

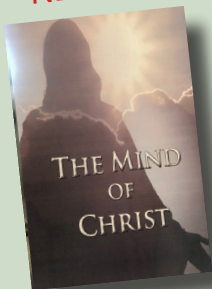
# The Dawn

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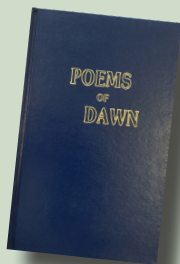
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# The DAWN

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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 50088, Rio de Janeiro, RJ, CEP 20050-971

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

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

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

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

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

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

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# The Midterm Elections

*“Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.”*  
—II Peter 1:10

## **THE 2022 UNITED STATES**

midterm elections will be held on Tuesday, November 8. This year’s elections are commonly called “midterm” because they take place at the middle point of the current president’s term of office. Hence, there will be no presidential election this year. However, the results of this election will have much influence on the carrying out of the current president’s agenda during the final two years of his term in office. It will also likely serve to influence who may, or may not, choose to run for the presidency in the 2024 election.

During this midterm election year, all 435 seats in the U.S. House of Representatives and 35 of the 100 seats in the U.S. Senate will be contested. Thirty-nine state governorships and thousands of other state and local elections will also be held. According to recent statistics, political ad spending for this year’s races has already broken a record for

midterm elections and is now expected to exceed the all-time high of \$9 billion spent on the 2020 presidential contest.

## **GOD'S ELECTION**

In contrast to the above, for the past two-thousand years, God has been conducting his “election” of faithful Christians who have followed in the footsteps of his son, Christ Jesus. This work of God especially commends itself to our attention since the Bible’s testimony is that before the establishment of the kingdom of Christ on earth God would send forth his angels to “gather together his elect.” This elect class will become joint-heirs with his beloved Son, Jesus, in the grand and glorious kingdom, designed to bless all the families of the earth.—Matt. 24:31; Rom. 8:17; Gal. 3:8,16,27-29

We will examine a few similarities, and numerous differences, between the election of one running for political office in United States, and a Christian’s winning God’s election. Becoming co-laborers with our beloved Master in the kingdom will undeniably be the most wonderful privilege ever offered to anyone. It is indeed the greatest election to be won which can be imagined!

What are some of the measures we must take to ensure that ultimately we will become members of this elect class? How can we win our election to be of those described as the “called, and chosen, and faithful?” (Rev. 17:14) Let us examine numerous points to help in seeing the distinctions between the election of one running for political office to serve in that capacity for a few years, and the election of the class which will be “born in ... Zion,” to be

associated with Jesus Christ in the work of his kingdom, and to reign with him forever.—Ps. 87:5; Luke 1:31-33; Rev. 11:15; 20:4

## **THE INTENTION TO RUN**

For the political aspirant, great fanfare takes place at the time when his or her name is given to the news media. A press conference is likely held so that the general population can hear the announcement of the person's intention to run for public office. From that time until the election occurs, it is necessary to keep the nominee's name in the news in a positive way. They must maintain a high profile so that people will become familiar with their interests and aims. Ads are prepared and run in the media extolling their qualifications, as well as their plans once they are elected.

The Christian's decision to enter the spiritual race is quite different. We receive God's call, or invitation, to run for the office of being "joint-heirs" with Christ. We have been called to strive for this high office based on our desire to seek after righteousness. We are dissatisfied with our present state. We feel a lack of ease with our sinful condition, and we turn to the Lord for help. We begin a reverential study of God's Holy Word, and we find that the Biblical truths satisfy our hearts as nothing else can! After having made the personal decision to present ourselves as a living sacrifice to God and to do his will even unto death, we then testify our consecration to serve God by water baptism, as a public witness to others that we are now part of the class who are seeking the heavenly way.—Rom. 12:1,2; I Pet. 2:9,21; Rom. 8:17; Acts 2:38,41

## THE CHRISTIAN'S OPPOSITION

The political candidate has many opponents. Everyone and anything which would stand in the way of their attaining the office to which they are seeking is the opposition. Initially the focus is on eliminating all the contenders within their own particular party. Once that has been accomplished, energy is devoted to defeating the standard-bearer of each opposing party.

The opponents of God's people are clearly defined in the Bible. They are the world, the flesh and the Adversary. Paul admonishes us not to be "conformed to this world," but rather to be "transformed" by the renovation of our minds, that we may prove what is the good, acceptable and perfect will of God.—Rom. 12:2

We are encouraged by the same apostle, through his words and by his example, to war against another strong opponent, our fallen flesh. He stated: "I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified."—I Cor. 9:27, *New King James Version*

The Apostle Peter indicates that the great Adversary, Satan, is the Christian's most formidable opponent. He uses both the world and our fallen flesh as his tools. The apostle said, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." (I Pet. 5:8) We must never underestimate this wily and crafty foe, for unless we trust in God's almighty help, the Adversary will conquer us, for we are no match for him in our own strength.

Unlike political candidates who see as their chief opponent other candidates running for the same

office, we battle against the world, the flesh, and the Adversary. We have as our major task the keeping of God's will in a position of ascendancy, and our old will dead. We are to mortify the deeds of the flesh by the power of God's Holy Spirit. (Rom. 8:13) Paradoxically, one of the unique features of our running for this race is that we are assisted in making our "calling and election sure" by helping others toward this same goal! Political hopefuls, on the other hand, have little thought of assisting anyone other than themselves.

### **SCOPE OF THE CAMPAIGN**

The scope of the political candidate's campaign is the length and breadth of the state, district or municipality which they hope to represent and in which their voters reside. The organizational plan is that the candidate might personally reach and influence as many people as possible in the short period of the electoral race. In addition, one or more headquarters are established by a network of supporters to persuade the people of that region to vote for their candidate on Election Day.

By contrast, the scope of the Christian's campaign is, simply stated, to know and daily do God's will to the best of one's ability and to walk in the footsteps of his Son, Jesus. (Luke 9:23) As a "little flock" of the Lord's followers, we should be anxious to follow his example in thought, word, and deed. (Luke 12:32) We read, "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." —Heb. 13:12,13



Though we live in this present world, we are not to be partakers of its spirit of pride and selfishness. (I John 2:15,16) We further recognize that although we must perform our service to God in connection with spiritual things, nevertheless, “we have this treasure in earthen vessels.” (II Cor. 4:7) Thus, daily we are in contact with things of the world and of our fallen flesh which would defile us. If we are faithful in carrying out our sacrificial course, resisting the influences of the world and the flesh, then we will be pleasing to the Heavenly Father.

Sacrifice and devotion regarding our election may bring reproach upon us. Laying down life itself in God’s service will not be appreciated by the world of mankind. Often they will think that ours is a foolish, wasteful life. Yet we know that these same reproaches fell upon the Master, in the same manner, and for the same reasons.—Luke 6:22; I Pet. 4:14

## **TIME OF GOD’S ELECTION**

Candidates for political office must declare their intent to run within a specified time limit governed by the laws of the jurisdiction in which they are running. In contrast to this, the Christian is told that the entire Gospel Age, since the Day of Pentecost, is the acceptable time to run the race for the high calling. (Phil. 3:14) Each of the called ones, of course, is limited to the span of their own lifetime. It is during this period that we may seek to make our calling and election sure as joint-sacrificers with his beloved Son, who first walked this way nearly two thousand years ago.

Just as Jesus was spoken of prophetically by Isaiah, we too are anointed by God's Holy Spirit. It was said of Jesus, "The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD."—Isa. 61:1,2

### **QUALIFICATIONS FOR CANDIDACY**

Would-be aspirants to political office have very specific eligibility requirements which they must meet. These may vary by state, district, or municipality, but generally include minimum age, citizenship, and residency requirements.

Requirements as candidates to the High Calling are also specific. They are not, however, along the lines of age, place of birth, or residency. The church has been "redeemed ... to God by [Christ's] blood out of every kindred, and tongue, and people, and nation." (Rev. 5:9) Hear the words of Jesus concerning the conditions of candidacy: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:24,25) These requirements must continue to be met throughout our entire lifetime since this electoral race ends only with the taking of our last breath.

### **REWARD FOR A SUCCESSFUL ELECTION**

We know the candidate who wins election to political office often receives great honor from the people. He or she will be considered leaders in their

community, state, nation, or even internationally. They will perhaps be sought out from their constituency for counsel and wisdom, as leaders at every level of government seek solutions to the many perplexing problems which beset our planet.

