

# The Dawn

*A Herald of Christ's Presence*

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# The DAWN

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

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

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

**BRITISH ISLES:** Associated Bible Students, 102 Broad Street, Chesham, HP5 3ED, England

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

**FRANCE:** L'Aurore, 45, Avenue de Gouvieux, 60260, Lamorlaye

**GERMANY:** Tagesanbruch Bibelstudien-Vereinigung, Postfach 11 03, 64368 Ober-Ramstadt

**GREECE:** He Haravgi (The Dawn), 199 Railroad Avenue, East Rutherford, NJ 07073 USA

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

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

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# “Every Eye Shall See Him”

*“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.”*

*—Revelation 1:7*

## **THE SUBJECT OF CHRIST’S**

Second Coming is one which has greatly interested professed Christians since Jesus himself spoke prophetically of it nearly two thousand years ago. Many theories have been propounded over the centuries as to the manner and purpose of such a portentous event. Predictions have come and gone as to when it might take place, with disappointment usually resulting because circumstances did not materialize as expected.

Today, many still believe that the Second Advent of Christ not only will happen, but that it is not far distant in the future. According to a recent survey by the Pew Research Center in Washington, DC, 41% of Americans—of all religious affiliations—believe that Jesus’ Second Coming will take place by the year 2050, less than forty years from now. Even among those Americans claiming no religious

affiliation, 20% believe that Christ will return by 2050. The Pew survey also found this interesting statistic: Americans with no college experience (59%) are much more likely than college graduates (only 19%) to expect Jesus' Second Coming by 2050.

Irrespective of how man has viewed this teaching over the centuries—or even of current statistics—the Second Coming of Christ is one of the prominent doctrines of the Bible. There are many prophecies, both in the Old Testament and in the New, relating thereto. Many of these prophecies are couched in symbolic language, but some are not. While various symbolisms are used, they are all harmonious when properly understood, and set forth clearly the essential facts concerning the Lord's return and the period of his Second Presence. The ultimate purpose of this period will be the institution of Christ's long-promised mediatorial kingdom, which will establish the divine will throughout the earth and destroy all enemies of truth and righteousness.

Essential to an understanding of the prophecies pertaining to our Lord's return and Second Presence is the recognition of two important facts. First, in his death Jesus forever gave up his flesh, his humanity, for the life of the world. Second, in his resurrection by the mighty power of God, he was highly exalted to the divine nature, far above angels, principalities, and powers. (John 6:51; Eph. 1:19-22; Col. 1:15; I Pet. 3:18) By nature Jesus is now invisible to the human eye, even as God is invisible. Since it is this resurrected, divine Christ who returns at his Second Advent, his presence will need to be recognized otherwise than by seeing

him with the natural eye. Confirming this, Paul said that we know “Christ after the flesh . . . no more.”—II Cor. 5:16

While still with his disciples prior to his crucifixion, Jesus said to them, “Yet a little while, and the world seeth me no more; but ye [shall] see me.” (John 14:19) The faithful followers of the Master will see Jesus in his glorious divine body, because in the resurrection they are made like him. John explained this, saying, “It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—I John 3:2

## **JESUS' APPEARANCES**

It is true that Jesus miraculously appeared to his disciples several times following his resurrection. However, on none of these occasions did the disciples see Jesus “as he is”—that is, they did not see his new, divine body. Throughout the Old Testament there are a number of references to the appearances of angels in human bodies. By nature, angels are invisible to the natural eye, and to appear to humans for the purpose of conveying messages it was necessary for them to materialize in human form. They were given divine authority and power to do this, but were not seen by men in their angelic, spiritual bodies.

The resurrected divine Christ also had this power, and used it several times when he appeared to his disciples between his resurrection and ascension. Let us examine some of the facts concerning these appearances. First of all, let us remember that the clothing Jesus used as a man was disposed of at the

time of his crucifixion, and that his grave clothes were found in the tomb. His first appearance was to Mary, who thought him to be the gardener. Indeed, he was dressed as a gardener, the clothing being a part of the materialization, as on the occasion of his other appearances. Mary did not recognize Jesus by his looks, or his clothes, but by the familiar tone of his voice when he spoke her name.—John 20:13-16

Another notable appearance by Jesus was to two disciples as they journeyed to Emmaus. (Luke 24:13-32) On this occasion, Jesus evidently talked with his disciples for several hours, yet they did not recognize him. To them he was a “stranger.” He delivered a wonderfully inspiring message to them concerning the necessity for the suffering and death of the Messiah as foretold in the Old Testament scriptures. Yet, they did not recognize who it was that was imparting this wonderful information to them. It was not until the close of the day, when Jesus asked the blessing upon the evening meal, that they realized who he was. Evidently he purposely asked that blessing in his old familiar manner, and it was this that opened their eyes to his identity.

When Jesus appeared to his disciples on the shore of Galilee, he revealed himself to them by suggesting that they cast their nets on the other side of the boat, and it was immediately filled with fish. The reason this was so convincing is that he had performed a similar miracle when he called them into the ministry. (Luke 5:1-11; John 21:1-14) Each of Jesus’ appearances was different from the others, and while they would serve to convince his

disciples that he had been raised from the dead, at the same time they realized that he had changed. He was no longer Jesus in the flesh, but a powerful spirit being who could come and go unobserved by human eyes except when he chose to manifest himself to them by materializing in the form of a human being.

### **“DOUBTING THOMAS”**

One of Jesus’ noteworthy appearances to his disciples after his resurrection was in response to the statement made by Thomas, who declared that he would not believe his Master had been raised from the dead unless he could see the nail prints in his hands and feet, and thrust his hand into the wound in his side, inflicted by the sword of a Roman soldier while Jesus was hanging on the cross. (John 20:24-29) Jesus was not visibly present when Thomas made this statement. However, he knew about it, and to satisfy the doubter he appeared to all the disciples in an upper room, while the doors were closed, and asked Thomas to look at his hands and his feet, and to thrust his hand into his side.

This incident has been erroneously taken to mean that Jesus will go throughout eternity as a human, with hands, feet, and side scarred. We could just as well say that Jesus will be a gardener forever, or like the “stranger” who walked with the two to Emmaus. What is the true explanation of these incidents of Jesus’ appearance? Immediately following his account of Jesus’ special appearance to Thomas, John explains the matter, saying, “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.”—vs. 30

As John says, all of Jesus' appearances to his disciples, in whatever sort of body he used at the time, were "signs." They did not see the divine Christ, but only these materialized bodies. Indeed, they saw human, fleshly bodies. Thomas saw one with nail prints in its hands and feet. He did not see a spirit being, but a fleshly body in which Jesus miraculously appeared. It was by these appearances, and the things which Jesus said to them that they all, finally, were convinced that he had been raised from the dead. Luke wrote concerning Jesus, "To whom [the disciples] also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1:3

### **SYMBOLIC SIGHT**

The question legitimately arises that if Jesus returns at his Second Advent as a divine, invisible being, how is it possible for "every eye" to see him? Will Jesus again materialize and appear as a man in order to convince the world that he has returned? We do not believe so. Rather, a proper understanding of this statement in our text is to be found by recognizing that the Bible many times uses the idea of "seeing" or of "sight" to symbolize discernment or understanding.

Referring to the gospel of the kingdom which he preached, Jesus said that holy men of old had desired to "see" these things, but had been unable to do so. Then, to his disciples the Master said, "Blessed are your eyes, for they see: and your ears, for they hear." (Matt. 13:16,17) Here there is no

reference to literal eyes and literal sight. The thought is of discernment and understanding that was granted to the disciples by the special favor of the Lord.

When Job was suffering the great affliction which God permitted to come upon him, he said, "Though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job 19:26,27) Job was one of God's prophets, and we may understand this to be a prophecy of the time when the glory of the Lord will fill the whole earth, and all flesh shall see, or discern, it together. This is speaking of symbolic vision, for actually, as God himself declared to Moses, "There shall no man see me, and live."—Exod. 33:20

In the case of Job, there was also a more immediate fulfillment of his prophecy. When he had learned the important lesson of the severe trial which had come upon him, Job said to God, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee." (Job 42:5) This was not a literal vision which Job had of the Almighty, but a discernment, an understanding of his greatness, his wisdom, his love, and his power. Job had learned to understand the great Creator better as a result of his afflictions, and he describes this understanding as seeing God.

Isaiah 52:10 reads, "The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." This is a very revealing symbolic use of the sense of sight. The "holy arm" referred to in

this text is Jesus, the Messiah. First, this “holy arm” was “despised and rejected of men; a man of sorrows, and acquainted with grief.” He was “brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”—Isa. 53:3,7

This “holy arm” of the Lord, who became “the Lamb of God, which taketh away the sin of the world,” was not revealed, or “made bare . . . in the eyes of all the nations,” at his First Advent. (John 1:29) The prophetic “report” of his greatness as the Messiah was not believed by those of his own nation except for a small minority who became his devoted followers. He came as the “light of the world,” but the world rejected the light, and continued on in darkness.

The plan of God, centered in Jesus as his “holy arm,” to enlighten and bless all the families of the earth, is yet to be accomplished. Isaiah wrote, “The pleasure of the LORD shall prosper in his hand.” (Isa. 53:10) The sacrificial work of Jesus at his First Advent provided redemption for mankind from sin and death, and therefore was essential to the outworking of God’s plan of salvation. However, it is not until the period of his Second Presence that this “holy arm” will be made “bare,” or revealed, “in the eyes of all the nations.” Then “all the ends of the earth shall see the salvation of our God” which Jesus provided at his First Advent when he gave his flesh—his earthly life—for sin-cursed and dying humanity.

