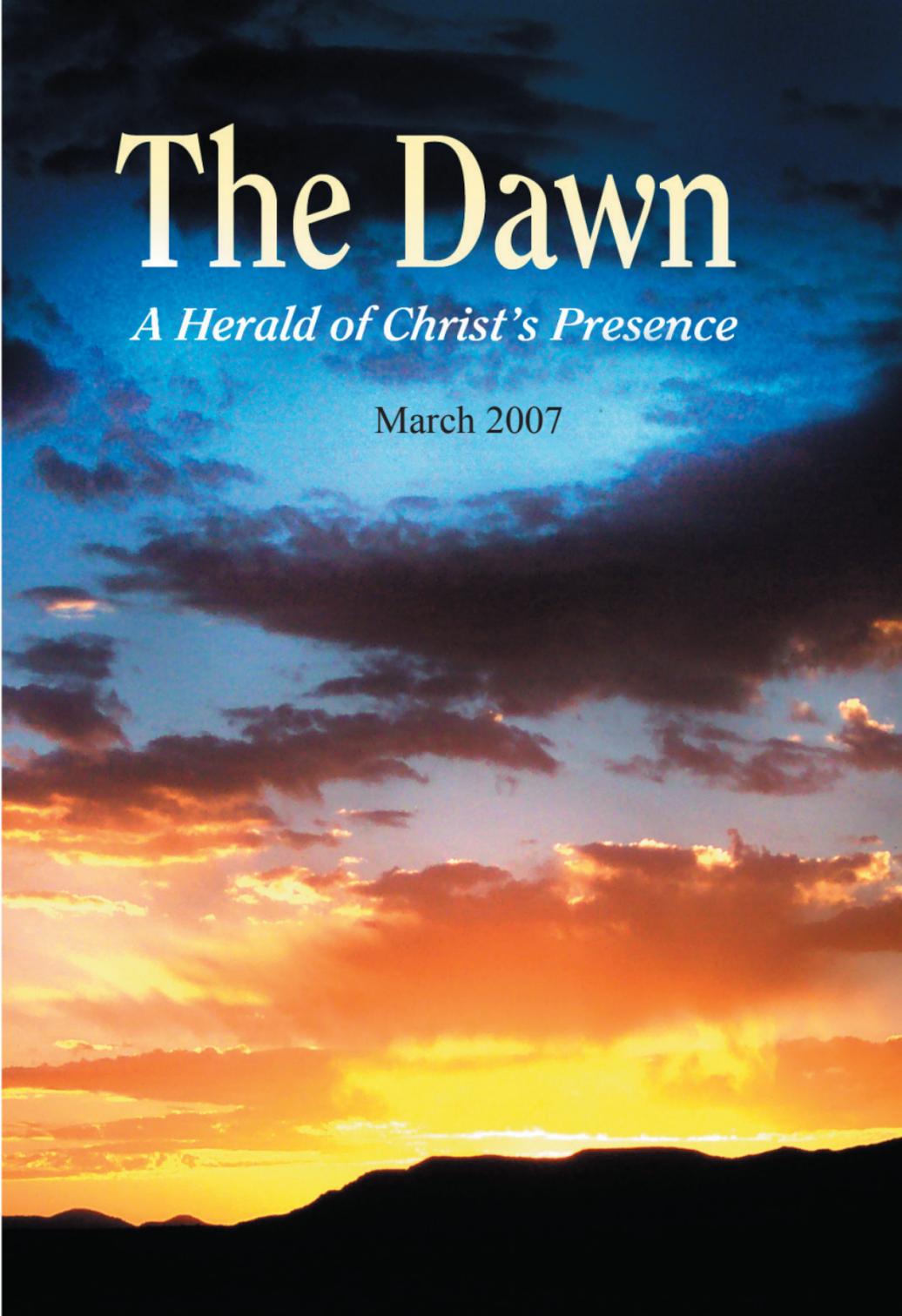


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Saddam Hussein: Demise of a Dictator