However, it will be demonstrated that any newly elected government officials, as members of the fallen human race just as their predecessors were, do not have power to improve the current world scene to an appreciable degree. The “present evil” order is under the domination of the “god of this world,” and no real answers can be found for the problems which afflict mankind without God’s help. Therefore, we will find that as long as Satan continues as the prince of this world, and despite new aspirants stepping up every few years and declaring that they will solve the still-continuing, ever-increasing problems of mankind, no lasting solutions are forthcoming.—Gal. 1:3,4; II Cor. 4:4; Eph. 2:2

We read about the overcoming saints: “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” (Rev. 20:6) This will be the portion of the candidates who make their election sure. The glorious results of the new government are vividly described by John the Revelator. He tells about a “new heaven and a new earth” which will be the real solution to world problems. “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”—Rev. 21:1-4

The wonderful privilege of administering this grand government in conjunction with our Lord Jesus Christ will be the reward of Christians who are faithful to the end of their earthly sojourn. "Be thou faithful unto death, and I will give thee a crown of life!" (Rev. 2:10) The "crown" of life will include the wisdom to guide an administration such as the kingdom of Christ, as well as the power to enforce the changes necessary to accomplish the goals of our platform as outlined in the foregoing passage quoted from Revelation 21:1-4.

### **ASSISTANTS TO THOSE ELECTED**

Those newly elected to office have a "cabinet" or other staff to assist them in carrying out their governmental responsibilities. Individuals with particular talents in varied fields are placed in key positions to expedite changes and reforms, and to carry out day-to-day functions.

In the case of our beloved Head, Jesus, who will be the chief leader in this new world order, it will be similar. We quote these prophetic words: "The king's daughter [the elect church class in glory] is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions [a great multitude] that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes [the ancient worthy ones] in all the earth."—Ps. 45:13-16; Rev. 7:9-15; Heb. 11:1-40

The great multitude, the "companions" of the elect church class, as well as the "princes in all the

earth,” the ancient heroes of faith, will not be idle during the thousand-year reign of Christ. They will share a part in the administration of the government which will educate, minister, guide, assist, and lift mankind back to perfection during the “times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts 3:21

## **STRATEGY TO GAIN THE VICTORY**

The successful candidate for public office must speak and proclaim those things which sound good to the ear. They must convince the widest spectrum of the electorate that there is something in their ideas that will benefit them personally. When the ballots are cast and the votes are counted and certified as accurate, the candidates who have garnered the highest vote totals will be declared the winners of their respective elections. Once inducted into office, however, quite often the victorious candidate does not feel compelled to actually carry out the promises upon which they based their election campaign.

With the church, it is different. The psalmist tells us, “Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.” (Ps. 24:3-5) The development of purity, honesty, and all the other fruits and graces of the Spirit is essential if we are to be accounted worthy of God’s election.—Gal. 5:22,23; Phil. 4:8; II Pet. 1:5-8

## **DO NOT CEASE TO RUN**

In the case of the candidate for public office, no adverse consequences result if they drop out of the election race. In fact, this is a common occurrence. The reason may be a lack of funds for political ads, or perhaps the understanding that there is little, if any, chance that better known and more established competing candidates can be beaten when the ballots are cast.

For the Christian, however, there should be no thought of ceasing to run the race. We must persevere despite all obstacles, even amid persecution, hardship, or trial. It is a difficult, strait, and narrow pathway we follow, but the Apostle Paul avowed, “I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”—Rom. 8:38,39

Knowing this, we are not to “cast away” our confidence in his saving power, because “if any man draw back, my soul hath no pleasure in him.” However, Paul continues, “we are not of them who draw back unto perdition [Greek: ruin or loss]; but of them that believe to the saving of the soul.”—Heb. 10:35,38,39

## **RESPONSE TO ATTACKS**

Almost universally, when candidates for local, state, or national offices are verbally attacked by their opponents, they respond in kind. Often, the attempt is made to portray the opposition in a still more unfavorable light. In reality, many candidates

will do almost anything they deem necessary to gain the victory. Publicly they might indicate that they would not stoop to the level of their opposition, but privately they give tacit approval to their advisors to develop demeaning advertisements to draw a negative image of the opposition. “Truth squads” or “fact checkers” might be organized. These are teams which follow the campaign of opposing candidates and listen to their speeches. They then inform the press of the many things the opposition has said which they claim to be false.

How are Christians to conduct themselves in their race for the prize? Certainly not in the manner described above! Rather, they are to follow the Master’s example. We read of Jesus that he “did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.” (I Pet. 2:22,23) As footstep followers of Jesus, this must be our course. We must not, and cannot, speak evil of anyone. This is especially true of our brethren, those who likewise have entered the race. Paul states, “There is therefore now no condemnation to them which are in Christ Jesus.” (Rom. 8:1) All are covered with the robe of Christ’s righteousness, which hides defects and blemishes. We never need to respond in kind to any accusation made against us, because, “Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth?”—vss. 33,34

As we draw to the close of this study, we must remember that the accomplishment of any earthly goal requires an evaluation at regular intervals of

the progress attained thus far. In this way plans can be altered which need adjusting, so that the ultimate goal will be attained. How important this is to the child of God! It is necessary for us to take inventory of our status, to determine how well we are succeeding in carrying out the principles of truth and righteousness which we have embraced, and thus how we are progressing toward making our "election sure."

Each day, perhaps at its beginning, we need to assess how much spiritual growth is taking place in our lives. Ours is not a "talking" campaign; it is a "doing" campaign! Thus, before we offer our prayers to God, read our devotional studies, and begin our day's activities, we must take stock of our hearts and minds to determine the direction we are going and the progress we are making along the way.

With the above in mind, we offer a few questions on which we might ponder on a regular basis and answer honestly. Are we moving in the right direction, standing still, or are we possibly experiencing regression? This sort of introspection will assist us in bringing our course in life more into line with what would be pleasing to our Heavenly Father.

Do I demonstrate an increasing ability to redeem the time, spending a larger percentage of it upon spiritual activities?

Has my faith in God's plan grown stronger as I apply the lessons to my life which God permits?

Am I experiencing greater purity of thought, evidenced by a life of increased holiness?

Have I rid myself of any unnecessary "weights" which formerly I carried?

Is my motivation for doing good solely from a



desire to be a faithful, righteous servant of God, rather than for approval from my fellow Christians?

Do I habitually approach God for guidance in the small affairs of life, as well as my large concerns?

Have I grown in patience? Do I make allowances for others' seeming faults?

Is my love for God, the Lord Jesus, the Word of Truth, and my fellow brethren in Christ growing stronger, as evidenced by deeper spiritual-mindedness?

Have I taken the initiative to do good unto all people as I have the opportunity, and especially to those of the household of faith?

Am I spending more time in prayer?

If our answers are affirmative, we can feel certain that we are on the right course. Our campaign has a firm and good platform on which to run. With faith in God, and our hands in his, we will surely win our election. If we continue to trust in him to the end, we will be granted the glorious privilege—with our Lord and Master, Christ Jesus—of inaugurating an everlasting government of peace, health, life, joy, and righteousness. (Ps. 72:8-11; Isa. 9:6,7) His kingdom will bring blessings to all people, and glory to our great God. To him be praise forever! ■

*“Him that overcometh will I make a pillar  
in the temple of my God, and he shall go no more  
out: and I will write upon him the name of my  
God, and the name of the city of my God,  
which is New Jerusalem, which cometh down out  
of heaven from my God; and I will write  
upon him my new name.”  
—Revelation 3:12*

# Spiritual Blessings in Christ

***Key Verse: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”  
—Ephesians 1:3***

***Selected Scripture: Ephesians 1:1-14***

## **IN TODAY’S LESSON THE**

Apostle Paul beautifully describes those who have made a “covenant ... by sacrifice” with God. (Ps. 50:5; Rom. 12:1) These are identified as the “us” class mentioned in our Key Verse. Other Scriptures refer to this called out group as “the church of God,” “the bride, the Lamb’s wife,” and “the body of Christ.” (Acts 20:28; Rev. 21:9; I Cor. 12:12,27) They are “children of

God by faith in Christ Jesus, ... Abraham’s seed, and heirs according to the promise.”—Gal. 3:26-29

Because Abraham, by faith, offered up his son, Isaac, in sacrifice, God promised him, saying, “In thy seed shall all the nations of the earth be blessed.” (Gen. 22:15-18) The future blessing of all nations and people in God’s promised kingdom is described in Revelation 21:2-4. Here we note that the “bride” is pictured with her “husband,” Christ Jesus, dispensing the blessings to all people. In our present lesson, however, the Apostle Paul speaks of the spiritual blessings the body members of Christ receive now, in advance of the kingdom to come.

In Ephesians 1:4, Paul says that “before the foundation

of the world” God chose us “to become, in Christ, his holy and blameless children living within his constant care.” (*JB Phillips New Testament*) What a blessing to know Jesus’ footstep followers were a special part of God’s plan before creation began. This is an affirmation of God’s purpose that there are two parts to salvation. One part offers a heavenly hope and the other an earthly one. This is also borne out in the wording of God’s promise to Abraham, when he says, “I will multiply thy seed as the stars of the heaven”—a heavenly promise—“and as the sand which is upon the sea shore”—an earthly promise.—Gen. 22:17

Another blessing we have received at the present time is that God has made his plans known to us in advance of the world in general. “For God had allowed us to know the secret of his plan, and it is this: he purposes in his sovereign will that all human history shall be consummated in Christ, that everything that exists in Heaven or earth shall find its perfection and fulfilment in him.” (Eph. 1:9,10, *Phillips*) This knowledge gives the added blessing of peace in a world out of control due to sin and its evil results.