We have cited this prophecy as another example of the symbolic use of the sense of sight. No one will contend that the prophecy refers to the literal

“arm” of the Lord. The arm is symbolic, and its being made bare in the eyes of all the nations is also symbolic. It is only because of the false notions many have had concerning Jesus since his resurrection, and the manner of his return, that they have tried to visualize him literally appearing in clouds as a man, with every literal eye on earth beholding him. If we examine this prophecy in the light of reason, as well as other scriptures in which the eye and sight are used to denote discernment, it becomes understandable and harmonious with the general testimony of the Word of God.

### **HE COMES WITH CLOUDS**

The first part of our opening text reads, “Behold, he cometh with clouds; and every eye shall see him.” From a literal standpoint, this is a strange statement, because anything, or any being, coming “with clouds” would most likely be concealed by the clouds. However, the language of this prophecy implies that it is these very “clouds” which reveal the presence of Jesus. Clouds are used in the prophecies of the Bible to symbolize distress and trouble, and Jesus explained to his disciples that one of the signs of his return and Second Presence would be a time of “great tribulation.”—Matt. 24:21,22

We now note Jesus’ further symbolic prophecy, as recorded by Luke: “There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see

the Son of man coming in a cloud with power and great glory.”—Luke 21:25-27

Matthew quotes a portion of this same prophecy, which reads, “Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” (Matt. 24:30) There is much evidence that the world is now passing through the foretold time of “great tribulation,” and there is already great mourning on the part of “all the tribes of the earth.”

The world in general does not yet correctly discern the meaning of the present “distress of nations, with perplexity.” To those not acquainted with the “sure word of prophecy,” this “sign of the Son of man” has not yet manifested itself. However, in due time it will, and then “every eye” will discern the meaning of the “tribulation,” and understand that Christ has returned to establish his long-promised kingdom. Indeed, even now the faithful “watchers,” but only these, see the many evidences that Christ’s has already returned, invisibly, and is engaged in the preparatory work necessary for the establishment of his kingdom.

## **THEY THAT PIERCED HIM**

Our text emphasizes that “they also” who pierced Jesus will “see” him, and, together with “all kindreds of the earth,” will “wail,” or mourn, because of him. The mourning on the part of those who pierced Jesus will be on account of their former rejection of their Messiah. We read, “I will pour upon the house of David, and upon the

inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”—Zech. 12:10

Such a sorrowful condition is due to the Jews' belated recognition of Jesus as their Messiah. The prophecies reveal that this mourning will take place near the close of the great tribulation during which all the tribes of the earth likewise mourn because of the distress through which they are passing. The climax of this great Armageddon struggle, will, according to the prophecies, take place in the ancient land of Israel, into which many Jews are now gathered since its reestablishment as a nation in 1948.

Prophecies concerning this are recorded in the 38th and 39th chapters of Ezekiel. Verse 8 of chapter 38 is addressed to Israel, and reads, “After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.” To Gog and his aggressive hordes—enemies of Israel—the statement is made, “Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.”—vs. 9

This prophecy reveals further details concerning this assault against the regathered Jews in the nation of Israel, and reveals that in this final

struggle God will rise up to defend his people against their enemies. We read, “I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man’s sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the LORD.”—vss. 21-23

Doubtless this description of the weapons the Lord will use against those besieging Israel in this final Armageddon struggle is largely figurative. We cannot know these details in advance. The important point here is that as a result of God’s intervention in this struggle the “eyes” of the nations are opened. They will recognize that they have been defeated, not by the superior arms or fighting abilities of the Israelites, but by divine power. This intervention will come through the returned Christ, and thus will be fulfilled the words of our text that “every eye” shall see him.

While “every eye” will eventually discern the meaning of what takes place in Israel in the closing days of Armageddon, the faithful remnant of Jews who recognize Christ, their Messiah, as the source of their victory over humanly impossible odds will be the first to benefit from this experience. Others will then follow, and “see” it is the very one whom they “pierced” that has delivered them. Thus, Ezekiel’s prophecy continues: “So will I make my holy name known in the midst of my people Israel;

and I will not let them pollute my holy name any more: and the heathen shall know that I am the LORD, the Holy One in Israel.”—Ezek. 39:7

The closing phase of the great tribulation during which all the nations mourn is also described by the Prophet Zechariah. “Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.”—Zech. 14:1-3

While this prophecy reveals that God will ultimately deliver his people Israel from their enemies, it will not be until they have had some very severe experiences at the hands of aggressor nations. We cannot, in advance, know in detail the manner in which all these climactic events will be fulfilled. However, on the basis of the foregoing prophecies cited, it seems evident that there is to be future trouble for the regathered Israelites prior to a manifestation of divine intervention on their behalf.

When divine intervention does come, it will be through Christ and his glorified body members. This Christ class will be the spiritual rulers in the Messianic kingdom who will manifest authority and power in the affairs of men. One of the great accomplishments of that kingdom will be the enlightenment of the people concerning the true God and what his will is for them. This will require the

entire kingdom period for its accomplishment. First, the generation living at that time will witness the power and great glory with which the kingdom will begin. Then will come the gradual awakening of all the dead—all who have died since Adam. All of these billions will need to be instructed concerning God and his laws of righteousness.

“The law shall go forth of Zion, and the word of the LORD from Jerusalem,” we read in Micah 4:1-4. “Zion” here is a symbol of the spiritual phase of the kingdom, consisting of Jesus and his glorified church, who are brought forth in the first resurrection to be associated with Christ in his thousand-year reign. (Rev. 20:6) “Jerusalem” represents the human, or visible, phase of the kingdom. This will be made up of the ancient, faithful servants of God, beginning with righteous Abel. John the Baptist was perhaps the last of these. These will be made “princes in all the earth.”—Ps. 45:16

The “word of the LORD,” or the truth concerning God and his will and law, will be made known to the people through these human representatives of the kingdom. These will be the earthly rulers in the kingdom. The obedient subjects of the kingdom, beginning with the remnant of believing Israelites, will share in this work of enlightening others. As we have noted, this grand work will not be accomplished all at once. Quoting the words of the prophet: “It shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.”—Zech. 14:6,7

Light is a symbol of truth—of understanding—but the light of the kingdom will not be wholly clear until the close of the thousand years. As our text declares, “every eye” will discern the presence of the Master during the opening period of that day, but there will be much more for mankind to learn. As we have seen also, there will be the further work of enlightening all who are awakened from the sleep of death. Not until the close of that day will the “vail” of misunderstanding be fully removed from the eyes of all the people. (Isa. 25:7) It will be then that “the knowledge of the LORD” shall fill the earth “as the waters cover the sea.”—Isa. 11:9

Not only will mankind receive the blessing of enlightenment, but peace, health, and life will flow out to the people. God will then “swallow up death in victory,” and wipe away the “tears from off all faces.” (Isa. 25:8) Truly, the prospect for Israel and for the people of all nations is glorious. While distress and trouble are rampant in the earth today, this situation is soon to give place to the authority of Christ’s kingdom, through the agencies of which there shall be lasting peace, security, happiness, and life to all the willing and obedient of mankind. How the people will then rejoice as they “see” and discern not only Christ, but also their loving Heavenly Father, the God of their salvation!—vs. 9 ■

*After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”—Jeremiah 31:33*

*The Oath-Bound Promise—The Gospel*

*From the Scriptures of truth this conclusion we draw:  
Neither wisdom of men nor works of the Law  
Have the power to cleanse, to forgive, or to save,  
To restore from the curse, or redeem from the grave.*

*Men are saved by their faith in the Crucified One,  
When his love and his goodness to them are made known.  
Saving faith comes by hearing the life-giving Word,  
And the mercy of God through the Savior conferred.*

*The heavens are the Lord's, but the earth he hath given  
To the children of men, as their home and their heaven.  
Wicked rulers and nations thus far have borne sway  
And their reign has led down from the gold to the clay.*

*But the time for the world's promised blessing is near,  
When the true Light that lighteth all men shall appear.  
God has been taking out from the world for his name  
A faithful, tried people with Jesus to reign.*

*As a body perfected the "seed" will then bless  
All the peoples of earth with the blessings of peace.  
These elect ones with Christ shall forever abide,  
As his loved and honored and glorified Bride.*

*When he speaks to the earth she uncovers her slain,  
And they all hear his voice and to life rise again.  
He must reign till all things unto him are subdued,  
And the face of the earth from the curse is renewed.*

*These times of refreshing and blessing are near,  
Christ's life-giving power will shortly appear.  
He will banish the curse and perfection restore,  
And the earth fill with gladness and beauty once more.*

*—Selected, Poems of Dawn*

# Consolation Granted through Prayer

**Key Verse:** “*Our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.*”  
—II Corinthians 1:7

**Selected Scripture:**  
II Corinthians 1:3-11

FROM THE OUTSET OF this epistle, Paul attests to the divine authority he had received for his ministry by identifying himself as “an apostle of Jesus Christ by the will of God.” He did not appoint himself to this position, nor did he receive his ordination from man. In saluting the Corinthian brethren, he expressed his desire that they should receive grace and peace from God the Father through his son, Jesus Christ.—II Cor. 1:1,2

Paul continued, saying, “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” (vss. 3,4) Paul was able to comfort others because although he endured many sufferings by virtue of being reproached for the name of Christ, nevertheless he received divine consolation that strengthened him in the midst of his afflictions.—vss. 5,6

Our Key Verse underscores Paul’s confidence that the sufferings of the Corinthian brethren would be more

than compensated for by the joys of their spiritual begotten condition as New Creatures in this life. If faithful, they would have the further prospect of spirit birth and obtaining a heavenly inheritance. This would enable them to rejoice in the presence of the Father throughout eternity.

