA                      February 11  
Sacramento, CA                      16-18

## **K. Fernets**

Sacramento, CA  
February 16-18

## **C. Chandler**

Australia  
Sydney                      February 2,3  
Newcastle                      4  
Gold Coast                      6,7  
Nambour, Gympie,  
Toowoomba                      8-12

*The speakers listed below, in cooperation with the Dawn, are invited by individual classes, or their services have been arranged by their home classes:*

## **M. J. Balko**

Sacramento, CA  
February 16-18

## **P. Mali**

Orlando, FL                      February 11  
Phoenix, AZ                      17,18

## **R. Goodman**

Sacramento, CA  
February 16-18

## **J. Megacz**

Phoenix, AZ                      February 17,18

## **R. Gorecki**

Sacramento, CA  
February 16-18

## **F. Nemesh**

Sacramento, CA  
February 16-18

## **S. Jeuck**

Sacramento, CA  
February 16-18

## **M. Nemesh**

Nanuet, NY                      February 25

## **B. Keith**

Sacramento, CA  
February 16-18

## **T. Ruggerillo**

Phoenix, AZ                      February 17,18



# 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.*

**DETROIT/METRO DETROIT JOINT GATHERING, February 11**—Pleasant Ridge Community Center, 4 Ridge Road, Pleasant Ridge, MI. Contact F. Nemesh. Phone: (248) 649-6588

**SACRAMENTO CONVENTION, February 16-18**—Contact K. Ajise, Registrar, 6925 Gallery Way, Sacramento, CA 95831. Phone: (916) 421-0755

**SOUTHWEST PHOENIX CONVENTION, February 17,18**—Sunnyslope High School, 35 West Dunlap Avenue, Phoenix, AZ 85021. For accomodations, contact T. Iloca. Phone: (602) 768-8064. Other information, contact A. Mengos. Phone: (480) 390-3767

**ROCKLAND CONVENTION, February 25**—Comfort Inn & Suites, 425 East Route 59, Nanuet, NY. Contact D. Shallieu, 1041 Johnston Drive, Watchung, NJ 07069. Phone: (908) 756-4954

**FLORIDA CONVENTION, March 3-5**—(New Location) Hilton Orlando Altamonte Springs, 350 S. North Lake Blvd., Altamonte Springs, FL 32701. Phone: (407) 830-1985. Specify "Florida Bible Students" to guarantee special rates. Contact E. Kuenzli, phone: (407) 831-2098, or R. Sconyers, phone: (407) 339-0970

**NEW YORK SPRING CONVENTION, March 11**—La Quinta, Two Bridges Road & Exit 52, Route 80, Fairfield, NJ. Contact D. Szybinski. Phone: (212) 666-9026

**FRESNO PRE-MEMORIAL CONVENTION, March 16-18**—Best Western Garden Court Inn, 2141 N. Parkway Drive, Fresno, CA 93705. Contact B. Wilson, 2103

N. Price Avenue, #112, Fresno, CA 93703. Phone: (559) 255-2241

**GREATER NEW LONDON PRE-MEMORIAL CONVENTION, March 18**—Bayview Lodge, Society Road, East Lyme, CT. Contact V. Grillo. Phone: (860) 887-0706

**DETROIT PRE-MEMORIAL CONVENTION, March 23-25**—Macomb Community College, 14500 Twelve Mile Road, Warren, MI 48088. Contact F. Nemesh. Phone: (248) 649-6588

**BOISE CONVENTION, April 27-29**—Owyhee Plaza Hotel, 1109 Main Street, Boise, ID. Contact D. Allers, 2438 Bruins Circle, Boise, ID 83704. Phone: (208) 375-6873

**DELAWARE VALLEY CONVENTION, April 29**—Sheraton-Bucks County Hotel, 400 Oxford Valley Road, Langhorne, PA. Phone: (215) 547-4100. Contact R. Eldridge, 37 Falcon Road, Levittown, PA 19056. Phone: (215) 949-0652

**JACKSONVILLE CONVENTION, May 6**—Embassy Suites Hotel, 9300 Baymeadows Road, Jacksonville, FL. Phone: (904) 448-6933. Contact R. Wyatt. Phone: (904) 378-1996

**BUFFALO CONVENTION, May 19,20**—Holiday Inn, 5440 Camp Road, Hamburg, NY 14075. Contact R. Morin for reservations. Phone: (585) 322-7459

**LOS ANGELES CONVENTION, May 26-28**—Location TBD. Contact M. Nekora. Phone: (310) 454-5248

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**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

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