Paul says in verse 5 of our lesson that God “decided long ago to adopt us as his children. He did it because of what Jesus Christ has done. It pleased God to do it.” (*New International Readers Version*) These words tell us that we are considered “sons of God.” (John 1:12; Rom. 8:14; Phil. 2:15; I John 3:1,2) Jesus is our “elder” brother, and consequently we have the hope of being “joint-heirs” with him.—Rom. 8:16,17

It is indeed a blessing to feel the love of God through the invitation to be his children at the present time. “Brothers and sisters, God has shown you his mercy. So I am asking you to offer up your bodies to him while you are still alive. Your bodies are a holy sacrifice that is pleasing to God. When you offer your bodies to God, you are worshiping him.”—Rom. 12:1, *NIRV* ■

# The Eyes of Our Understanding

**Key Verse:** “*The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.*”  
—**Ephesians 1:18**

**Selected Scripture:**  
**Ephesians 1:15-23**

## **A MORE ACCURATE TRANSLATION**

of the first portion of our Key Verse refers to “the eyes of your heart.” (*Revised Version*, et al) The eyes thus mentioned do not relate to natural sight, but to what we see based on a heart full of faith. (II Cor. 5:7) The heart is similarly spoken of in relation to spiritual perception: “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him—these things God has revealed to us through

the Spirit. For the Spirit searches everything, even the depths of God.”—I Cor. 2:9,10, *English Standard Version*

Paul teaches that it is only through heart enlightenment by the Holy Spirit that we begin to see the depths of God’s love to those he calls. “Brothers and sisters, think of what you were when God chose you. Not many of you were considered wise by human standards. Not many of you were powerful. Not many of you belonged to important families. But God chose the foolish things of the world to shame the wise. He chose the weak things of the world to shame the strong. God chose the

things of this world that are common and looked down on. He chose what is not considered to be important to do away with things considered important. So no one can brag to God.”—I Cor. 1:26-29, *New International Readers Version*

Paul’s main point in our Key Verse is that our present enlightenment is for the purpose of leading us to future glory. In another place the apostle states: “All who follow the leading of God’s Spirit are God’s own sons. Nor are you meant to relapse into the old slavish attitude of fear—you have been adopted into the very family circle of God and you can say with a full heart, Father, my Father. The Spirit ... endorses our inward conviction that we really are the children of God. Think what that means. If we are his children we share his treasures, and all that Christ claims as his will belong to all of us as well! Yes, if we share in his suffering we shall certainly share in his glory.”—Rom. 8:14-17, *JB Phillips New Testament*

In our previous lesson Paul preached of the spiritual blessings we have in Christ. Today’s lesson teaches us that these blessings are seen through eyes of faith and hearts attuned to God. Additionally, we understand that the hope of our calling is limited to those of a humble nature, and that the sufferings of Christ in this lifetime will lead to a future glory, in joint heirship with Christ.

In today’s lesson we have added another essential principle. Because Paul heard of the Ephesian church’s faith in Jesus and love toward all the saints, he says, “I have not stopped thanking God for you. I always remember you in my prayers.” (Eph. 1:16, *NIRV*) Selfless love for those within the body of Christ is a command which Jesus himself declared: “This is my commandment: that you love each other as I have loved you. There is no greater love than this—that a man should lay down his life for his friends. You are my friends if you do what I tell you to do.”—John 15:12-14, *Phillips* ■

# God's Workmanship

**Key Verse:** “We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”  
—*Ephesians 2:10*

**Selected Scripture:**  
*Ephesians 2:1-10*

like everyone else.”—Eph. 2:3, *New Living Translation*

We recall Jehovah's encouragement to Israel through the Prophet Jeremiah: “For I know the plans I have for you, says the Lord. They are plans for good and not for evil, to give you a future and a hope.” (Jer. 29:11, *The Living Bible*) God has plans for Christians as well—that of a new life in Christ. Paul continues our lesson by saying, “Even though we were dead in our sins God, who is rich in mercy, because of the great love he had for us, gave us life together with Christ—it is, remember, by grace and not by achievement that you are saved.”—Eph. 2:4-6, *JB Phillips New Testament*

Here the apostle emphasizes that it is by God's unmerited favor that we are saved and given new life. It is also because of God's love and grace that we are termed “his workmanship.” We are God's workmanship

**TODAY'S SELECTED SCRIPTURE** passage beautifully describes how God has given new life to the church through Christ. The brethren at Ephesus were well-versed in the curse of death that fell upon all mankind after Adam's disobedience. Paul reminds them in these verses that they were once dead because of their sinful condition. “By our very nature we were subject to God's anger, just

in that he created us, and that he redeemed us through the precious blood of his Son, Christ Jesus. (Gen. 2:7; II Cor. 5:21; I Pet. 1:18,19) We are also God's workmanship as we are made fit for his service according to his own pleasure and purpose.—Phil. 2:12,13; Col. 1:16

Paul explains the purpose of God's workmanship in this portion of our lesson: "God did this so that in the future world he could show how truly good and kind he is to us because of what Christ Jesus has done." (Eph. 2:7, *Contemporary English Version*) The church is therefore prepared "for" future good works, not merely "by" good works of today. We are to develop now in preparation for these good works to come in God's kingdom.—Matt. 6:10

Our Key Verse explains that we are to become alive in Christ Jesus as a New Creation. If faithful, we will share with Christ in becoming part of the symbolic "new Jerusalem" and its "temple" mentioned in Revelation 21:2,22. Paul thus asks, "Don't you realize that all of you together are the temple of God and that the Spirit of God lives in you?" (I Cor. 3:16, *NLT*) The Apostle John adds: "He who overcomes, I will make him a pillar in the temple of My God."—Rev. 3:12, *New American Standard Bible*

The Scriptures show us that Christ Jesus is the "corner stone" of this symbolic temple. His footstep followers are now being shaped, fitted, polished and prepared as living stones for places in this temple, "whose builder and maker is God." (I Pet. 2:5-7; Heb. 11:10) If faithful unto death in our development as God's workmanship, we will be "heirs of God, and joint-heirs with Christ," fully prepared to be part of the promised seed of Abraham, which will bless all the families of the earth. "For ye are all the children of God by faith in Christ Jesus. ... And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Rom. 8:17; Gal. 3:8,16,26-29 ■

# The Armor of God

**Key Verse:**  
*“Wherefore take  
unto you the whole  
armour of God,  
that ye may be able  
to withstand in the  
evil day, and  
having done all,  
to stand.”*  
—*Ephesians 6:13*

**Selected Scripture:**  
*Ephesians 6:10-18*

## **OUR KEY VERSE CONTAINS**

a most expressive image meant to encourage Christians—the armor of God. Interestingly, Paul was not the first to refer to this analogy. The Prophet Isaiah uses similar language, describing armor in Isaiah 11:4,5 and 59:17. Thus, many in Paul’s audience were perhaps able to relate to this illustration. The apostle, however, does not simply quote the words found

in Isaiah but develops the idea in two ways.

First, Paul focuses on the elements found in Isaiah, changing the seven items listed by the prophet to the six listed in our lesson. Second, and more importantly, Paul applies the concept of the armor of God to the Christian. In doing so, he does not describe elements for physical battle, but for spiritual conflict. He lifts the weapons of spiritual warfare out of the realm of things that we must somehow use with our own strength. This is not our armor; it is God’s armor for our use.

Paul emphasizes that we must not keep these elements of armor merely on display or locked in some spiritual armory. The armor of God is something which must be deployed. When David tried the armor of King Saul, he could not use it as he had not “proved,” or practiced, with it. (I Sam. 17:38,39) Thus we understand that the



armor of God is to be actively used for our spiritual benefit.