Paul then alludes to severe trials which came upon him in Asia even though their exact nature was not stated. They were so overwhelming, however, that he anticipated the possibility of death. Yet, he acknowledged that God, who had delivered him in the past, would continue to provide him with the necessary strength to endure until the time when he would be permanently released from the tribulations associated with his faithfulness in following the Master's footsteps.—vss. 8-10

In verse 11, we read, "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf." Here Paul acknowledges the value of intercessory prayer on his behalf, thereby furnishing an example for imitation as we petition the throne of heavenly grace to provide succor for consecrated believers who might otherwise faint under the burden of various trials.

Persecution for righteousness sake is something all of the Lord's elect will experience in their lives. According to the flesh, none of us desires such suffering. However, because we have pledged to follow after the Master's example, we are to strive mightily to proclaim the truth of God's kingdom and promised blessings for mankind despite opposition we may encounter from others. Such trials that we presently endure are but light afflictions as contrasted with the glory that shall follow, if faithful.

May each of us appreciate our many blessings, even when persecuted, as a source of strength while we strive to be faithful to our calling.—Matt. 5:10-12 ■

# A Community Forgives

**Key Verse:** *“To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ.”*  
—II Corinthians 2:10

**Selected Scripture:**  
*II Corinthians*  
**1:23-2:11**

**ONE OF THE MOST DIFFICULT** scriptural principles to fully appreciate is the appropriateness of extending forgiveness to an erring brother or sister following their repentance. “Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.”—Luke 17:3,4

The purpose of such rebukes spoken of by the Master in these verses is not to humiliate the offender or to cast him aside forever. Rather, it is to bring about the desired repentance of the individual with the hope of restoring such a one to fellowship with the Lord and his brethren.

In this lesson, Paul writes to the brethren in Corinth explaining that his intended visit to see them did not come about because he did not wish to cause them sorrow by rebuking them for previously tolerating some serious misconduct in their midst. His desire was that the brethren would receive this letter not with a view to cause them pain, but instead that it should be viewed as evidence that the sincere standard

of righteousness should prevail in all of their actions.—  
II Cor. 2:1-4

Paul continues: “If any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many.” (vss. 5,6) The believers at Corinth apparently had excommunicated the offender from their assembly. Having done this, however, Paul also reminds the brethren concerning the requirement of restoring the one to fellowship following his contrition of heart and repentance.—vss. 7-9

In our Key Verse, Paul wanted the Corinthian brethren to know that because of their obedience to the scriptural requirements in this matter, he now is thoroughly in harmony with them. If there was anything necessary for him to forgive, for their sakes and in accordance with how Christ would view the matter, he has done so.

Satan is ever ready to ensnare believers with his cunning devices. In a situation such as has been described, he would welcome having the brethren tolerate sin in their congregation. If failing to accomplish this, the Adversary would be content to overwhelm the repentant sinner by unmeasured sorrow if not restored to fellowship. Let us ever be mindful to resist these snares of the devil.—I Pet. 5:8

Prior to his conversion on the road to Damascus, as Saul of Tarsus, the apostle was guilty of persecuting the followers of Christ even though he thought he was doing God’s will. As such, he could appreciate the bestowal of the Father’s mercy and forgiveness after acknowledging the wrong that he did.—I Cor. 15:9

Given our own weaknesses and imperfections, we should be grateful that our merciful Heavenly Father is patient with us as long as we continue to focus upon obedience to his will. Our own forgiveness by God is contingent upon our doing likewise to those who trespass against us.—Matt. 6:14,15 ■

# Treasure in Clay Jars

**Key Verses:** “*We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed.*”  
—*II Corinthians 4:8,9*

**Selected Scripture:**  
*II Corinthians 4:2-15*

**IN TODAY'S LESSON, PAUL** asserts his responsibility and that of other servants of Christ to set forth the Gospel with clarity, honesty, and consistency as reflected in the Word of God. Faithfulness to this commission requires believers to avoid presenting speculations, human traditions, or pleasant sounding words to entice others to become committed followers of Christ.—*II Cor. 4:1,2*

In verses 3-5 of our lesson, we read, “If our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.”

Most in the world have been blinded to the truths contained in God's Word, and to a correct appreciation of the gospel of Christ, by the deceptions of the Adversary. It is only by God's power that the hearts of his children have been illuminated to appreciate the wonderful plan of salvation contained in the Bible. His gift of the Holy Spirit is likened unto a treasure that

finds lodging in our frail human bodies so that our new minds are able to grasp the realities of his Word. Indeed, God's plan is comprehended only by those who have been called out of darkness into the marvelous light of divine truth.

Paul reminds us of our feeble frame in verse 7 of our lesson, saying that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." This is to be a continually humbling thought to the Lord's consecrated people. The truth of God's Word is a great treasure, and though by nature we are weak, earthen vessels, our Heavenly Father, by his power, has entrusted us to be stewards and ministers of his glorious plan of salvation.

Our Key Verses remind us that following in the footsteps of the Master will take us into a path that is contrary to the spirit of the world. This will result in opposition from those who would persecute or spitefully use us because of our consecrated lifestyle. As brethren in Christ, we are not to think it strange that we will experience fiery trials because of our fidelity to truth and righteousness. Just as the Master during his earthly sojourn endured much suffering, all who will live godly in Christ shall suffer persecution. Godliness implies that we are to be activated by the principles of righteousness and demonstrate justice and kindness, not because of what others may think of us, but rather in an attempt to follow the divine standards.

How privileged we are to be intimately associated with our Redeemer. He left us an example to follow as we develop characters that will enable us to become part of the sympathetic High Priest. If faithful in so doing, we will, together with Jesus our head, bless the human family during the forthcoming reign of righteousness on earth. ■

# An Appeal for Reconciliation

**Key Verse:** “Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.”  
—II Corinthians 7:2

**Selected Scriptures:**  
II Corinthians  
6:1-13; 7:2-4

future work by responding to the invitation of sacrificing its earthly rights and privileges and being transformed into the image of our Master.—II Cor. 6:1,2

Paul then describes how he carried out his commission in serving the cause of Christ. Realizing that he was a servant of the Most High, he always sought to conduct himself in a manner worthy of his calling. He persevered in doing his Father’s will despite the physical sufferings he endured. Additionally, his labors were characterized by purity, knowledge, love, and obedience to God’s Word. He was strengthened by divine power, and always had the standard of righteousness at the forefront of his activities, that the ministry be not blamed. Nevertheless, he noted sharp contrasts in his service for Christ, having both mountaintop and valley experiences, and being the object of both good and evil report. None of

**IN THIS LESSON, PAUL** reminds us of the great honor we have in becoming coworkers with God in helping to carry out his great plan of salvation that will benefit the entire human family during the Messianic Kingdom. During this present Gospel Age, there is a special opportunity for the body of Christ to be developed and prepared for its future work by responding to the invitation of sacrificing its earthly rights and privileges and being transformed into the image of our Master.—II Cor. 6:1,2

these matters swayed him from a determination to lay down his life daily as a follower of Christ. This portion of his epistle commends itself to us as a pattern worthy of emulation.—vss. 3-10

Continuing his instructions, Paul says, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”—vss. 14-16

The foregoing passage reminds us that as believers our lives should be distinctly different from those who have not professed consecration to God. We cannot isolate ourselves from outside influences completely. Rather, we are in the world, but not partakers of its spirit.—I John 2:15-17

Another vitally important admonition given in this lesson concerns the fact that we have received many precious promises as to what God will provide for his faithful children. Having these assurances, we are to be so imbued with righteousness that the cleansing power of the Scriptures will assist us daily in manifesting holiness in our conduct.—II Cor. 7:1

In our Key Verse, Paul appeals to the Corinthian brethren and, by extension, to other believers who had been the beneficiaries of his missionary tours. He asks that they examine the integrity of his ministry, and expresses the desire that they receive the import of his admonitions in carrying out their own life of sanctification.

It is evident that the Apostle Paul was used mightily by the Heavenly Father as an instrument in the ministry of reconciliation to fulfill the divine purpose. Let us heed the counsel of this faithful servant that we also may be participants in this important work. ■

# A Community Shares Its Resources

**Key Verse:**  
*“Therefore, as ye  
abound in every  
thing, in faith, and  
utterance, and  
knowledge, and in  
all diligence, and  
in your love to us,  
see that ye abound  
in this grace also.”*  
—II Corinthians 8:7

**Selected Scripture:**  
*II Corinthians 8:1-14*

she had. (Luke 21:1-4) Thus, those who were devoted to serving God, as were the Macedonian believers, delighted to render needed assistance to other Christians as opportunities arose.—II Cor. 8:1-4

In view of the blessings that the Macedonian brethren received as a result of their unselfish giving, Paul urged Titus to bring this same subject to the attention of the Corinthian church. (vss. 5,6) In our Key Verse, Paul first acknowledged the Corinthians’ faith, knowledge, and love, as well as other virtues he had observed in them. However, he desired for them also to excel in the spirit of benevolence as an evidence of their sincerity in

**AS A MEANS OF ENCOUR-**  
aging the Corinthian brethren towards demonstrating generosity, Paul writes to them concerning the example of Macedonian brethren who, though in great poverty, rejoiced to contribute funds that would benefit the poor saints in Jerusalem. A similar example of such largeness of heart was mentioned by our Lord, who commended a widow that had given “two mites” to the treasury. This was all the money

following Christian principles, and as a demonstration of their sanctified condition of heart.