“The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken.”
—*Psalm 37:14,15*

IN THIS PSALM IS A PROPHETIC testimony and basic outline of the operation of truth and righteousness that will take place under the administration of the glorified church during the time of Christ’s kingdom. The psalmist begins by saying, “Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.” (Ps. 37:1,2) All evil, untruth, and injustice will thus be overthrown by our Lord Jesus and his faithful bride during his future kingdom rule over all the earth.—Rev. 20:6; I Cor. 15:24-26

In David’s psalm, he speaks to the ways of the righteous on one hand while contrasting them with the ways of the unrighteous on the other. Those who love righteousness have put their trust in the

Lord. They have committed their ways to him and are waiting patiently for his guidance and blessing. The psalmist then compares them with others whom he labels as the wicked, and warns, “The wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.”—vs. 20

Although the wicked do prosper and flourish under the present-day rule of the prince of this world, Satan (II Cor. 4:4), the consecrated child of God is kept free from the pursuits of evildoers and does not have to be either concerned, or distressed, by them. The Lord’s people may put their complete trust in him, and so rest in the everlasting provisions for his people. David has assured us that in due time ‘the wicked shall perish’ under the mighty hand of our Lord Jesus during his rule of justice and peace.

DEATH OF A DESPOT

A despot is defined as someone who rules over his people by assuming absolute control, power, and authority over them. He may also exercise that power with abuse and oppression. Thus describes Saddam Hussein’s long, harsh, and brutal reign over the people of Iraq, during which time countless numbers of his own countrymen died or suffered greatly at his hand.

For many years, this despotic ruler has been the subject of the international media, especially since the United States military invasion of Iraq in 2003, during which Hussein was quickly deposed and his government abolished. Soon afterward he went into hiding, but was found some time later by American commandoes. Then, after a lengthy period of time,

a trial was conducted where the former dictator was found guilty of crimes committed against humanity. He was executed by hanging on December 30, 2006. The predawn execution took place outside of the heavily fortified United States Green Zone at Baghdad. Although his hideous crimes were numerous, he was convicted and punished for his role in the massacre of 148 of his own people at Dujail, Iraq, which occurred in 1982.

SADDAM HUSSEIN

According to official records, Saddam Hussein was born April 28, 1937, to an illiterate peasant family in the impoverished farming community of Al-Awja, which is near Tikrit, Iraq. However, it is thought by some that his actual birth date may have been altered, and backdated by perhaps two years or so in an effort to gain public stature and prestige among his countrymen. Others believe that his first wife Sajida may have been older than he was, so the date was moved back to make the marriage more socially acceptable. It was very unusual for an Iraqi man to marry a woman who was his senior.

Hussein was orphaned early in life and was raised for a time by a maternal uncle. After the death of his father that has been described as a murder by bandits, his mother Subha found a new husband, and Saddam returned to live with them. When she died in 1982, Hussein built an elaborate mausoleum for her in Tikrit, calling her the “mother of all militants.”

THE FORMATIVE YEARS

In his 19-volume official biography, which was at one time mandatory reading for all government

officials, he claims to have received his first pistol at the age of 10, and to have used it shortly afterward in a failed attempt to get even with a teacher who had treated him badly at school.

During his early youth, he was strongly influenced by his uncle Khairallah who had been a former army officer, and was a strong Iraqi nationalist. By the mid 1950s, this nationalist ideal found a voice in the Ba'th party, a socialist movement that called for a single unified Arab state to replace the fractured alliance of provinces that had existed previously. Saddam was greatly impressed by his uncle's ideology and became an ardent nationalist himself. He was determined to rid Iraq of all foreign influences and committed his first murder, directed by his uncle Khairallah, of a Communist party official. In 1955, he moved to Baghdad where he joined the Ba'th party, and a few years later took part in a coup that overthrew the monarchy, thereby making Abdul Karim Kassam the new prime minister. His unsuccessful attempt to kill Kassam a short time later forced him to flee Iraq when the conspiracy was discovered. He went first to Syria, and then later to Egypt. While in exile in Egypt, Hussein studied law and came under the powerful influence of Gamel Abdel Nasser.