It is important to note that the six pieces of armor listed in our Selected Scripture passage all cover the front of the body. Paul says, “Put on the whole armour of God, that ye may be able to stand against [Greek: toward] the wiles of the devil.” (Eph. 6:11) We are to face the enemy. Ours is a battle of confrontation, that we might prove worthy of a share in blessing all the families of the earth in the next age, according to God’s promise. (Gen. 22:18) The Apostle Peter speaks of the serious nature of our battle against evil: “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith.”—I Pet. 5:8,9

Let us not miss the important admonitions provided by today’s lesson. The armor Paul speaks of is a gift of God for our protection and eventual victory. The Apostle John likewise speaks of the safety promised to those begotten of the spirit through Jesus Christ: “No one who has become part of God’s family makes a practice of sinning, for Christ, God’s Son, holds him securely, and the devil cannot get his hands on him.” (I John 5:18, *The Living Bible*) God’s promised protection from spiritual harm that we face daily resonates in Jesus’ departing prayer for his disciples the night before his death, when he said, “I am not praying that you will take them out of the world but that you will keep them from the evil one.”—John 17:15, *JB Phillips New Testament*

In his words concerning the Christian’s armor, Paul does not take away from the fact that our consecration is unto death, but he speaks to the protection God gives us during our trials “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Eph. 6:12) How thankful we are for the provision of God’s armor, by which we can overcome all things! ■

# Freedom in Christ

*“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.”*

—John 8:31,32

**ACCORDING TO OUR OPEN-**ing text, freedom in Christ depends upon the believer’s continuance in his “word.” What is the word of Jesus? Briefly, we might say that it is his teachings, particularly those instructions which pertain to his footstep followers. This counsel emanated from his Heavenly Father, for Jesus

said, “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.” (John 14:10) In a prayer near the close of his ministry, Jesus said of his disciples, “I have given unto them the words which thou gavest me.”—John 17:8

The teachings of Jesus were a true reflection of the plan of God for mankind’s salvation as set forth by God’s inspired servants throughout the entire Bible. Continuance in this doctrine is a prerequisite to our abiding in the grace of God and enjoying the freedom which is provided for us through Jesus. Holding fast to the Word of Truth is essential to obtaining the fruition of our glorious hope. Paul

speaks of those “who by patient continuance in well doing seek for glory and honour and immortality, eternal life.”—Rom. 2:7

While the teachings of Jesus embraced the whole plan of God, of special concern to us, his followers, are those matters which relate to our discipleship. What is involved in being a disciple of Christ? Jesus said to Peter, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” (Matt. 16:24) Note that this is a denial of self. It is the renunciation of self and all that this implies.

Different illustrations of this are given in the New Testament. One of these is that of symbolic “beheading.” (Rev. 20:4) What this means is that we give up our own wills, and accept Christ’s headship over our lives. It is thus that we become qualified for membership in his body, as outlined by Paul in the 12th chapter of I Corinthians, verses 12-27. Every member in this body has a function to perform, even as in a natural body, but only the Head does the directing, for all the members have renounced the right to direct their own lives. It is incumbent upon them to seek, through study of the Word and through prayer, to determine the will of the Lord, their Head, under all circumstances.

## **THE “STRAIT” GATE**

Jesus said, “Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” (Matt. 7:14) The Greek word here translated “strait” has the thought of being “narrow from objects standing close about.” Because this gate is made narrow in such fashion, it is difficult

to enter, and after we pass through the gate, the way beyond is also narrow and difficult. However, it is by continuance in this narrow way that we will “know the truth, and the truth” will make us free.

How many things there are which are standing close about to limit easy access to the narrow way! Jesus said to his disciples, “A rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” (Matt. 19:23,24) The “eye of a needle” here mentioned by Jesus is evidently a reference to the small gate within one of the larger entrances in the wall surrounding Jerusalem. This small opening was called the “needle’s eye.” A camel could pass through this gate only by having its load removed, and edging through on its knees.

Thus we are reminded that earthly riches are one of the things “standing close about” which makes the gate to the narrow way very difficult to enter. These riches are not necessarily of money, lands or goods. They might be earthly ambitions, pleasure, friendships, or any of the transitory things of the world and the flesh which stand in one’s way and make difficult the entering of the narrow way of sacrifice. One may not actually have riches, but have a consuming ambition to attain them. This too would stand in the way and make it difficult to enter the gate into the narrow way.

## **THE NARROW WAY**

As previously noted, after entering the strait gate we find ourselves in a way that is also narrow and difficult. It is here that we need the quality of

steadfastness and of patient endurance. To pass through the gate calls for the renouncing of self, and this denial must continue throughout our entire Christian course if we are to keep rejoicing in the Lord and in his Truth. Such endurance must be to the very end of the narrow way, the way that ends in death, if we are to receive the crown of life.—James 1:12; Rev. 2:10

It is difficult to maintain a position of full consecration to the Lord, for on every side there are influences which would draw us away from our steadfastness if we willfully permit them to do so. The spirit of the world and its pleasures are ever close at hand to attract the disciple of Christ—though more so for some than for others. The love of the flesh for ease and comfort might also lure one away from full devotion to the Lord's will which calls for sacrifice in his service.

As disciples we are followers of Jesus, and he is our great Exemplar. Paul admonished us to look unto him who is "the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For 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. 12:2-4

The Hebrew brethren to whom Paul wrote had endured much. In the beginning of their walk in the narrow way they endured "a great fight of affliction." They had been made a "gazingstock both by reproaches and afflictions;" and as they "became companions of them that *(Continued on page 38)*

# European Trip Report

*Earlier this year, The Dawn was pleased to have Brother Timothy and Sister Dawn Krupa visit some of our brethren in Europe, as well as attend and serve at the German General Convention in Korbach. We believe their report on the ensuing pages will be a blessing to our readers, as we consider the sentiments of Psalm 133:1—How good and pleasant it is for brethren throughout the world to dwell together in the unity and bonds of Christ.*

**THE DAWN BIBLE STUDENTS ASSOCIATION**, publishers of this magazine, have had a long relationship with Bible Students in Germany. It started in a special way back in the 1950s. The situation at that time was that Bible Students in Germany were still greatly feeling the devastating effects of World War II. They were widely scattered and had very little contact with each other.

With American assistance, an association was formed which was named the German Dawn Bible Students Association. That group, with much help from the American Dawn organization, started to facilitate meetings, conventions, pilgrim visits and

literature publication. It restored life to the brotherhood of the German Bible Students after the war. These efforts continue to this day.

On April 29 of this year Sister Dawn and I left our home in Oregon to make a six-week pilgrim trip to Europe on behalf of *The Dawn*. We traveled throughout Austria and Germany,

visiting many brethren. We traveled to twelve different venues across Austria and Germany in the weeks prior to the German General Convention. Sometimes our visits were with only two people and sometimes as many as fifteen. While in Europe, we traversed nearly 3,000 miles, meeting in person with nearly eighty-five brethren, as well as with about fifty others online during those gatherings.



Aurelia Postolache - Graz, Austria  
(with Dawn Krupa)



Andrei Miksa - Vienna, Austria

The pilgrim trip culminated in attending and serving the German General Convention.

The German General Convention was held in Korbach, Germany on June 4, 5 and 6. At the request of *The Dawn*, I was asked to serve at that



Constantin Iachim & Daniel Cap Family - Graz, Austria

convention. The visit and participation of an American speaker are considered a token of the valued relationship that has existed through the past seventy years.

The gathering was a three-day convention. The effects of the pandemic were still evident and, although the mask mandate had been lifted, the numbers were not what might usually be expected prior to COVID. There were approximately forty Bible Students gathered in Korbach and an equal number attending via Zoom. The convention venue was the same hotel that has been used for over thirty years. The hotel staff treat the Bible Students like they are family.

There were eight speakers at the convention, one from Poland, one from the USA and six from Germany.



The speaker from Poland lives in the southeast corner of the country near the Ukrainian border. He gave some insights on the current situation. There are about one-hundred Bible Student brethren in Ukraine. They are mostly scattered in the west, in four locales. The largest



Martin & Sabine Schluenger  
Southern Germany

group, around forty, is in L'viv, which is about fifty miles from the Polish border. In the areas that do not have fighting, food and supplies are normal. Sounds of explosions can be heard, and this is particularly disturbing to the children. A recent convention in Poland had seventy attending from Ukraine. When they were asked if they wanted to stay in Poland their response was, "Is that a solution?"



Sven, Leah & Christine Kruse - Olfen, Germany



Johannes, Dorchen & Uschi Kotoulas - Dortmund, Germany



Dorchen Kotoulas & Lutz Ruthmann Family  
Dortmund, Germany



Hamburg, Germany Class, including some online



Ruth & Hubert Lipka  
Hamburg, Germany



Maria & Lucky Anandarajah & daughter, Anika - Luneburg, Germany

The brethren in Poland continue to work at helping the Ukrainians, those who are in the brotherhood and others who are not. “Do good unto all men,” the Scriptures say.—Gal. 6:10

The following are samples of the range of lessons presented at the convention:

Although perfection is not attainable, we can improve by looking to the perfect model, which is our Lord Jesus. It is a mistake to look at imperfect models.—Heb. 12:1,2



Roman Thieme - Hamburg, Germany  
Stefan Thieme - Ludwigshafen, Germany

Obtaining the resurrection to the spiritual reward is a function of belief and not attempting



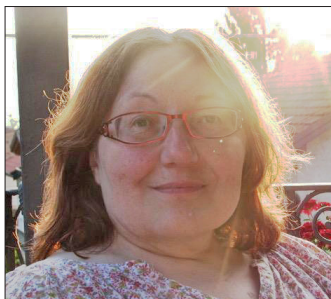


Olejarsz Family from Poland (served at the convention)

to keep any kind of law or ritual. Paul said the goal is to know Christ. (Acts 20:24) We have great wealth in the grace provided to us.

The Old Testament character Daniel is an outstanding example of devotion in the midst of an unfriendly environment. His refusal to eat the food of Babylon is an interesting metaphor regarding the “food” available in our current world; we need to refuse it.