A broader lesson to be understood during the time of the Early Church as well as today is the fact that consecration implies not merely giving to assist others with their temporal necessities. Believers, rather, have pledged to give their all in serving the Master. The most wonderful gift which could have been provided by the Heavenly Father to manifest his great love for the human family was imparted by sending his Son as its Redeemer.—John 3:16,17

As Jesus carried out his calling during his earthly sojourn, we note the doing of God's will caused him to be consumed and physically spent. Day after day he walked upon dusty roads preaching, teaching, and enduring the opposition of sinners. One aspect of Jesus' suffering was the fact that he had no permanent residence of his own at which to rest, although he was a welcome guest in various homes.—Matt. 8:19,20

The spirit of service and sacrifice would prompt the laying down of life itself by believers, especially in promulgating the good news of God's kingdom to all who may have a hearing ear. The ultimate object of our having appreciated the precious promises contained in the Scriptures is not merely to give us an intellectual knowledge of God's plan, but to assist us in the transformation process. Thus, through the sanctifying influence of the Holy Spirit, we may develop a Christ-like character.

Unselfishness on our part will prompt us to activity in serving the Master's cause. May we give diligence to this imperative so that we can demonstrate our love for God, his righteous principles, and ultimately share in the work of reconciling humanity back to the Heavenly Father, as mankind is restored to the perfection that was lost in Eden. Let us daily engage in self-denial and cross-bearing as we follow our Master.—Luke 9:23 ■

# Be Doers—Not Hearers Only

*“Be ye doers of the word, and not hearers only, deceiving your own selves.”*

—James 1:22

**FUNDAMENTAL PRINCIPLES** of God’s law never change. Details of his will may vary as his plan progresses from age to age, but they are always in harmony

with the basic standards of his just and righteous laws. The principles of the Law given to natural Israel were summed up by Jesus to be supreme love for God and love for our neighbors equal to that which we have for ourselves. These are as binding upon the followers of Jesus as they were upon those to whom the Ten Commandments were given through Moses.

There are two important facts governing God’s dealings with his people. One is that he does not hold accountable those who are ignorant of his will, unless that ignorance is willful. The other is that when he reveals his law, his will, he expects those who are thus enlightened to be obedient to it. This also has been true throughout all the ages during which the Heavenly Father’s plan has been developing.

The Apostle James, writing to spiritual Israelites of this age, said in the verses which follow our opening scripture, “If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass [a mirror]: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty [in which we see the perfect image of Christ], and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”—James 1:23-25

There is no other legitimate object in the study of God’s Word than that of learning the divine will in order that we may do it. Jesus said, concerning himself, “My meat [that which I hunger for] is to do the will of him that sent me, and to finish his work.” “For I came down from heaven, not to do mine own will, but the will of him that sent me.” (John 4:34; 6:38) If doing God’s will was the “meat” which sustained his relationship with the Father, no less can be expected of us as we strive to put on the “mind of Christ.” He was a “doer” of God’s Word, and we must be likewise.

The Apostle Paul wrote to Timothy, saying, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (II Tim. 2:15) Rightly dividing God’s Word is not the ultimate objective of Christian Bible study, but rather a means to the goal that we may work for the Lord—the chief work being that of doing his will. We endeavor to rightly divide the Word of truth so that we may gain understanding as to how to be “approved unto God” and counted

as “a workman that needeth not to be ashamed.” It is doubtful that those who study the Scriptures from any other motivation than this will be permitted by God to continue in the light of truth. It is as true today as it was in Moses’ day that the things which God reveals are disclosed to his people so that they may be governed accordingly, and his will be done in and through them.

### **REWARDS OF OBEDIENCE**

To natural Israel God offered a very high position in his plan, but the promise was conditional upon obedience to his law. He told them that they would be to him “a peculiar treasure unto me above all people,” also that he would make of them “a kingdom of priests, and an holy nation.” This great prize of glory in the divine arrangement, however, was to be theirs only, God said, “if ye will obey my voice indeed, and keep my covenant.”—Exod. 19:5,6

Although Israel pledged to do God’s will, they did not keep their covenant with him. God was longsuffering with them, chastising them for their backslidings, and forgiving them when they repented. However, intermittent and halfhearted loyalty did not produce in the nation the growth in righteousness and degree of faithfulness which were necessary so that they might pass the test to which they were subjected when Jesus presented himself to them as their Messiah. The law which was given to them as a “schoolmaster” to bring them to Christ did not accomplish this intended purpose because they were not obedient to it, even in spirit. (Gal. 3:24,25) Hence, when Jesus came to

them, his own Jewish brethren, “his own received him not.” (John 1:11) God had revealed his will to the nation—to accept their promised Messiah—but they did not heed it. Therefore as a nation they did not enter into the promised inheritance of joint heirship in the Messianic kingdom. Instead, Jesus said to them, “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”—Matt. 21:43

This was a tragic loss, all because they were not “doers” of the divine will which had been revealed to them. Jesus had come to them as “the chief corner stone” in God’s spiritual temple which was to be the eventual means of blessing for the world, but they had stumbled over him. (Eph. 2:20) As the prophet had foretold, they rejected the one that God designed to be the “head stone of the corner.” (Ps. 118:22) Jesus told the Jews about this prophecy, and how it was being fulfilled by their failure to recognize and accept him as their Messiah. Then he added, “Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.”—Matt. 21:42,44

Even after Jesus came to Israel and was rejected, God’s mercy and forbearance continued through the Master’s efforts to enlighten and convert them. “How often,” he said, “would I have gathered thy children together, . . . and ye would not! Behold, your house is left unto you desolate.” (Matt. 23:37,38) Here, as the Master had warned, the “stone” fell upon the unbelievers of Israel, and their hope of sharing the glory of the Messiah in the promised “kingdom of priests” was broken forever—ground to powder.

## **BRANCHES BROKEN OFF**

Jeremiah 11:16 describes Israel as a “green olive tree.” The root from which this tree was nourished was God’s oath-bound covenant with Abraham. That covenant provided for the development of a spiritual seed. (Gen. 22:17,18) It was to the spiritual seed of Abraham that the royal promises of the kingdom belonged. The Apostle Paul explains that a greater portion of these Israelites, as the natural branches in this olive tree of promise, were broken off because of unbelief.—Rom. 11:17,20

However, this did not change God’s plan. His promise to Abraham and his seed remained, and the individuals in Israel who accepted Jesus were transferred from the typical house to the spiritual: “As many as received him, to them gave he power to become the sons of God.” (John 1:12) Paul speaks of those who received Jesus as “a remnant according to the election of grace.” (Rom. 11:5) These were not arbitrarily made a part of the elect class, but occupied this high position by virtue of God’s grace because of their heart obedience. The Apostle Peter explains the condition upon which anyone may thus be of the elect, saying that it is “according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.”—I Pet. 1:2

This remnant of Israel was far too few to make up the total number of those whom God had fore-ordained to be joint-heirs with the Messiah. It is this that gave Gentiles the opportunity of becoming the fellow heirs with the Jews. Paul refers to these as “wild” branches which, “contrary to nature,” are

grafted into the “Israelitish” olive tree. (Rom. 11:24) This grafting of Gentiles is contrary to nature because nature’s laws have decreed that any branch grafted into a tree retains its own characteristics, and not those of the tree into which it is grafted. How different it is, however, with the Gentile branches that are grafted into the symbolic olive tree. They no longer are Gentiles, but become “Israelites indeed.” (John 1:47) Thus, the foreordained number of the little flock of spiritual Israelites who are to live and reign with Christ a thousand years will include those who were, by nature, both Jews and Gentiles.

### **THE HOLY NATION**

What a wonderful lesson this is to emphasize the unchangeableness of God’s plan and the necessity of obedience on our part if we are to have the privilege and honor of cooperating with God. Jesus said that the kingdom was taken from natural Israel and given to a nation bringing forth its fruits. Peter identifies this nation when, in writing his first epistle, he says, “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”—I Pet. 2:9

Peter further explains that those Gentiles who now have the opportunity to be citizens of God’s holy and royal nation of spiritual Israelites were not previously the people of God. (vs. 10) These are the ones whom Paul speaks of as “wild” branches who are grafted into the “natural” olive tree. Every footstep follower of the Master who is a Gentile by

birth should remember with humility that his privileges as a spiritual Israelite and the hope of glory as a joint-heir with Christ have been made available to him because natural Israel, as a nation, proved unfaithful. However, it is even more important for us to be conscious of the sobering truth expressed by the apostle, when he said, "If God spared not the natural branches, take heed lest he also spare not thee."—Rom. 11:21

The natural branches were broken off because of unbelief. We too will lose our position in the symbolic olive tree if we become unbelievers. Let us not assume, either, that being an unbeliever implies an outright denial of the Lord or the rejection of his truth. The unbelieving Israelites, who constituted a majority of the nation, deceived themselves into supposing that they were faithfully following the commandments of God. Let none of us, as spiritual Israelites, be similarly deceived today. Many who say "Lord, Lord," are in the category of unbelievers as God views them, and for the very reason that they fail to do the will of their Father who is in heaven. (Matt. 7:21) They are not "doers" of the Word.

## **GOD'S WILL**

As with typical Israel, so with us of the spiritual house, it is in the "things . . . revealed" by God that we discern his will. (Deut. 29:29) These are the "things" that he expects us to do and what he wants us to be. How grand are the truths which God has revealed to his people at this end of the age—"meat in due season." (Matt. 24:45) Indeed, God has made known to us all the great fundamentals

of his plan of the ages, and he has done so because there is something that he wants us to do about all of it.