RISE TO POWER

Hussein returned to Baghdad in 1963, Kassam was overthrown, and he began competing for a position of influence in the Ba'th party's newly formed government, which lasted only a few months. After the fall of the government, Hussein spent two years in prison until the party returned

to power in another coup. In 1968, he showed ruthless determination to regain support in the Ba'ath party and, as Chairman of the Revolutionary Command Council, Saddam soon became the most powerful and influential individual in the government. By 1979, he had gained enough control to push the ailing President Ahmed Hassa al-Bakr out of power, and he became Iraq's new president. Hussein had finally achieved his ultimate ambition to become President of Iraq. He quickly worked to eliminate all whom he believed would oppose him, while he put his family and close friends into positions of power.

THE BUTCHER OF BAGHDAD

Hussein's vision for Iraq included the regaining of former Arab glory and setting himself up as their illustrious leader. He believed that he could lead the Arabs into battle against the ever present infidel, pointing directly toward the United States and Israel. The Iraqi people were forced to endure a continuous barrage of state-sponsored propaganda depicting their revered leader. The entrance to every village in the country was decorated with well placed oversized portraits of himself. Paintings, murals and statues in public places depicted the leader in a variety of situations from workingman to scientist. Slogans were also scattered throughout the country depicting honor and praise for himself as their triumphant leader. A government department, known as the "Very Special Projects Implementation Authority," was set up to take charge of maintaining and distributing his personal image. In 1980, the dictator made the date of his birth a national holi-

day, with each successive year marked by ever more elaborate parades, pageants, and other celebrations. Schoolchildren's notebooks had his portrait on the front cover, while the backcover displayed a collection of his sayings.

As dictator of Iraq, Hussein has earned the dubious distinction of being one of the best known, although most hated, of all Arab leaders. As a head of state, he was more feared, even by his own people, than any other leader in the turbulent Middle East in recent decades. He was often spoken of as the "butcher of Baghdad" because of his legacy of assassination attempts, torture, and death. Hussein was ready to sacrifice his own people as long as he could remain on his throne in Iraq. He sent his armed might against the Kurds in the northern part of his country, killing many innocent people. He made war with his neighbors without hesitation, and his rule is considered by many to have been one of the most brutal and warlike of any world regime during the last half of the twentieth century.

WEAPONS OF MASS DESTRUCTION

During Hussein's reign as President of Iraq, aggressive efforts were put forth to develop weapons of mass destruction, that in turn would propel the country's military ambitions and might. New technology was used to pursue chemical, biological, and nuclear weapons. Saddam often publicly acknowledged the need for Iraq to have its own nuclear weapon, which he called the "Arab bomb." In a deal he had put together with France to train 600 technicians for the development of a reactor, it is interesting to note that he stipulated that all persons of

the Jewish race and religion were to be excluded from participating in the project.

Saddam's ambition to develop nuclear weapons included not only deals with France, but with the Italians to build labs for plutonium enrichment. Other secret agreements were also made with Brazil, China, and India. Israel became alarmed about these developments and dispatched agents to sabotage Iraq's reactor cores, and launched a bombing raid that destroyed the country's nearly completed nuclear plant at Osirak.

Other efforts were put forward to develop highly toxic materials that could easily be converted to nerve gas. The Iraqi government was a major purchaser of bacterial and fungal cultures mostly supplied by West Germany and the United States. These materials were used to produce killer diseases including anthrax, typhoid, and cholera. During the Iran-Iraq war, Hussein used poison mustard gas and the nerve agent tabun against Iranian troops.