Another speaker gave a discourse titled “Meat in

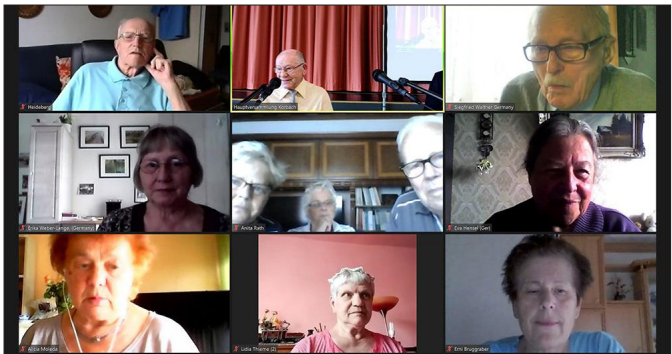


Sam & Annick Stalder - Bruchhausen, Germany

Due Season,” taken from Jesus’ prophetic words recorded in Matthew, chapter 24. From his studies of this passage he presented thoughts concerning the “meat,” when it was served, and the servant who dispensed it.



German General Convention  
Korbach, Germany



We had a lesson from David and Goliath. David was not man's choice to do battle, but he certainly was God's choice. He was not chosen because of things that were seen, but because of things unseen. David had a talent to know what he could do and what he could not do. He could not wear Saul's armor! He went into battle lightly armed but totally under God's guidance and protection. God has a similar plan for us, and we too are guided by his Spirit. Like David, our battles are not according to the plans of men but the will of God.

Fittingly, one of our last lessons concerned "the greatest commandment." Alas, evil is here until the beginning of the Millennial Age. Until then we are responsible for the development of a love that is without bias—a love that wishes that no one be harmed. (I John 4:7-21) "Love is of God; and every one that loveth is born of God, and knoweth God."

In closing, we bring you love and greetings from all with whom we met, from Vienna, through Austria, up north to Hamburg and throughout Germany. We thank God for his providences during our trip. Our brethren in Germany are somewhat scattered and they deserve all the love and support that we can give them. While I was there, I was asked if next time we could visit the Bible Students in what was previously East Germany. Those brethren are even more scattered than those in western Germany. The brother from Poland asked if I would come and visit the brethren in Ukraine. How can you not respond to these dear Christians in these circumstances? Make strong prayers for these brethren across central and eastern Europe. Amen. ■

(Continued from page 27) were so used," they "took joyfully the spoiling" of their goods. (Heb. 10:32-34) However, as Paul pointed out to these brethren, they had not yet, as had Jesus, "resisted unto blood"; that is, they had not as yet fully laid down their lives walking in the narrow way of sacrifice.

## **THE EASY YOKE**

Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30) The promise here of the easy yoke and the light burden is not out of harmony with Jesus' teachings relative to the difficulties of the narrow way of sacrifice. The contrast is with the burden which the scribes and Pharisees had laid upon the people—burdens which were too heavy for most of them to bear. The yoke of the Mosaic Law was also a most restricting one for the imperfect Israelites to wear.

Jesus offered his disciples a new yoke, one which they could share with him. When placed upon cattle or other beasts of burden it is a restricting device. We cannot think of wearing a yoke of any kind without being reminded of bondage. In our case, the bondage is to Jesus, for sharing the yoke with him means that we go where he wants us to go. When a pair of oxen are harnessed together their freedom for individual action is lost. They must pull in a coordinated fashion and work together.

It is thus that we enjoy liberty in Christ. He is our yokefellow, and we have full privilege to work



with him in his yoke. He is the one who decides the direction in which we should go. If we gladly yield our wills to him, the yoke is easy, and the burden we bear together is light. Nevertheless, if we resist, we will find ourselves in a very difficult position, feeling restrained and burdened. On the contrary, if we work with Jesus in the yoke, he helps us to bear our share of the load, thus making the yoke much easier and the burden lighter.

## **KNOWING THE TRUTH**

Jesus said in our opening text that if we continue in his Word we shall know the Truth. This means the Truth concerning him and concerning his Father's plans and purposes for the salvation of Father Adam and all of his human posterity. It means also that we shall know the Truth concerning our own part in the plan of God—the privilege we have of walking in the Master's footsteps. We come to know more and more by precept and by experience why the Christian way is called a narrow way. We learn of the restrictions imposed upon those who travel this way against yielding to the influences of the world and the cravings of our fallen flesh.

As we grow in grace and in knowledge we learn that there is a real and blessed purpose in our being called to walk in the narrow way. We find that while this way will lead to life for ourselves, if we are faithful to the end, it also means that the faithful ones will share with Jesus in his rulership as the "seed" through which all the families of the earth will be blessed. (Gal. 3:8,16,27-29) We learn from the Scriptures that in the future kingdom of God which will be established on the earth, all

mankind will have the privilege of attaining life and will travel over a different way, a "highway," also called the "way of holiness," which will lead to perfection of human life.—Isa. 35:8

## **MADE FREE**

These are but some of the points of truth which are learned and appreciated by those who continue in the word of Jesus; and, as Jesus said, those who know this Truth and continue in it are made free by it. Those who first heard these wonderful words of life from the lips of Jesus replied to him, saying, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" (John 8:33) These Israelites attempted to make themselves believe that they had never been in bondage, but in reality they were. Even then they were under subjection to the Roman Empire; they were also in bondage to their own religious leaders, and to a law which they could not keep.

However, in his reply to their question Jesus ignored these aspects of bondage, and explained what he really had in mind when he said that the Truth would make those free who would continue in it. He said, "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."—John 8:34-36

It is plain from this that Jesus was referring to being made free from the bondage of sin, and this, he said, would be accomplished through him. The whole world, through the transgression of our first parents, is hostage to sin, and is held in a slavery to

it which leads eventually to death. Jesus alone can and does give freedom from this bondage. He prepared the way for this through his work of redemption in giving his life a ransom for all. By faith, those who accept this provision, and demonstrate their faith by their works, are released from slavery to sin by the precious blood of Jesus Christ.—Rom. 3:24,25; Eph. 1:3,7; I Pet. 1:18-21; I John 1:7

This is the freedom that is attained and maintained by continuing in the word of Jesus; that is, by faithfulness to the terms of discipleship which he so clearly set forth. This freedom does not imply liberty of action as we lay down our lives in his service, but it does call for faithfulness in the divine cause, which will lead us to become “joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Rom.8:17

Paul wrote, “For when we died with Christ we were set free from the power of sin. And since we died with Christ, we know we will also live with him.” (Rom. 6:7,8, *New Living Translation*) The reference here to being dead with Christ means being participants with him in the likeness of his sacrificial death. The *Revised Version* states that those who die with Christ are “justified from sin”; that is, they are justified, or made right, in the sight of God. This freedom from sin during the present age is granted only to those who have dedicated their lives to continuing in the “word” of Christ. Their liberty is on the basis of faith, and they have the privilege of laying down their justified humanity as a “living sacrifice,” as the apostle points out in Romans 12:1.

Paul adds the admonition, “Do not let sin control the way you live; do not give in to sinful desires.” (Rom. 6:12, *NLT*) This is one of our great struggles as Christians. Having been made free from sin, and now laying down our justified lives in sacrifice, we must not allow sin to hold sway over us. We must hate iniquity and struggle against all the efforts of our fallen flesh to serve sin rather than the Lord Jesus with whom we are yoked.

## **PROPER USE OF LIBERTY**

Paul wrote that “where the Spirit of the Lord is, there is liberty.” (II Cor. 3:17) Those who have renounced self and become filled with the Spirit of the Lord as their motivating influence have full liberty to lay down their lives in his service, following his instructions as they are outlined in his Word. They do not have the liberty to walk in one direction while their yokefellow, Jesus Christ, goes in another. If they do not work with him, then they are in bondage. The Spirit of the Lord does not grant anyone freedom to do as he pleases, except as he desires to do the will of his Heavenly Father.

The Apostle James presents a meaningful lesson. “Be ye doers of the word, and not hearers only, deceiving your own selves. For 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: 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, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” —James 1:22-25

From this it is evident that “the perfect law of liberty” is the law of the Christian as revealed in God’s Word. It is the law which, if continued therein, assures freedom from condemnation to death. It is also embodied in the “new commandment” which Jesus gave; the commandment which calls on his disciples to love one another as he loved them, and to lay down their lives for one another. Only by looking into this law, and applying it, can we expect to be blessed of the Heavenly Father and reap the benefits of freedom in Christ.—John 13:34,35; I John 3:14-18

James presents the Truth concerning a common human failing, which is to be hearers of the Word and not doers. How easy it is to read and study the harmonious and inspiring plan of God as we find it in the Bible, and do nothing about it, except to be glad that God has such a plan! However, the truths of the divine purpose are in the Word in order to guide and strengthen us in the laying down of our lives. (Ps. 119:105) We are to manifest self-sacrificing love for our brethren, and for all mankind. It is this that the Truth gives us the liberty of doing.