God's command that we be "doers" of his Word is based on the great privileges he has afforded us, and the work necessary for us to fully attain them. He has revealed the mystery hidden from ages and from generations—the mystery of the body of Christ—because he is offering us the opportunity of becoming a part of that body. He has revealed the prize of the High Calling because he wants us to run for that prize. He has revealed the privilege of being planted together in the likeness of Christ's death because he wants us to die with Christ. He has revealed to us the high exaltation of Jesus following his resurrection from the dead because he wants us to set our affections on things above, where Christ sitteth at the right hand of God.—Col. 1:26,27; Phil. 3:14; Rom. 6:3-5; Col. 3:1-4

There are various other features of the plan of God, such as the hope of restitution for mankind, which he has revealed to us. He has done so because it is his will that we be ambassadors for the Truth and tell forth the message of the kingdom—a message of hope and comfort to the present sin-sick and dying world. God has revealed all these things, and more, to us that we may be "doers" of his will, "and not hearers only."

Being doers with regard to our ambassadorship is briefly outlined by the prophet in Isaiah 61:1-3. It is presented as a commission of the Holy Spirit. Jesus applied this lesson to himself, and the Scriptures make it plain that it also applies to his body members—the entire Christ company. It is a

commission to preach glad tidings to the meek, to proclaim the acceptable year of the Lord, to bind up the brokenhearted, to declare liberty to the captives, to announce the day of vengeance of our God, and to comfort all who mourn. To carry out this commission it is essential that we know the plan of God, embracing the spiritual hopes of this Gospel Age and the great kingdom hope of restitution. It also requires that we understand why there is a great Time of Trouble now upon the nations, and what the joyous outcome of that trouble will be.

This commission of the Holy Spirit is mandatory upon every Gentile branch which has been grafted into God's olive tree. It is regrettable that any of the Lord's consecrated people should view this phase of the Christian life as being merely incidental, and that it may be ignored if one is not inclined to participate in it. No part of God's will may be considered incidental, and being doers of the Word implies faithfulness in obeying the Holy Spirit's commission to preach the Gospel.

In II Corinthians, chapter 6, the apostle calls our attention to other fundamentals of the Christian life. The chapter opens with the reminder that we are workers together with God, and with the admonition that this inestimable privilege or favor from God be not received in vain. As the apostle explains, however, if we are to be approved before God as his ministers we must exercise patience "in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings."—vs. 5

Furthermore, as Paul explains, our ministry is to be pure—the pure message of God's plan. Also,

as ambassadors, we are to be long-suffering and kind, and to have unfeigned love for the brethren and for all mankind. Our ministry is to be by the power of God because his Holy Spirit has commissioned and quickened us. It is to be a ministry of the Word of truth, not of our own theories and speculations. As a minister of the Word of truth, with the backing of the power of God, we will be protected by “the armour of righteousness on the right hand and on the left.”—vss. 6,7

If our ministry is in harmony with the will of God, and our engaging in it is truly a doing of that which he has revealed to us, we will be faithful, come honor or dishonor, evil report or good report. We will be true to God and to the commission of his Holy Spirit, even though others may accuse us of being deceivers. Faithfulness in such an approved ministry of the Truth will mean that we are dying, sacrificially, with Christ, and have the hope of the divine nature as joint-heirs with him. Any chastening which the Lord may permit for our training will not discourage nor embitter us. Patiently enduring them, and seeking to be rightly exercised thereby, we will rejoice in the peaceable fruits of righteousness which they yield.—vss. 8,9

As the apostle further explains, while we endeavor faithfully to carry out the commission of the Holy Spirit in proclaiming the glad tidings, we may at times be sorrowful, yet we will always rejoice because of our inward realization that we are doing the will of God. We will delight in the privileges of making ourselves poor in order that others may be rich. The crown of our rejoicing in this will be in

our knowledge that while having nothing because of sacrificing all to the glory of God, yet we possess all things, being heirs of God and joint-heirs with Jesus Christ.—II Cor. 6:10

## **AN ENLARGED HEART**

In this comprehensive outline of our responsibilities as coworkers with God, the Apostle Paul explained that his heart was enlarged toward the brethren at Corinth, and he admonished that we likewise be “enlarged.” (vss. 11,13) Indeed, the vision of truth will enlarge the hearts of all who truly believe it and obey the divine commission which it impresses upon them. Truly consecrated believers are “large-hearted” because they have grasped and continue to appreciate the fundamental issues involved in knowing the Truth and in serving God. The sacrifice of Jesus, God’s plan for the footstep followers of Christ as well as for the world, and the hope of the restitution of all things, will loom so important in their minds and hearts that there will be no room for vain speculations and the strife of words.

In these glorious fundamentals of the Truth, the followers of Christ will see reflected the image of God and of Jesus, and they will strive to have that image developed in their own lives. They will do this because they want to be like God and like Jesus, and also because they know it is a part of what God wants them to fulfill as doers of his Word. They will reflect upon the promises of God—the Abrahamic promise, the promise of restitution spoken by the mouth of all God’s holy prophets, the promise of the High Calling, the promise of

Christ's Second Coming and the fact that he is now invisibly present. Realizing that these are the things in which God has been interested and which he has caused to be recorded in his Word, the interest of true believers will also be centered therein.

All such will not permit themselves to be drawn aside from these main issues by any carnal disposition toward strife over unrevealed details, a certain knowledge of which has not been given to the saints. They will not allow the imperfections of others to stumble them, or cause them to become critics and judges of their brethren.

Let us not deceive ourselves with the belief that finding fault with the brethren, criticizing them because they do not agree with our speculations, or boasting of our own superior knowledge of the Truth, are evidences that will assure us continuance as branches in God's olive tree. Paul says, "Boast not against the branches," and again, "Because of unbelief they were broken off," and still again, "If God spared not the natural branches, take heed lest he also spare not thee."—Rom. 11:18,20,21

## **ISRAEL'S UNBELIEF**

Israel's unbelief was represented in the attitude of their leaders, the scribes and Pharisees, against whom Jesus pronounced the woe of rejection. As the professed representatives of God and the prophets, their hearts should have been enlarged by the promises of the kingdom. However, instead of that, they opposed their Messiah and endeavored to "shut up the kingdom of heaven against men." They refused to enter in themselves, and did all they could to prevent others from entering.—Matt. 23:13

We may feel that there is no danger of our being in such an attitude as this. However, even in our day of enlightenment and blessing there are some who have been overanxious to close the door to the kingdom of heaven. Announcing the closing of the door to the High Calling is no part of the Holy Spirit's commission to the follower of Christ. To busy oneself, therefore, in attempting a ministry to prove this point is a departure from the real work which God wants us to do. It is only if we allow our hearts to shrink and, because of this, permit selfishness to influence us, that we will desire to limit the opportunities of the Truth in the lives of others.

Additionally, Jesus pronounced woe upon the Pharisees because of their quibbling over unimportant matters. They argued among themselves whether it was more important to swear by the Temple or by the gold of the Temple, or whether it was more efficacious to swear by the altar or by the gift upon the altar. Jesus said to the Pharisees that they were fools and blind because of this unprofitable hair-splitting. In endless controversies over words and forms of expression, they had omitted, as Jesus explained, "the weightier matters of the law, judgment, mercy, and faith." He emphasized that these were the things to which they should have given attention and at the same time leave the other matters in their proper respective places.—Matt. 23:23

From this we learn how God views our attitude toward the Truth. For us to lose sight of the main issues, putting them in the background and devoting a majority of our time to theorizing over

unproven nonessentials, is a form of unbelief—an evidence that our hearts are not properly enlarged by the fundamentals of truth. This form of unbelief usually manifests itself in boasting against other branches—that is, claiming that we are more faithful to the Lord than are those who do not agree with us, or who choose not to join us in such speculative thinking.

What, indeed, is it, but a form of unbelief when the ransom, the High Calling, becoming Christlike, laying down our lives in the service of the Truth, the hope of restitution for the world, and other great fundamentals of the plan of God are relegated to a secondary place in our thoughts and affections, while we spend most of our time considering unproven details of speculation and conjecture. Such a small-hearted attitude may not constitute a denial of the Truth, but certainly it is denying the Truth its proper place in our affections and lives.

Still another reason for the rejection of the scribes and Pharisees was their giving attention to outward show, while within they were full of extortion and excess. Jesus said, “Blessed are the pure in heart: for they shall see God.” (Matt. 5:8) Meticulous care concerning outward appearance may not necessarily reflect purity of heart. On the other hand, those who are pure in heart are the ones who truly see God. That is what the vision of truth means to them. They see in it a reflection of God’s character of love, justice, wisdom, and power. This vision of truth inspires the pure in heart to an untiring effort to be like him—to be doers of his will.

They see God's love in giving "his only begotten Son" to be man's Redeemer. (John 3:16) They gladly offer their lives in service to the brethren. They see God's love for the world revealed in his many promises of restitution through the kingdom. They observe his great interest in the hope for the world, as manifested by his causing all the holy prophets, Jesus, and his apostles to discuss it in their message. They, too, thrill over this great project which has enlisted God's interest through the centuries. Their hearts are enlarged by the depth and majesty of the Truth.

Purity of heart not only leads to an ever clearer vision of God and his plan now, but ultimately will carry the true believer to the plane of glory, honor, and immortality, there to behold the actual person of our Heavenly Father. Only those who, being blessed by a knowledge of the Truth and the will of God thereby revealed, lay down their lives and are doers of his Word, shall be blessed with this reward of the faithful.