LEGACY OF BRUTALITY

After gaining power, Saddam saw an opportunity in 1980 for glory, and to put Iraq at the forefront of the Arab world. He believed that this could be accomplished by launching a surprise cross-border attack on neighboring Iran. It was meant to be a swift operation to capture the Shatt al-Arab waterway, which was formed by the confluence of the Tigris and Euphrates rivers leading into the Persian Gulf. It also formed part of the international border between Iran and Iraq. The two countries had been in dispute over navigation rights in this area since 1935, but hostility also stemmed from a much longer

conflict between Persian and Arab interests in the region. Iranian resistance was much stronger than Hussein had anticipated, and the war ground on for eight long years, during which time countless thousands of soldiers and civilians alike were killed as a result of a very bloody conflict before he agreed upon a ceasefire.

FIRST WAR WITH IRAQ

In 1991, Hussein sent Iraqi military forces into neighboring Kuwait. He had become frustrated by his failure to achieve a price increase in oil revenues by conventional means. He allowed his long-harbored resentment against Kuwait to convince him that it could be accomplished by military means, and Kuwait was annexed to Iraq.

This action resulted in a massive United Nations coalition that was put together by former President George H. Bush. The United States led the invasion, together with 33 other countries, attacking and decisively driving Iraqi forces out of Kuwait within a very short period of time. The oil supply was thus made secure and the coalition decided to leave Hussein in power, a decision that has been debated ever since. After it was all over, Saddam described the war as the “mother of all battles” and that it had ended in victory for Iraq.

SECOND WAR WITH IRAQ

Despite opposition from governments around the world, United States armed forces under the command of current President George W. Bush were sent into Iraq in March, 2003. Repeated “decapitation strikes” were carried out in attempts to assassinate Saddam Hussein, but without success. The

American military took over the entire country in short order, but Hussein and his two sons—Uday the older and favorite son, and his younger brother Qusay—were nowhere to be found. The United States news media continued to speculate that the dictator had been killed, but he resurfaced from time to time on various tapes and broadcasts in which he urged the Iraqi people to resist the American occupation of the country.

MISSION ACCOMPLISHED

President Bush's victory speech was broadcast on national television, May 2, 2003. It was intended to serve as a dramatic conclusion of the war in Iraq, and as a premier presidential photo opportunity. Every detail had been carefully planned to take political advantage of the situation. After making two flybys in the copilot's seat of a United States Navy Viking plane over the United States aircraft carrier Abraham Lincoln, President Bush made his landing to declare an end of major combat operations in Iraq. His speech was given under a huge banner that read "Mission Accomplished." The debate concerning whether or not the event was premature gives a sense of just how unclear the whole situation is in the Middle East, especially at the present time four years later.

GUERRILLA WARFARE

Since that time, organized resistance has been waging a guerilla war against the occupying United States forces, while the country continues to slide into an even more serious civil war between two of the major religious factions in Iraq—the Shiites and the Sunnis. This has raised the prospect that

American troops may have to stay in the country for several more years, hardly the prospect that was once considered when they went to war without international approval, or under the direction of the United Nations.

Furthermore, there has also been no real evidence that Iraq was hoarding weapons of mass destruction—the primary justification that was made to go to war in the first place.

At the time of this writing, the casualty count has surpassed three thousand American servicemen and women killed, many thousands more injured, billions of dollars spent, and the country in total chaos. The situation continues to worsen and there is difficulty agreeing on a method to withdraw. The necessity to escalate the war is also being debated at the present time, which would require sending additional American troops into Iraq to bring the situation under control.

SOBERING REALITY

The reality of everyday life in Iraq during Saddam Hussein's regime, however, was very much different from his original vision for the country. Iraq has been in a state of fear and chaos ever since he took control of the government. Widespread violence and murder have become the daily routine. The country is nearly bankrupt and its economy in ruins after years of war. It has also suffered economic sanctions that were imposed upon it by the United Nations following the invasion of Kuwait after the first Iraqi War.