## **STANDING FAST IN LIBERTY**

The Apostle Paul wrote, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” (Gal. 5:1) The “yoke of bondage” here referred to was the Law Covenant under which the Israelites served the Lord from Mount Sinai to Jesus’ death on the cross. It was a yoke of bondage because of the inability of the Israelites to meet the conditions

of the Law, and they did not yet have available to them the merit of Christ's ransom sacrifice to cover their unwilling imperfections. As Christians, we wear the yoke of Christ, but this does not denote bondage. That is because we delight to do our Heavenly Father's will, and because the merit of Jesus' sacrifice guarantees that as we lay down our lives in divine service our sacrifice will be "holy and acceptable unto God." (Rom. 12:1; I Pet. 2:5) What a glorious freedom from bondage even while wearing the "yoke" of Christ!

### **MADE FREE BY THE SON**

Our liberty as Christians, then, is that which we enjoy because we have been made free by the Son, and those who have thus been made free are "free indeed." (John 8:36) This is an individual freedom from the death condemnation, made possible through the redemptive work of Christ, and which comes to us through a faith which has been demonstrated by the dedication of ourselves to the doing of God's will as expressed through Christ.

As we have seen, this dedication to the divine cause makes us yokefellows of Jesus Christ. We are made free from sin that we might serve righteousness, and our service of the righteous cause of the Heavenly Father is the laying down of our lives in sacrifice that others may be blessed. How blessed is the thought that while we are sacrificing our little all in divine service we can have the assurance that there is no condemnation to those who are in Christ Jesus. (Rom. 8:1,2) How precious is the truth that makes us free!—vss. 31-39 ■

# The Days of Noah

*“As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark and the flood came.”*  
—**Luke 17:26,27**

**THESE WORDS OF EXPLANATION** were given by Jesus to his disciples about conditions just prior to the establishment of the kingdom of God. They were initially prompted by the Pharisees who wanted to know “when the kingdom of God should come.” (Luke 17:20,21) Jesus had answered the Pharisees by explaining that the kingdom would not come with

obvious signs, especially those conjured up in their own minds, and that furthermore, they were unaware that the Royal Majesty of that kingdom, Jesus himself, was in their own midst at that very moment. Thus likewise it would be in the days following the return of the Son of man when he would be present.

This same point is made by Jesus in Matthew chapter 24. The words recorded in this chapter were in response to the private inquiry by the disciples of Jesus recorded in verse 3 as to the destruction of the Temple, the signs of his coming [Greek: *parousia*

or “presence”] and of the end of the world [Greek: *aion* or “age”]. Jesus responded by giving his disciples numerous signposts related to these future events. One of these dealt with the days of Noah. Jesus prefaced his reference to Noah’s day with the reminder of their present unawareness of any specific date or moment in time that these things would occur, saying, “Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. And as were the days of Noah, so shall be the presence of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the presence of the Son of man.”—Matt. 24:36-39, *Revised Version Improved and Corrected*

God’s people have been watching and waiting for his kingdom to be set up in power and glory. However, before this event can become a reality, “the end of the age,” the present Gospel Age, and the end of this “present evil world,” must come. (Gal. 1:4) It is interesting to note the emphasis our Lord placed on the uncertainty of the date when he told his disciples about the signs concerning his presence and the end of the age. This would imply that we should lean more on a proper and careful interpretation of the signs.

## **NOAH’S DAY**

It would be well, also, to learn more about Noah’s day. We receive considerable assistance from the Apostle Peter, who says much about Noah, one of



five Old Testament characters mentioned by him in his two epistles. Peter's writings reflect the struggle in his life to overcome impulsiveness, anxiety, ambition, and other weaknesses of the flesh such as afflict all of us. Hence he contrasts the things temporal with the things eternal, and supplies many valuable lessons and admonitions for the Christian, using the events of Noah's day as an illustration.

One of the important subjects with which Peter associates Noah's experiences is that of baptism. This is found in I Peter 3:18-22. In that account Peter tells of the marvelous example we have in Jesus, who was an example not only for us but also for the angelic creation, including those who were disobedient in Noah's time and were now "spirits in prison." He says of these, "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—vss. 20,21

Here we have an allegory based on Noah and his family being carried to safety through the great Deluge. This illustration can be expanded to emphasize that the ark saved eight humans from a watery grave while others were perishing. The ark, although submerged in water—both floating in water and drenched with rain from overhead—was the means of their salvation. This "like figure," Peter says, is intended to portray that the church of Christ is saved from death through baptism. This does

not mean that the act of baptism in water is a means of salvation, but rather that symbolic baptism into Christ and the death of the human will and acceptance of God's will, together with being raised into Christ, is the means of salvation.—Rom. 6:3-11

The picture given by Peter may also be intended to illustrate that the whole world is a perishing world. The members of the church were of that world until they were rescued out of it through Christ. The ark represents Christ, and as Noah and his family were saved from death by obedience to God in entering the ark, so also the church is saved from death by obedience to God in consecration and baptism into Christ.

## **JESUS' WORDS**

As we again carefully examine the words of Jesus in Matthew 24:36-39, one of the principal lessons he set forth was that of general unawareness or "life-as-usual" conditions which would prevail at the time of his return and subsequent invisible presence. We associate evil conditions with the days of Noah, too, but Jesus does not emphasize that point in this text. We know of the evil that prevailed in Noah's day from other Scriptures, in particular the Genesis account, chapters 6 and 7.

The world was almost totally unaware of Christ's presence at the time of his First Advent, even though he walked among mankind and did mighty works. John the Baptist plainly told the Pharisees, "There standeth one among you, whom ye know not." (John 1:26) The same is true today in the time of Christ's second presence. In spite of numerous signs, there is almost total unawareness of his presence,

and again it is a true saying, “There standeth one among you, whom ye know not.”

Apparently Jesus’ point in mentioning Noah’s day was not only that this lack of awareness would prevail, but that it would last until a complete change would take place in the world’s social order. The life-as-usual conditions would tend to camouflage the preparations for setting up of the kingdom and, in particular, Christ’s presence.

## **SCOFFERS**

The Apostle Peter further prophesied: “There shall come in the latter end of the days scoffers, according to their own desires going on, and saying, Where is the promise of his presence? for since the fathers did fall asleep, all things so remain from the beginning of the creation.” (II Pet. 3:3,4, *Young’s Literal Translation*) Peter then challenges the memory of these scoffers and continues, “This they willfully forget, that there were heavens from of old, and an earth held together out of the water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against a day of judgment and destruction of ungodly men.”—vss. 5-7, *RVIC*

The scoffers of these last days will have seemingly forgotten the days of Noah and the great change in Earth’s society and in the spiritual rulership, represented by the heavens, which took place as a result of the Flood. For if they would only remember, or believe, what happened in Noah’s day, they would understand that today’s social order and spiritual

rulership is reserved for destruction in the great time of trouble, and will be replaced by a new social order, a “new earth,” and a new spiritual rulership, “new heavens,” “wherein dwelleth righteousness.” —vs. 13

In these closing days of the Gospel Age and present evil world, the Lord’s people do not want to be listed with the scoffers of Peter’s prophecy. Rather, we want to be inspired by the promise of a glorious kingdom of righteousness, so that we strive toward “holy living and godliness.” (vss. 13,11, *RVIC*) Thus also, all of us should be inspired by the examples of righteousness given in God’s holy Word.

## **NOAH’S EXAMPLE**

One of these is the example of Noah. When Jesus likens our day to the days of Noah, we should note Noah’s example when living in those days. God has used his Word with amazing efficiency to give us many lessons in a single incident. In addition to the principal lesson of the people’s unawareness in the illustration of Noah’s days, we also have the lesson of the development and separation of the Christ class in this Gospel Age. It is fitting that a righteous man, such as Noah, should represent the Christ class. Ezekiel records this testimony of him in speaking of a land that sins against God, “Though these three men, Noah, Daniel, and Job, were in it [a sinful land], they should deliver but their own souls by their righteousness, saith the Lord GOD.” —Ezek. 14:14

When Noah was born, his father, Lamech, spoke a prophecy concerning him, “This one doth comfort us concerning our work, and concerning the labour

of our hands, because of the ground which Jehovah hath cursed.” (Gen. 5:29, *YLT*) Noah never fulfilled this prophecy. The earth has remained cursed to this day. The Christ class, however, whom he represented, will fulfill the prophecy by removing the “curse” not only from the earth, but from all mankind as well. (Rev. 22:3) Then all men and the earth will truly be at rest. The name Noah means “rest.”

It is recorded in the 6th chapter of Genesis how mankind became polluted by intermarriage with angelic creatures, producing a hybrid race which God never intended should have come into existence. (Gen. 6:4) Noah was untainted with the corruption in the earth by remaining righteous and pure. “Noah was a righteous man, blameless in his time; Noah walked with God.” (vs. 9, *New American Standard Bible*) It is noteworthy that in addition to the life-as-usual illustration of eating and drinking in Noah’s day, Jesus should mention marrying and giving in marriage. Marriage in Noah’s day was evidently a very loose arrangement. Marriage has become a loose arrangement in our day also, and we might be inclined to think that a literal fulfillment of this situation was intended by God in giving us the example of Noah’s days. A literal fulfillment is possible. However, it is more likely that Jesus was emphasizing that God’s original mandate of filling the earth through procreation would still be in effect at the time of his presence and also that marriage would be one more way of distinguishing between the Christ class and others.