### **A LIVING SACRIFICE, HOLY AND ACCEPTABLE**

The abounding love of God should impel us to lay down our lives faithfully in his service. This was the practical lesson the Apostle Paul drew from the revealed plan of God toward both natural and spiritual Israel. After telling of the casting off of natural Israel, the privileges of the Gentile branches, and the final salvation of the branches that were broken off, he continues, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”—Rom. 12:1,2

Much is involved in proving what is that good, and acceptable, and perfect will of God, and of developing the “mind of Christ.” We are to remember that God has placed each member in the body as it has pleased him. Wherever he has placed us, let us be faithful in those opportunities for laying down our lives in sacrifice. If our study of God’s Word is for the purpose of knowing his will, and being doers of it, our vision of truth will increase in brightness and we will ever have a song of praise on our lips and in our hearts, because of the lovingkindness of our God.—Ps. 63:3 ■

*“Go home to thy friends, and tell them how great things the Lord hath done for thee.”—Mark 5:19*

*Oh, that we all might be diligent to be thus faithful stewards of the grace of God, and faithful representatives of our great Redeemer—not only witnessing with our lips, but in all the departments of life, . . . that we love the things that are right and true and noble and good.*

*—Songs in the Night, August 27*

## **OBITUARIES**

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

Sister Esther Hanley, Boise, ID—June 21. Age, 93

Sister Stephanie Beaulieu, Fayetteville, NY—July.  
Age, 93

# “Ready to Be Offered”

***“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.”***

**—II Timothy 4:6,7**

*[PREFACE: In last month's issue of The Dawn, an article appeared entitled “A Faithful Saying.” It included a consideration of some of the experiences of Apostle Paul near the close of his life, and the privileges of the Lord's consecrated people of the Gospel Age to likewise sacrifice as part of the antitypical atonement-day sin offering. The article appearing on the following pages of The Dawn also delineates many important lessons concerning these subjects. Although the reader will find some overlap in the two articles, it is our belief that the child of God is helped by having reinforced in his mind these important truths. We, as Paul, have been given a great opportunity to share in the sacrificial work of Christ, the purpose of which is to develop us to be part of the sympathetic High Priest class in his kingdom. It is with a sincere desire that we each renew our efforts to be faithful, as Paul was,*

*to our vows of sacrifice, that we present this further consideration of these matters to our readers.]*

**WHEN SAUL OF TARSUS**, who had been blinded by the brilliancy of divine glory as he traveled along the Damascus road on an errand of persecution, later lay prostrate and praying in the home of Judas on a street called Straight, in Damascus, the Lord instructed Ananias to visit him, saying, “I will shew him how great things he must suffer for my name’s sake.”—Acts 9:16

Through many years of untiring devotion to the Lord, Paul learned the meaning of these words, for he had been a faithful follower of the Master and a joyful partner in his suffering. Now he had reached the end of that way of suffering—a way which had led to prisons, stripes, stonings, perils of the sea and perils of the land, and trials among false brethren. Lastly, it had led him to now patiently wait for the consummation of his sacrifice—he was “ready to be offered.” Paul had no desire to turn back, no regrets for what he had endured. From the human standpoint his life had been a failure, but his was not the human viewpoint. To him his life of toil and suffering was the path to glory. He knew that those who suffer with Christ will reign with him in his kingdom.

In his farewell letter to Timothy, Paul had urged him to “endure hardness, as a good soldier of Jesus Christ” and to commit the truth which he had learned to “faithful men,” who in turn would commit it to others. (II Tim. 2:2,3) This is a possible reference to the ancient relay races in which the contestants carried torches and passed them from

one to the other. No hope was held out to Timothy that living the Christian life faithfully would result in ease, or that he should expect a carefree and happy existence according to the flesh. However, Paul also reminded Timothy of the verity of God's promises which give assurance that those who suffer with Christ will reign with him.—II Tim. 2:10-13

Paul knew much of the inward, spiritual joys of being a Christian, for by faith he had been blessed by the peace and joy of Christ. He who wrote to the Philippians admonishing them to "rejoice in the Lord alway" did so from the depth of his own "joy in God through our Lord Jesus Christ." (Phil. 4:4; Rom. 5:11) He knew also that the Christian's present joys of faith are the fruitage of one's confidence in the unseen things of promise. Of Christ, Paul wrote that "for the joy that was set before him" he "endured the cross, despising the shame."—Heb. 12:2

Paul was blessed with this same kind of joy—a joy that was set before him by the promises of God. These promises assured him that after the fighting there would come peace, after the suffering a crown of righteousness, and after death a glorious divine life. He explained that without this hope of a resurrection we would be "of all men most miserable," that our standing "in jeopardy every hour" would be folly, and that being baptized in death for the future benefit of the dead world would be in vain.—I Cor. 15:19,29,30

Indeed, Paul knew of the joys of faith, but he understood that those joys depended upon a firm conviction, a "witness of the Spirit," that present faithfulness will merit the Lord's "well done."

Therefore, he admonished Timothy to “be strong,” to “strive,” to “endure hardness.” (II Tim. 2:1-5) He reminded him that those who “live godly in Christ Jesus shall suffer persecution.” “Evil men and seducers shall wax worse and worse,” Paul warned, “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.”—II Tim. 3:12-14

Paul’s farewell letter to Timothy is a masterpiece of admonition, encouragement, advice, and warning. More powerful than the words themselves is the apostle’s own example of how he had put them into practice. We could perhaps paraphrase many of Paul’s final instructions with these words:

“Endure hard trials, Timothy, and be a faithful soldier of Jesus Christ, even as I have strived to be. Timothy, I have given you the torch of truth, just as they do on a racecourse, so that you, too, can pass it on to others. You are running in the great racecourse of the Gospel Age. I have nearly finished my course, Timothy. I am just about at the end of the way, but you carry on. Hold fast to the truth. You will have to contend with evil men and seducers. In fact, they will grow worse and worse, but stand your ground, Timothy. Continue in the things which you have learned. You can do it, for the Lord will help you. He has made every provision for you in his Word and by his promises. They are profitable for doctrine, reproof, correction, and instruction in righteousness. Study these, as well as your own character, in order that you may be able to be approved by God, and rightly divide his Word of truth. Timothy, I have kept the faith to the

best of my ability, and I know that you can do this also. It is a sacred trust—treasure it and defend it, whatever the cost may be.”

### **“READY TO BE OFFERED”**

From the time of his conversion on the Damascus road, Paul had been “ready to be offered.” The proof of this is in the fact that his whole life from that time onward had been made an offering. Nothing had been held back. When he wrote to the brethren in Rome, “Present your bodies a living sacrifice,” he was merely expressing to them what he himself had done and was continuing to do.

In his previous imprisonment in Rome, Paul wrote the Philippians a farewell letter in which he also expressed his readiness to be offered. “For me to live is Christ,” he wrote—meaning that he was willing to continue living unto and serving Christ—but “to die is gain.” (Phil. 1:21) He was ready to be offered in whatever way his Lord wanted him to be. He would be glad to continue offering his body a living sacrifice; or, he was ready to be offered in actual death.

When writing to the Philippians, Paul was not willing to speak with boldness concerning his own attainments and standing before the Lord. “I count not myself to have apprehended,” he wrote. He was pressing hard toward the mark, however, and determined that he would know Christ and have the “fellowship of his sufferings” and be “made conformable unto his death.”—Phil. 3:10-14

There was no question about Paul’s determination at this time, but there was one factor of which

he was not sure. He did not know for a certainty that he had reached the end of the way. Thus, he realized that as long as the element of time entered into the matter, there was always the possibility of failure. Paul did not believe the false, human philosophy of “once in grace, always in grace.” If his trial period was to continue, he must keep on pressing toward the mark.

When writing to Timothy the second and last time, however, Paul evidently knew with certainty that he was about to be executed. Throughout all the hard years of the past, he had endured. He had learned how to be abased and how to abound. (Phil. 4:12) None of the difficulties, trials, and persecutions he endured had beaten his courage down. (II Cor. 11:23-28) “This one thing I do” had been his motto, and that “one thing” was to “know Christ,” through a fellowship in his sufferings and by being made conformable unto his death.

Now Paul faced perhaps his final test. We can imagine a Roman guard approaching the chained apostle, announcing the fateful news that he was to be executed. When he wrote to the Philippians that it would be “gain” for him to die, it was theoretical. Indeed, it was based upon unbounded faith and a resolute determination that actual death in the Lord’s cause would be welcome. However, the fateful word had not yet been spoken—the supreme test had not been applied.

There was now no question about it. He had heard that word. He was to die. Yet, in his heart welled up an ecstasy of joy which assured the beloved apostle that God was standing by to help him in this supreme moment. He found himself

ready and glad, and could say, "I am now ready to be offered"—finally, completely, in sacrificial death. It might be easy to say that we are ready to die for Christ when there is little prospect that such a privilege will come our way very soon. This privilege had now come to Paul, and he was ready.

There is nothing surprising about this, for he had proven his readiness at each step of the way. He had embraced every opportunity he could find to lay down his life for his Lord, for the Truth, for the brethren, and for the world. His readiness when the final opportunity came was but the result of his faithfulness in meeting every other test to which he had been subjected. It is to be so with us. Faithfulness in the small things leads to faithfulness in the large. A lifetime of faithfulness in sacrifice prepares for the supreme sacrifice at the end of the way. Thus Paul could write, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."—II Tim. 4:8

## **DEAD WITH CHRIST**

Paul based his confidence on the promises of God, and we can do the same. "It is a faithful saying," he wrote, that "if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us." (II Tim. 2:11,12) This should be the basis of our confidence, as it was Paul's. It is "a faithful saying," inspired by the Heavenly Father himself.