For the most part, Hussein had been largely isolated from his people since assuming power, while

keeping company with an ever smaller group of so-called trusted advisers that were drawn into his realm, mostly from his own family, or from members of his extended clan, which was based near the town of Tikrit.

THE DIVINE PERMISSION OF EVIL

The eternal wisdom and power of our all-wise and loving Heavenly Father gives us great hope, and this sense of trust has been summed up by the expression “the Divine permission of evil.” This term has become familiar to many students of the Bible, and the Prophet Malachi has captured the true meaning of this far-reaching expression. “Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” (Mal. 3:15) Malachi’s prophetic words further emphasize God’s will concerning the present situation. He writes, “Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.”—chap. 4:1

The terrible results of sin and evil, and the carrying out of the death penalty toward our first parents Adam and Eve, and subsequently upon the whole human creation, will serve as an eternal monument to the disobedience of the Divine law of God. The permission of evil will never need to be repeated again in the timeless ages of the future, because mankind will have learned firsthand the ultimate results of sin. Not only will the human creation be benefited by their experience with sin, but they will

have become acquainted with the wonderful and eternal character of God. They will come to appreciate his justice, wisdom, love, and power in a way that they perhaps would not have otherwise.

Having briefly looked at some of the peculiarities that fashioned Saddam Hussein's character, and that contributed toward his becoming a ruthless head of state, is a very strong reminder of the Divine permission of evil. Even during his lengthy trial, and death by hanging, is suggested the degree of suspicion, mistrust, and intrigue that surrounded him.

Yet, Hussein is only one of many tyrants that have become familiar to us, and whose lives and selfish pursuits have filled the pages of history during recent decades of our own time. Many will remember, and perhaps others will have heard about, the selfish and despotic endeavors of other tyrants such as Adolph Hitler, Benito Mussolini, Joseph Stalin, and many others. God has permitted these despicable men to obtain tremendous power over their fellow man and to carry out their malicious wills uninterrupted. Many lives have indeed been devastated, not only among their own subjects, but also with the countless others with whom they have made war.

THE PROMISES OF GOD

The Prophet Isaiah points forward to the time when all evil, wickedness, and unrighteousness will be destroyed under the powerful hand of God. Mankind will have learned well the lessons of disobedience, and will readily turn to the ways of righteousness. "Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded

my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness.” (Isa. 13:2,3) The prophet describes the manner in which God will carry out the great work of destroying sin, the present selfish social order, and all that has been built upon selfishness and pride.—vss. 4-10

Isaiah reveals the will of Almighty God who will oversee the destruction of all unrighteousness. “I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.”—vs. 11

CONCLUSION

We look forward, with much anticipation, to the time when all evil is destroyed, and all evildoers are given opportunity to walk on the highway of holiness under the mighty hand of God. (Isa. 35:8) We rejoice also in the prophetic words of David who said, “Let God arise, let his enemies be scattered: let them also that hate him flee before him [from his face, *Marginal Translation*]. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.” (Ps. 68:1-3) Let us renew our vows of consecration and press forward in full confidence that the kingdom rule of our dear Lord Jesus is near at hand. ■

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”—Isaiah 8:20

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The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Sunday, April 1, 2007.

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Teach Me

*Teach me to feel another's woe
To hide the fault I see;
That mercy I to others show,
That mercy show to me.*

*If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, O teach my heart
To find the better way!*

—Poems of the Way

Love Is Light

Key Verse: “*He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.*”
—*I John 2:10*

Selected Scripture:
I John 2:7-17

THE FATHERLY COUNSEL

given by the Apostle John in his first epistle reflects his loving concern that believers experience fullness of joy in Christ Jesus as they grow in knowledge and grace.—*I John 1:4*

To this end, he exhorts Christians to refrain from sinful indulgence. While acknowledging that through inherited weaknesses, or temptations, unintentional sins are committed, there is provision for recovery from this condition based upon the atoning sacrifice of Jesus Christ, who yielded his life in death—not only for the church, but for all mankind. (chap. 2:1,2) An evidence that believers have a special relationship with the Master, and knowledge of his ways, is the fact that they abide in him, by loving righteousness and obeying the word of God.—vss. 3-6