Noah was different from all others of his day because of his marriage. Likewise, in the end of this Gospel Age when there has been much debasement

of the sanctity of marriage, the Lord's people are different from all others because they are pledged, symbolically speaking, in marriage to the Lord. "I have espoused you to one husband, that I may present you as a chaste virgin to Christ," said the Apostle Paul to the church at Corinth.—II Cor. 11:2

The use of a bridegroom and bride to illustrate Christ and his church in the Scriptures is to impress us with the close relationship existing between them. In the development of the Christ class, the picture of betrothal and the patient waiting of an espoused virgin for her Lord is a fitting one. This marriage picture is all the more striking when we recall that one of the several reasons for our Lord's return is the claiming of his bride in marriage.—Eph. 5:31,32; Rev. 19:7,8

## **GOD'S PLAN REVEALED**

Because Noah was a righteous man who walked with his Creator, God took him into his confidence and revealed his plan to him. God also established a covenant with Noah, who did everything according to all that God "commanded him." (Gen. 6:18,22) The church, likewise, is counted as righteous, or justified, in God's sight, through faith in the blood of Christ, and the Heavenly Father has revealed his plan to them and has made a covenant with them. (Rom. 3:24-26; 5:1; Ps. 50:5) The church also walks with God by faith, and strives to daily follow his instructions.

Noah's reactions to the Lord's instructions were immediate. He started to build the ark as instructed and became one of the heroes of faith mentioned in the 11th chapter of Hebrews. "By faith Noah, being

warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.” (Heb. 11:7, *NASB*) Noah found himself in the midst of a faithless and perverse generation. By demonstrating his loyalty to God, he judged the world of his day through his actions, showing them that righteousness was possible. The world was overthrown and Noah became the recipient of the promises for the righteous.

The footstep followers of Christ also live in the midst of a faithless and perverse generation. This is especially true in these last days when “men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.” (II Tim. 3:1-4) In the midst of these conditions, the church must continue to demonstrate faith and loyalty to God. By so doing they will demonstrate that, by the Lord’s grace and with his help, righteousness is possible. If thus “faithful unto death,” they are assured of life in the world to come.—Rev. 2:10

## **AN ACTIVE FAITH**

The best way for followers of Christ to demonstrate faith is to make it active. Noah made his faith living and active by carrying out three important tasks. He built an ark; he preached righteousness by word of mouth and actions; and he took his family and the animals into the ark at the required time.

Corresponding activities of the church to those of Noah might be: studying God’s Word to learn of his plan and will; preaching the glad tidings to all

who are willing to listen; and developing “holiness, without which no man shall see the Lord,” and by so doing enter into his kingdom.—Heb. 12:14

Christians are to combine attaining a knowledge of God’s Word with service for the Lord and development of character. Each of these activities can be illustrated by a building project wherein a test is made of the final structure. Jesus used the example of building and the selection of the proper foundation as a picture of a wise man who hears the words of the Lord and does them. (Matt. 7:24-27) Thus, when the storms of life come—as especially evidenced by the trials and testings of these last days—the house built upon solid rock remains, whereas the house built upon sand is swept away.

Another example of building is presented by the Apostle Paul in I Corinthians 3:10-15. Here the foundation is the same, namely, the ransom of Jesus, but the superstructure can be different. Two classes are mentioned. One builds with gold, silver, and precious stones; the other builds with wood, hay, and stubble. Severe trials, represented by fire, are used to test the structure. The fire burns up the wood, hay, and stubble, but refines the gold, silver, and precious stones, making them stronger and of great beauty. These symbolic building materials are those used by the faithful child of God.

In Noah’s case, building the ark had to be precise and according to God’s instructions. Both the volume displacement of water and weight of materials were important, but so was the superstructure. The ark had to be large enough to float, strong enough to carry the animals and provisions, watertight to prevent water from entering from below, and be



constructed in such a way that would exclude water from above. From this standpoint, the ark may be thought of as picturing Christ, and that our building task in this age uses him as a model.

### **“PREACHER OF RIGHTEOUSNESS”**

While Noah was constructing the ark he must have received many inquiries about his building project. This gave him an opportunity to preach about the righteousness of God. Hence he is called “a preacher of righteousness” by the Apostle Peter in II Peter 2:5. It is reasonable to expect that Noah encountered scoffers and was ridiculed because it had never rained before, as the earth’s need for moisture was supplied by a constant humid condition. Nevertheless, Noah continued to preach to others during the lengthy period of time that he and his sons were building the ark. However, when the ark was completed, little, if any, effect had resulted from Noah’s preaching. Only he and his family entered the ark, along with the animals selected under God’s direction.—Gen. 7:1-16

The preaching during the Gospel Age has been equally difficult. All of the church’s preaching about the great time of trouble, God’s plan, and the coming kingdom has brought few converts. However, those whom God wants transported into his kingdom through Christ will respond. Yet they cannot receive the Word of God unless there is “a preacher of righteousness” to help them. As Paul noted, “how shall they hear without a preacher?”—Rom. 10:13-17

It would be a triumph for the Adversary if he were able to delude the church into believing—especially

in these latter days—that character development is not important. Jesus’ parable of the wise and foolish virgins emphasizes this. (Matt. 25:1-13) The foolish virgins’ absence of oil in their lamps represents a lack of the Holy Spirit by which the fruits of the spirit are developed. It is vitally necessary that we strive to be conformed to the character image of his Son if we are to attain a place in the heavenly phase of God’s kingdom.—Gal. 5:22,23; II Cor. 3:18

## **A NEW WORLD TO FOLLOW**

Some might conclude that the picture of Noah is intended to show that only a righteous few will attain God’s kingdom. This is far from being true. The picture of Noah’s day is intended to illustrate the development of the Christ class and the end of this present evil world. All mankind is descended from Adam. After the Flood they also are descended from Noah. Following the deliverance of Noah and his family he started a new world with his wife and three sons and their wives. (Gen. 9:1) That new world did not become perfect because sin still remained. The Noah picture was intended to portray, however, how God will establish a new world of righteousness through the Christ class—Jesus and his bride, the church.

In this greater picture, the second Adam is our Lord Jesus. The Apostle Paul makes this comparison in I Corinthians 15:22, when he says that just as “in Adam” all die, “in Christ” all will have the opportunity to live again. He continues later in the same chapter, saying, “The first man Adam was made a living soul; the last Adam was made a quickening

spirit.” (I Cor. 15:45) Hence when this present evil world is ended, the Christ class will establish a new world order, as did Noah, and give life anew to all the world of mankind. In this new world, righteousness will be established forever, with Jesus as the everlasting Father and Prince of Peace.—Isa. 9:6,7

The conclusion we should reach, therefore, is that the study of the days of Noah will not give us a date whereby we can determine when this present evil world will end, or when the church will be completed. Rather, we should expect evil to continue to the very end of these days. We should also expect the people to be unaware of impending destruction of this present order, and to mostly be indifferent to the very signs that encourage the Lord’s people. On the other hand, as Christians, we should never be discouraged and not be deterred by the deteriorating conditions in the world around us. Rather, we should put forth all the more effort to know God’s plan, to preach the glad tidings, and to be conformed to the image of his Son, Christ Jesus. Above all, we should continue watching and praying for his kingdom until it comes and God’s will is done on the earth, as it is done in heaven.—Matt. 6:10 ■

*“The mercy of the LORD is from everlasting  
to everlasting upon them that fear him,  
and his righteousness unto children’s children;  
To such as keep his covenant, and to those that  
remember his commandments to do them.”*

*—Psalm 103:17,18*

# Sacrifices of Thanksgiving

*“I will offer to thee  
the sacrifice of  
thanksgiving, and  
will call upon  
the name of  
the LORD.”  
—Psalm 116:17*

**WHEN WE CONSIDER THAT** all we have, and all we hope for, are ours by God’s grace, then we will know that our debt of gratitude calls for nothing less than the devoting of our life to him, and no

longer living unto ourselves. It is this thought that is expressed by David in the words of our opening text. The context of these words conveys a similar sentiment: “I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people. ... O LORD, truly I am thy servant.”—Ps. 116:13-16

“Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.” (Ps. 107:21,22) How clearly does David here associate thanksgiving with declaring the works of God. This is a very practical arrangement. Had we received special favors from an earthly

friend and wanted to show our appreciation by letting others know of his goodness, there would be no better way to do it than to tell of what he did for us.