Throughout all the years of Paul's faithful ministry he had been suffering and dying with Christ. Never during all that time had he denied his

Master, whether it was before Roman governors, hypocritical Pharisees, Caesar, chained to a prison guard, or locked in stocks. He had always rejoiced to “fill up that which is behind of the afflictions of Christ.” (Col. 1:24) The Lord had shown him the prospect of suffering, as explained to Ananias, and Paul had accepted these terms of his apostleship. Now, facing certain death, he could have denied Christ and walked out of the Roman prison a free man. He did not, and had no desire to do so. He was, instead, ready to be offered, glad to be offered, anxious to be offered.

Paul knew well the import of “if we be dead” and “if we suffer.” He had surmounted the “if” conditions of faithfulness to God by his daily life of sacrifice and service, never questioning God’s direction. There had been no question in his mind when he faced the angry Jews in Damascus, soon after his conversion. There was no question when he was locked in the dungeon of the prison in Philippi. There was no question when he preached all night in Troas and walked twenty-five miles the next day to join his ship. Finally, there was no question now, when he was to die because he taught that the crucified Jesus was raised from the dead and will return in due time to establish a kingdom. For this, Paul was glad to die. If we have similarly been faithful during the course of our Christian life, we too can have quiet confidence that we have kept the “if” conditions of our walk.

## **DEVOTED TO SACRIFICE**

When Paul wrote to Timothy saying that he was ready to be “offered,” he used the Greek word *spendo*,

which means to devote one's life, or blood, in sacrifice. Up to this point, the apostle had offered his time, strength, talents, reputation—all that he had, except life itself. Now he was ready to fully offer that—symbolically speaking, to shed his blood.

In Paul's letter to the Hebrews, in which he encouraged them to faithfulness in sacrifice, he wrote, "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." (Heb. 12:3,4) To resist "unto blood" means to complete the sacrifice of one's life, even as Jesus did. Paul had followed in the footsteps of Jesus, rejoicing in the privilege of suffering with him, but he had not yet resisted unto "blood"—his life had not been fully and actually given in sacrifice. However, he was willing and ready for this final experience of the narrow way—ready to be "offered."

The language used by the apostle reminds us of the typical sacrifices offered in connection with the Tabernacle services. In those offerings the blood, or life, of the animals was shed in sacrifice in order to make illustrations of the "better sacrifices" of this Gospel Age. On the typical Day of Atonement—the tenth day of the seventh month—a bullock and a goat were offered, the bullock foreshadowing Jesus, and the goat, the members of his body.

The lesson of Hebrews 13:10-15 is evidently based upon this typical atonement-day service. In that service, three parts of the one offering were progressing simultaneously. The bullock was slain and its fat was burned on the brazen altar in the

court. Its body, or carcass, together with its hide, was burned “without the camp.” At the same time, two hands full of incense were offered on the golden altar in The Holy of the Tabernacle.

The sacrifice of the Lord’s goat was carried out in a similar manner, and Paul’s reference to the service shows clearly that the goat represents the consecrated footstep followers of Christ. The three parts, or phases, of the sacrifice appropriately picture three viewpoints of the offerings made by Jesus and his body members—the viewpoint of the world, the viewpoint of those justified in God’s sight, and the viewpoint of God. The world’s viewpoint is pictured by the burning of the carcass outside the camp. This viewpoint is not favorable. In the type, this burning undoubtedly created a stench in the nostrils of the Israelites, and so does the sacrificial life of the consecrated child of God appear to the world.

At the same time, however, within the court, the fat of the animals was burned. The burning of the fat pictures the consuming zeal of the truly faithful, and this is looked upon favorably by those dwelling in this antitypical justified condition. The sacrifices of the Lord’s people should be, and are, appreciated by one another, and we should ever be on the alert for opportunities to zealously “consider one another to provoke unto love and to good works” of sacrifice.—Heb. 10:24

Incense was burned upon the golden altar in The Holy of the Tabernacle on the typical Day of Atonement. The coals of fire for this offering were carried by the priest from the brazen altar in the court as the fat of the bullock was burning. This

indicates that it was by Jesus' faithfulness in sacrifice that the way into The holy, and even the Most Holy, was to be also opened to his footstep followers. (Heb. 10:19,20) It was the sweet perfume from the incense burning on the golden altar that penetrated into the Most Holy of the Tabernacle, showing God's acceptance of Jesus' offering. Thus, by means of his accepted offering for "his household," we are privileged, as the Lord's goat, to similarly lay down our lives in sacrifice, and offer the incense of our faithfulness, through Christ, as a sweet savor to God.

How we rejoice that those things which are a stench in the nostrils of the world are a sweet odor to God. What encouragement this must have been to Paul. As he went from place to place in God's service, laying down his life in sacrifice, the world despised him, but he had the blessed assurance that God was well pleased. Many times Paul was encouraged by the brethren, although some of these turned against him when the final test came. Yet God was with him to supply all his needs to the very end of his course—until his offering was fully consumed.

## **OUR ALTAR**

"We have an altar," Paul says, "whereof they have no right to eat which serve the tabernacle." (Heb. 13:10) Here, and in the verses following, Paul hearkens back to the offerings of the typical Day of Atonement, in which the blood of the bullock and the goat was taken into the Most Holy of the Tabernacle and sprinkled upon the mercy seat as an atonement for sin each year. It is evident that

Paul, in this context, is identifying the sacrifices of the followers of Christ as part of those of the antitypical Day of Atonement. “We have an altar,” he says—that is, we are invited to present our bodies a living sacrifice. The offering of sacrifice calls for an altar, and the altar we have is the one typified by that on which the sin-offering animals of the Day of Atonement were sacrificed.

In the case of those typical sacrifices, the priests were not allowed to eat the meat of the animals. What was not burned on the brazen altar in the court had to be taken “without the camp” and burned. Paul applies the lesson of this, saying, “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.” (vss. 12,13) There is no mistaking the meaning of this. Paul is telling us that such an altar in the type foreshadows our share in the sacrificial “sin offering” work of Christ. We, like Jesus, are to go outside the camp, bearing his reproach, as represented by the burning of the sin-offering animals “without the camp.”

In drawing this beautiful lesson from the typical atonement-day sacrifices, the apostle also alludes to the burning of the incense on the golden altar within The Holy. He says, “By him therefore [that is, by the faithfulness of Jesus’ offering as the anti-typical bullock] let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.” (vss. 15,16) “Such sacrifices” are our daily offerings of incense to God.

Let us note once again the importance of Paul's words concerning our share in the antitypical atonement-day sacrifices:

(1) "We have an altar" whereof those who served the Tabernacle were not permitted to eat—typified by the brazen altar in the court as used on the Day of Atonement.

(2) "Let us go forth therefore unto him without the camp, bearing his reproach"—typified by the burning of the carcasses of the slain animals outside of the Tabernacle, "without the camp."

(3) "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name"—typified by the offering of incense upon the golden altar in The Holy of the Tabernacle.

These three aspects of Christian sacrifice are in reality all parts of one offering. The chief concern to us as Christians should be God's viewpoint of our sacrifice. Is he well pleased? Is our course in life like an odor of sweet incense to him? Are we offering the sacrifice of praise to him continually? Paul speaks of this as the "fruit of our lips." It is an offering we make in order to "shew forth the praises of him who hath called [us] out of darkness into his marvellous light."—I Pet. 2:9

To praise God as we should in this world of sin and darkness does result in sacrifice. It means making known his glorious virtues as reflected in his great plan of the ages—in other words, bearing witness to the Truth. In the case of Paul, his time, strength, and talents were used faithfully to praise God by making known the unsearchable riches of his grace as exemplified through Christ Jesus. To

the world this was a stench, so much so that finally the apostle was arrested and sentenced to die. To God, however, it was a sweet odor, an evidence of Paul's faithfulness.

Those who are truly the Lord's will appreciate the sweet odor of sacrifice of their fellow brethren. They will encourage one another to faithfulness in sacrifice. They will seek to provoke one another to love and good works. Paul never hesitated to exhort the brethren to faithfulness in sacrificing, and he appreciated those who reciprocated by encouraging him. At times we may be disappointed in the brethren. Paul, in his farewell letter to Timothy, wrote from prison, "This thou knowest, that all they which are in Asia be turned away from me." (II Tim. 1:15) These had put themselves out in the "camp," as it were, where they viewed Paul's sacrifice even as did the unbelieving world. They did not appreciate his zeal and loving devotion, nor did they endeavor to encourage him to faithfulness or seek to be faithful themselves.

The Truth is no more popular today than it was in Paul's time. The laws of the land may be such as to prevent the imprisonment of those who publish the message, yet the worldly-minded still look with disdain upon the sacrifices of the saints. The zeal and self-sacrificing devotion of the Lord's people is still a stench in the nostrils of those who walk in darkness. Are we taking our place with those who are thus laying down their lives? What a glorious privilege we all have to stand by one another.

Not many of us will likely finish our earthly course in a prison, as Paul did, yet the way is still open for sacrifice. There is still opportunity for

offering up the sacrifice of praise to God, even the fruit of our lips, by making known the beauties of his plan of salvation. We know the world will not appreciate this, but the true brethren of Christ will—and, most importantly, God will be pleased.

God watched over Paul, as a loving Heavenly Father, during the final days and hours of his earthly experience. The sweet perfume of the burning incense of his sacrifice had penetrated into the antitypical Most Holy, even to heaven itself. Through the promises, Paul could hear the reassuring words, “Well done!” The faithful saying, that those who suffer and die with Jesus shall live and reign with him, was now a rock of strength to the apostle, for he was confident that, with the Lord’s help, he had passed the tests.