The importance of brotherly love as a scriptural commandment, or teaching, is emphasized as one of the marks of true discipleship. It is taught in scripture as a requirement for entry into the body of Christ, and appreciated throughout the Christian walk in an increasing degree, as the full import of Christ’s sacrificial death becomes more apparent to his followers.—vss. 7-9

Our Key Verse reflects a profound truth that connects the relationship between brotherly love and abiding in the light. A genuine love for one’s brother will

prompt a believer to do whatever he can to enhance the spiritual welfare of a fellow Christian; and beyond that, to do good to all as he has opportunity. (Gal. 6:10) “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” (John 8:12) Those whose actions are governed by Jesus’ words will dwell in the light and not cause others to stumble. Anyone who hates his brother truly is in darkness.—I John 2:11

The Apostle John provides spiritual counsel to new, well-established, and very mature Christians whom he designates as “little children,” “young men,” and “fathers.” (vs. 13) Regardless of their degree of advancement along spiritual lines, the exhortation is the same. His message to all of them is that they have had their sins forgiven, and they should not practice worldliness if they hope to retain God’s love and favor.—vss. 12-15

Believers should refrain from sinful practices and unrighteousness because yielding to such influences would not give evidence of walking in the light, but would manifest the condition of Satan’s subjects who are in comparative darkness.—II Cor. 4:4

“All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.” (I John 2:16) The cultivation of human passions, desires, and self-gratification is at best very transitory in nature. How thankful we are that a time will come when mankind will be judged in righteousness, the present evils in society will be eradicated, and all who obey God’s laws will live forever. “He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” “He that doeth the will of God abideth for ever.”—Acts 17:31; I John 2:17

Striving for Pure Love

Key Verse: Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”
—I John 3:2

Selected Scripture:
I John 3

GOD’S SPECIAL LOVE FOR his children who have devoted their lives to follow Jesus Christ is astounding. It is identical to the love he has for the Savior. “Neither pray I for these alone, but for them also which shall believe on me through their word; . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”—John 17:20,23

Our Key Verse asserts that God accepts all who have come to him through Christ as sons, and upon the faithful completion of their sacrificial course, these saints will experience the reality of seeing and being with their all-glorious Lord and Head. What a prospect!

A Christian who engages in the process of purification through the cleansing power of the Holy Spirit will endeavor to bring his heart and mind into full accord with the principles of righteousness as taught by the Master and the apostles. Those who habitually and willfully sin by opposing God’s law, and fail to come into harmony with the Heavenly Father through the merit of Christ’s sacrifice, identify themselves as being aligned with the Devil.—I John 3:3-8

The Apostle John continues to emphasize the impossibility for believers having received the Holy Spirit to continue sinful behavior as a lifestyle, because that spiritual influence and power comes from the Heavenly Father. (vs. 9) Another test regarding membership in God's family requires believers to have fervent and sympathetic love for each other. "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another."—vss. 10,11

"Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (vss. 13,14) The searching import of these two verses enables believers to determine whether or not they have received the Holy Spirit in their lives. The type of love that the saints will manifest towards each other will prompt them to symbolically 'wash one another's feet' to benefit their brethren, in either temporal or spiritual matters, even as Christ furnished such an example. "We ought to lay down our lives for the brethren.—vs. 16

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (vs. 18) The sincerity of brotherly love is evidenced by kind deeds. If such manifestations towards others are genuine, the believer's conscience will not condemn him. Additionally, because of the Christian's sincerity, he will enjoy the privilege of communing with God in prayer, and have the assurance of a vitalized relationship with the Creator as one of his dear children. Faithfulness in obeying the Divine commandments will insure that the believer will remain in the Heavenly Father's favor. (vss. 20-24) "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—Jude 21 ■

Showing Divine Love

Key Verse: “*We love him, because he first loved us.*”
—*I John 4:19*

Selected Scripture:
I John 4:7-21

THE CHARACTER OF GOD

is epitomized in the word love since the Heavenly Father is the source of this quality. (John 3:16) Few, if any, New Testament passages are more familiar than this text which has

been quoted so often by Christians.