The Lord has favored us wonderfully and bestowed rich blessings upon us. Grand are the promises he has yet to carry out for us, and not only for us, but also for the whole world. To tell of all his works it is necessary to publish the truth of his plan. It is in appreciation of what God has done for us, and because his love calls forth our love in return, that we are to become the “light of the world,” and a “city that is set on a hill [which] cannot be hid.”—Matt. 5:14

## **TRIALS ARE BLESSINGS**

As we count our blessings we should not overlook trials which the Heavenly Father has permitted to come to us. If we had the choice of our own experiences, we might avoid the things which annoy and try us. God in his wisdom, however, sees that we need such difficulties and in his love permits them. If our wills are resigned to him, then we will be thankful that he is providing for all our needs, including trials that are necessary for the rounding out of our Christian characters.

Some trials may be permitted by God to test our faith and confidence in him. Others are to develop patience and longsuffering. At times these may be in the form of instruction from the Lord. In all cases, they are permitted by our Heavenly Father who is too wise to err, and too loving to be unkind. Though he may correct us, it is in love, and our hearts should respond in grateful appreciation for

this evidence that he is not withholding necessary experiences.

The Apostle Paul exhorts us, "In every thing give thanks." (I Thess. 5:18) None but fully consecrated Christians can do this wholeheartedly. Nothing can come into their lives except that which the Heavenly Father allows for their good. (Rom. 8:28) Even the most minute affairs of their lives—illustrated by the hairs of their head—are known by him and directed according to his wisdom and love.—Matt. 10:30

### **THE LORD GUIDES OUR STEPS**

"The steps of a good man are ordered by the LORD." (Ps. 37:23) This is a promise which all Christians should apply to themselves, and should believe with all their heart. If we are truly thankful for the manner in which God is guiding our lives, we will not try to resist or to go contrary to his will. Instead, with a prayer in our hearts and a song on our lips, we will continue to pay our vows unto him, keeping our sacrifice on the altar until it is wholly consumed.

"He knoweth the way that I take: when he hath tried me, I shall come forth as gold." (Job 23:10) God is trying us through the fires of affliction so that the gold of our character might be refined. How precious is the thought, however, that the Great Refiner tempers the heat. He will not permit us to be tested above what we are able to bear. If he sees that the heat is becoming so intense that we are apt to be injured, he provides a way of escape.—I Cor. 10:13

We have been blessed with the light of the knowledge of God. His wondrous works and the glorious

doctrine of his plan have enlightened us. We have a hope for the world and for ourselves. We have the assurance of God's divine care, forgiveness, help, and discipline. All of these evidences convince us of the Heavenly Father's love. We know that he cares, and that "no good thing will he withhold from them that walk uprightly."—Ps. 84:11

We enjoy this knowledge because "God is the Lord, which hath shewed us light." Shall we not then respond with rejoicing, making melody in our hearts unto the Lord and sounding forth his praises throughout the land? Let us thus offer the sacrifice of thanksgiving continually, and "bind the sacrifice with cords, even unto the horns of the altar."—Ps. 118:27 ■

## 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 Wanda Walczak, Melbourne, Australia—  
December 27, 2020. Age, 93

Brother Greig Tosh, Nambour, Queensland, Australia  
—March 31. Age, 95

Brother David Bartley, Mahomet, IL—September 7.  
Age, 61

Sister Alfreda Kosecka, Krakow, Poland—October 1.  
Age, 94

Sister Gail Hurd, Lynn, MA—October 3. Age, 80

Sister Evelyn Burke, Salem, OR—October 15. Age,  
68

Sister Anna Dąbek, Krakow, Poland—October 18.  
Age, 92

# SPEAKERS' APPOINTMENTS

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

## **T. Alexander**

San Diego, CA  
November 19,20

## **O. B. Elbert**

Milwaukee, WI November 5,6  
San Diego, CA 19,20

## **A. Fernets**

Milwaukee, WI November 5,6

## **R. Goodman**

New Haven, CT November 6

## **L. Griehs**

Milwaukee, WI November 5,6  
Austin, TX 12,13

## **M. Kerry**

Ghana, Africa November 19

## **T. Krupa**

San Diego, CA  
November 19,20

## **B. Montague**

Ghana, Africa November 19

## **H. Montague**

New Haven, CT November 6  
Ghana, Africa November 19

## **D. Rice**

New Haven, CT November 6

## **A. Williams**

Ghana, Africa November 19

# WEEKLY PRAYER MEETING TEXTS

**NOVEMBER 3**—"Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—Matthew 26:41 (Z. '01-80 Hymn 166)

**NOVEMBER 10**—"Love ... rejoiceth not in iniquity, but rejoiceth in the truth."—I Corinthians 13:6 (Z. '03-57 Hymn 37)

**NOVEMBER 17**—"He shall give his angels [messengers] charge concerning thee, to guard thee in all thy ways."—Psalm 91:11, *Leeser Translation* (Z. '04-75 Hymn 361)

**NOVEMBER 24**—"Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."—Acts 24:16 (Z. '00-360 Hymn 136)



# CONVENTIONS

*These conventions are listed by request of classes who sponsor them. So your convention can be placed in these columns in time, make your request in writing three months before the date of the convention to Dawn Magazine, PO Box 521167, Longwood, FL 32752-1167*

**MILWAUKEE CONVENTION, November 5,6—IN PERSON AND BROADCAST ONLINE**—Lake Lodge, 1235 E. Howard Avenue, Milwaukee, WI 53207. Contact D. Farchione. Email: debfarchione@aol.com

**NEW HAVEN CONVENTION, November 6—IN PERSON AND BROADCAST ONLINE**—Italian-American Club, 85 Chase Lane, West Haven, CT. Contact A. Suraci. Phone: (203) 248-3793/(203) 430-5770 or Email: annasuraci@comcast.net

**GHANA CONVENTION, November 19—WILL BE BROADCAST ONLINE ONLY**—Contact N. Amoo. Email: yawnoah3n@yahoo.com

**SAN DIEGO CONVENTION, November 19,20—WILL BE BROADCAST ONLINE ONLY**—Contact R. Brand. Email: blatbrand@aol.com

**IBADAN, NIGERIA END OF YEAR THANKSGIVING CONVENTION, December 3,4**—Contact C. Egbu. Email: egbucaje@gmail.com

**CHICAGO CONVENTION, December 31, January 1—IN PERSON AND BROADCAST ONLINE**—Location TBD. Contact C. Martire. Phone: (312) 925-5434 or Email: secretary@chicagobible.org

**PHOENIX CONVENTION, January 14,15—IN PERSON AND BROADCAST ONLINE**—Fountain Hills Community Center, 13001 N La Montana Drive, Fountain Hills, AZ 85268. Contact A. Mengos. Phone: (480) 390-3767 or Email: samengos@yahoo.com

**FLORIDA CONVENTION, March 4-6—IN PERSON  
AND BROADCAST ONLINE**—Holiday Inn Orlando-  
International Airport, 5750 T.G. Lee Blvd, Orlando, FL  
32822. Contact R. Sconyers. Phone: (407) 923-8067 or  
Email: rsguitarman59@gmail.com

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*Refining Fire*

*O Lord, as gold is tried in fire,  
It is my heart's sincere desire  
That I be purified by Thee  
And from all dross of self be free.*

*But when the trial's fervent heat  
Proves hard for me to gladly meet,  
Help me Thy hand in it to see,  
And know that it is best for me.*

*Rejoicing in my sufferings here,  
I'll cast away my every fear;  
And to each test I shall submit  
For Thou dost all of them permit.*

*Relying on Thy promised grace,  
The coming days I'll calmly face;  
While Thou the dross remove from me  
Until Thine image Thou canst see!*

—Laura E. Kelsey

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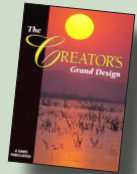
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## ***To us the Scriptures clearly teach . . .***

### **THAT THE CHURCH IS “THE TEMPLE” OF THE LIVING GOD**

—peculiarly “his workmanship”; that its construction has been in progress throughout the Gospel Age—ever since Christ became the world’s Redeemer and the chief “corner stone” of this temple, through which, when finished, God’s blessings shall come “to all people”, and they find access to him.—I Cor. 3:16,17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29

### **THAT MEANTIME THE CHISELING, SHAPING AND POLISHING**

of consecrated believers in Christ’s atonement for sin progresses, and when the last of these “living stones,” “elect and precious,” shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8

### **THAT THE BASIS OF HOPE FOR THE CHURCH AND THE WORLD**

lies in the fact that Jesus Christ, by the grace of God, tasted death for every man, “a ransom for all,” and will be “the true Light which lighteth every man that cometh into the world,” “in due time.”—Heb. 2:9; John 1:9; I Tim. 2:5,6

**THAT THE HOPE OF THE CHURCH** is that she may be like her Lord, “see him as he is,” be a “partaker of the divine nature,” and share his glory as his joint-heir.—I John 3:2; John 17:24; Rom. 8:17; II Pet.1:4

**THAT THE PRESENT MISSION OF THE CHURCH** is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God’s witness to the world; and to prepare to be the kings and priests in the next age.—Eph. 4:12; Matt. 24:14; Rev. 1:6, 20:6

**THAT THE HOPE FOR THE WORLD** lies in the blessings of knowledge and opportunity to be brought to all by Christ’s millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isa. 55