Years before, Paul wrote to the church at Rome, saying, “Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.” (Rom. 8:35,36) When Paul wrote these words to the brethren at Rome, he was persuaded that none of the things mentioned could turn him aside from the course of sacrifice.—vss. 37-39

Now he was in Rome—not visiting the ecclesia, but in prison. Distress, tribulation, persecution, and certain death were all heaped upon him. He had been selected for “slaughter” and was glad. Rejoicing in spirit, he wrote, “I am now ready to be offered”—ready to pour out my life to complete the sacrifice which was started on the Damascus road.

The same promises of God which sustained Paul in the hour of his great need also apply to us. If, like him, we are faithful in the doing of God's will, joyfully laying down our lives in giving praise to God, we too can say—and say it with confident assurance in the promises of God—that a crown of righteousness is laid up for us, and for all those who “love his appearing.” ■

*Don't Give Up the Ship*

*Don't give up the ship brother,  
We've come on board to stay,  
We've gone thru calms together  
We'll go thru storms that way.*

*We're on the old ship Zion,  
Our Captain is the Lord,  
The course is mapped out for us  
On charts within his Word.*

*The storms may rage about us,  
And waves be mountain high,  
But the good old ship of Zion  
Will hold 'till land is nigh.*

*She will find the promised haven,  
Altho stormy be the trip.*

*Let your faith be in your Captain  
Don't e'er give up the ship.*

*—Poems of the Way*

*“God does not promise smooth sailing, but he does  
promise safe arrival.”*

# ENCOURAGING LETTERS

## BRIGHT TRUTH

DawnBible: Dear brothers in the Lord, thanking you for a lot of bright truth in the last times.—India

## BENEFICIAL BOOKLETS

DawnBible: Good day brothers and sisters. I have been a follower of yours since March 2012. That is when I received my first *Dawn* monthly publication.

Shortly after, you sent me a wonderful collection of booklets, which have been very beneficial to me in my theological studies.

May the Lord God Almighty fill your heart with peace and love.—CA

## MAKES MORE SENSE

DawnBible: I myself stumbled across this site. I typed “Jehovah.” This appeared so I wanted a copy of this and filled the form out, and saw I could view this, and clicked on it, read it thru—“amazing”—makes more sense “all the way to my soul.”—GA

## LIVING IN END TIMES

DawnBible: Very encouraging to view Biblical material online.

We need Christians worldwide to spread the Good News at this end time that we are living in. God bless the work you are doing in His service—Niue

## POSTCARD FROM 1940

DawnBible: I am writing to you today because I found an old postcard from 1940. The title of it is “Hope Beyond the Grave.”

After looking up this I found your site and thought it was interesting. If you still have a booklet I would like to have one, so I can see the silver lining behind the dark clouds of trial.—MI

## STUMBLED ONTO SITE

DawnBible: I stumbled across your site by accident, but I’m so glad I did I love the things I’ve been reading and learning.

I will visit this site often as I study the Word.—IL

## **FRIENDS IN GERMANY**

DawnBible: Our dear family at the Dawn! We appreciate with all the others your wonderful and important work for all the searching and longing people on earth.

We love you all there and are sending our fervent Christian love to you. May our Heavenly Father keep, guide and bless you until we meet without saying “good-bye.”—Germany

## **WELCOMING SITE**

DawnBible: I am new to your site, but what I have seen and read, it is very welcoming! May God bless you truly!—NC

## **THE DIVINE PLAN OF THE AGES**

DawnBible: Mail with the book: *The Divine Plan of the Ages* just arrived in Croatia. Thanks to God and you!—Croatia

## **WONDERFUL ARTICLES**

DawnBible: Wonderful articles. Inspiring Bible commentaries. May Jehovah continue to empower and strengthen you.—NJ

## **PORTUGUESE WORK**

DawnBible: Excellent recording of an article in Portuguese, “A Sala no Andar Superior”!

I really enjoyed the way our brother reads it.

May the Lord continue to bless the work in Portuguese-speaking countries.—Brazil

## **TRUTH BELIEVERS**

DawnBible: “Commit Your Way To the Lord,” Greetings to you. Praise God. We are truth believers and I am very much happy to mail you.

Thanking you with God’s love.—India

## **BEING BLESSED**

DawnBible: I love all of your literature and I truly believe that you have the truth of God’s word.—KY

## **SUNDAY SCHOOL TEACHER**

DawnBible: I have just become a Sunday School Teacher and I greatly admired my study of “Dawn International Bible Studies” [in *The Dawn* magazine].—FL ■

# SPEAKERS' APPOINTMENTS

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

## B. Keith

Denver, CO	August 1	Rogue River, OR	6
Grand Junction, CO	2	Salem, OR	7
Boise, ID	4	Portland, OR	7

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

## T. Alexander

Seattle, WA  
August 30-September 1

## G. Balko

Red Deer, AB August 8-10  
Seattle, WA 30-September 1

## M. Balko

New York, NY August 30,31

## C. Chandler

Red Deer, AB August 8-10

## R. Charlton

Seattle, WA  
August 30-September 1

## M. Davis

Seattle, WA  
August 30-September 1

## O. B. Elbert

New London, CT August 17

## J. Freer

Red Deer, AB August 8-10  
New York, NY 30,31

## R. Goodman

Seattle, WA  
August 30-September 1

## L. Griehs

Seattle, WA  
August 30-September 1

## B. Jakubowski

Red Deer, AB August 8-10

## S. Jeuck

Atlanta, GA August 3

## T. Krupa

New York, NY August 30,31

## P. Mora

Red Deer, AB August 8-10  
Seattle, WA 30-September 1

## A. Oystryk

Red Deer, AB August 8-10

## D. Rawson

Seattle, WA  
August 30-September 1

## T. Ruggirello

Jackson, MI August 30,31

## B. Siwak

Red Deer, AB August 8-10

## B. Sweeney

Red Deer, AB August 8-10

## 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.*

**BIBLE STUDENTS INTERNATIONAL CONVENTION, August 6-10**—Orle Gnazdo Conference and Recreation Center, Szczyrk, Poland. Contact L. Griehs. Phone: (215) 953-9935 or E-mail: griehs@comcast.net

**RED DEER, ALBERTA CONVENTION, August 8-10**—Pioneer Lodge, 4324-47th Avenue, Red Deer, AB, Canada. Contact J. Neumeier. Phone: (403) 746-5052 or E-Mail: jboneumeier@live.com

**OHOBA CONVENTION, August 23**—Contact M. Uzor, Ohoba Ohaji, Imo State, Nigeria. Phone: 234-809-716-1428 or E-mail: kelechuzor4u@yahoo.com

**JACKSON CONVENTION, August 30,31**—Holiday Inn Jackson NW, 2696 Bob McClain Drive, Jackson, MI 49202. Contact V. Lumley. Phone: (517) 782-7252 or E-mail: raylumley2531@comcast.net

**NEW YORK CONVENTION, August 30,31**—DoubleTree Hotel Mahwah, 180 Route 17 South, Mahwah, NJ. Contact A. Williams. Phone: (718) 261-3053 or E-mail: austin@osnetinc.com

**SEATTLE CONVENTION, August 30-September 1**—Seabeck Conference Center, 13395 Lagoon Drive NW, Seabeck, WA 98380. Contact L. Flinn. Phone: (253) 838-3822 or E-mail: laurie@flinn.us

**HUNTSVILLE CONVENTION, September 5-7**—Radisson Inn Huntsville Airport, 8721 Madison Blvd., Madison, AL 35758. For reservations: (800) 395-7046. Mention Huntsville Bible Students. Contact J. Cothren. Phone: (256) 852-8505 or E-mail: jimmycothren@att.net

**COLORADO CONVENTION, September 19-21**—The Courtyard by Marriott, 14700 W 6th Ave, Golden, CO 80401. Contact L. Turner. Phone: (303) 809-1957 or E-mail: twink94@comcast.net.

**MILWAUKEE CONVENTION, September 27,28**—Lake Lodge, 1235 East Howard Avenue, Milwaukee, WI 53207. Contact S. Kuenzli. Phone: (414) 257-2672

**LOS ANGELES CONVENTION, September 28**—Burbank Auditorium, 406 Irving Drive, Burbank, CA 91605. Contact J. Wojcik. Phone: (818) 438-1086 or E-mail: jrbojcwjck@yahoo.com

**NAMBOUR CONVENTION, October 3-5**—Alexandra Headlands, QLD, Australia. Contact D. Greenhalgh. Phone: +61-75483-1946 or E-mail: darryngreenhalgh@hotmail.com

**LAGOS CONVENTION, October 4**—Contact C. Oledibe, #4 Morning Star Church Road, Ejigbo, Lagos, Nigeria. Phone: 234-703-369-3841 or E-mail: oledibe@yahoo.com

**PITTSBURGH AREA CONVENTION, October 4,5**—Sewickley Grange Hall, Route 136, West Newton, PA 15089. Contact G. Balko. Phone: (724) 771-0139

**SAN LUIS OBISPO CONVENTION, October 18,19**—Masonic Hall, 859 Marsh Street, San Luis Obispo, CA 93401. Contact M. Allard. Phone: (805) 773-2963 or E-mail: medlallard@juno.com

**ORLANDO CONVENTION, October 25,26**—South Seminole Lodge, 122 Triplet Lake Drive, Casselberry FL 32707. Contact J. Kuenzli. Phone: (407) 831-2098 or E-mail: jkuenzli@cfl.rr.com

**NEW HAVEN CONVENTION, November 2**—Westwoods Italian-American Club, 85 Chase Lane, West Haven, CT. Contact A. Suraci, 171 Johnson Road, Hamden, CT 06518. Phone: (203) 248-3793 or E-mail: annasuraci@comcast.net