From the fall of Adam and Eve into sin and death because of their disobedience, until Jesus gave his life at Calvary to redeem mankind, the love of God was not fully evident. “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.”—*I John 4:9,10*)

God’s justice properly condemned the first pair back in Eden, but his love found a way to provide a ransom price through the sacrifice of Christ’s perfect human life to atone for sin. This provision will insure that in God’s due time, all who have ever lived will be raised from the sleep of death and given an opportunity for everlasting life.—*I Tim 2:5,6*

In view of this great love, God’s people should love the other members of this blessed family, thereby giving evidence that his Holy Spirit dwells in them. The Apostle John asserts that God sent his Son to be the Savior for the world, and believers confess this great truth, not

merely in an intellectual manner, but by their lives of devoted service to their great Creator. As the saints dwell in God, they abide in him and in his magnificent love.—I John 4:11-16

God's love is made perfect, or complete, in his children by a process of character development through adverse circumstances. In the case of the Master while he was on earth, he willingly submitted himself to the doing of his Father's will at the greatest possible cost of self-sacrifice, even to the death of the cross. He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:7-9

The footstep followers of Christ may also expect difficult experiences in their lives as a test of fidelity to the Heavenly Father, but the scriptural assurance is given that they may stand approved of God as a favorable judgment is given.—I John 4:17; Rev. 3:21

The knowledge of God's loving character and wondrous plan of salvation eradicates a sense of dread and despair that engulfs the hearts and minds of those who do not reverence the Heavenly Father. (I John 4:18) Our Key Verse illustrates the response of a proper heart attitude in Christians, by loving and serving God after learning of his great love towards them in providing a Savior for their recovery from sin and death, even before they became believers.

John then reiterates the impossibility of actually loving God while at the same time hating a fellow believer. The command for Christians to love their brethren comes from the Heavenly Father and is a definitive guide as to their relationship with the Creator. Let us be obedient.—vss. 20,21

The Way to Love and Life

Key Verse: *“This is the record, that God hath given to us eternal life, and this life is in his Son.”*
—I John 5:11

Selected Scripture:
—I John 5:1-12

DEVOTED INDIVIDUALS

who believe that Jesus is the Christ, and commit their lives to serving his cause, are recognized as children of God, whose commandments they keep as an evidence of their love for the Creator.—I John 5:1-3

Each saint will confidently look to the Lord for grace and strength to deal with the various difficulties he may encounter in his Christian walk. “Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?”—vss. 4,5

It requires prayer, scriptural meditation, fellowship with other believers, and determination to steadfastly resist the spirit of the world and to develop a victorious faith during the present time of evil, when selfishness, greed, and haughtiness are so prevalent.

The Master became the world’s Redeemer not merely by consecrating his life, as symbolized by water baptism, but also through the shedding of his blood at Calvary as he paid the price for man’s sin. The Holy Spirit bore witness to the fact that Jesus was God’s well-beloved

Son around whom his wondrous plan of salvation was centered. “This is he that came by water and blood, even Jesus Christ . . . And it is the Spirit that beareth witness, because the Spirit is truth.”—vs. 6

“There are three that testify: the Spirit, the water and the blood; and the three are in agreement.” (I John 5:7,8, *New International Version*) Unlike the rendering of these two verses in the *King James Translation*, they follow the same thought as recorded in verses five and six, that the Spirit, the water, and the blood confirm that Jesus is the Son of the one God, the Father.—I Cor. 8:5,6

God’s testimony is given to us in the Bible. The basis for our faith comes from the Divine revelation as provided through the words of Christ, the apostles, and the prophets. Any doctrine promulgated that contradicts the Scriptures must be set aside, because God’s witness is far superior to that of man. If we believe that Jesus is the Son of God and has provided the redemption price by which the opportunity for salvation is offered to all mankind, we have the witness of the Spirit within our hearts.—I John 5:9,10

Our Key Verse summarizes the great hope of eternal life that believers may entertain because of their present relationship to God and his precious Son. “When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”—Col. 3:4

Those who have entered into a covenant relationship with Christ are presently New Creatures and, if faithful unto death, will receive the crowning life of immortality. (II Tim. 4:8) For others who have never entered into a covenant of sacrifice with Christ, there awaits the opportunity of receiving him in his glorious kingdom that lies ahead. (Rev. 22:17) Only those who refuse to heed that wonderful offer, and continue in disobedience, will fail to attain everlasting life. (Acts 3:23) Hallelujah, what a Savior! ■

The Promise of His Return

“Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning.”

—*Mark 13:35*

meaning and spiritual endeavor for the Lord’s people who are now living during the closing years of this present Gospel Age.

The end of the age ‘watchers,’ therefore, must be alert to the necessity of basic doctrinal teachings that are common to the faith in which we all share during the harvest period of this age. To this end, the Apostle Paul has thus admonished, “Watch ye, stand fast in the faith, quit you like men, be strong.” (I Cor. 16:13) This fixed purpose is accomplished in the light of the apostle’s further admonition to Timothy, when he encouraged him to “take heed”

IN THE LAST PART OF THIS

“Treasures of the Truth” series, our attention was directed toward the importance of Jude’s testimony that we should “earnestly contend for the faith which was once delivered unto the saints.” (Jude

3) His exhortation has special

meaning and spiritual endeavor for the Lord’s people who are now living during the closing years of this present Gospel Age.

The end of the age ‘watchers,’ therefore, must be alert to the necessity of basic doctrinal teachings that are common to the faith in which we all share during the harvest period of this age. To this end, the Apostle Paul has thus admonished, “Watch ye, stand fast in the faith, quit you like men, be strong.” (I Cor. 16:13) This fixed purpose is accomplished in the light of the apostle’s further admonition to Timothy, when he encouraged him to “take heed”

unto himself, and the basic doctrines of Truth that are essential to our salvation, and the sharing of those marvelous words of Truth with others who may have an ear to hear.—I Tim.4:16

OUR LORD'S PROMISE

In this third part of the series, the comforting promise that our Lord and Savior gave to his followers during the closing scenes of his earthly ministry will be addressed. He explained to his disciples that it would be necessary for him to leave them for a while, to go to his “Father’s house,” and “prepare a place” for them. (John 14:1,2) He then spoke these most wonderful words of promise, “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.”—vss. 3,4

EXHORTATION TO WATCH

Our featured scripture, and the context from which it has been selected, implies that it would be uncertain when the Master—our Lord Jesus—would return as he had promised. We read, “Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is.” (Mark 13:32,33) Those who were looking forward to that time were exhorted to watch for the event, although its precise time was not definitely stated. Mark’s account implies that the time would be revealed to the watching ones who would take ‘heed,’ and be prayerfully alert. Those who were not alert and watching, as our Lord instructed, would know neither the time,

nor the events, which would be known and recognized by those who were watching for their accomplishment.

The exhortation to 'watch' is fully corroborated by other scriptures. In this connection, the Apostle Paul thus encourages us, "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (I Thess. 5:2-6) The apostle's emphasis concerns the children of light who will be watching, and enlightened by our Lord's presence and his teachings.

A LIGHT IN A DARK PLACE

The Apostle Peter suggests the means by which the Master will teach and inform us respecting the path upon which we are walking. He shows that it will not be by miraculous revelations or by dreams, but through the scriptural testimony—the Word of Truth. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (II Pet. 1:19) The emphasis is once again directed toward those who abide in the light of the 'sure word of prophecy.'

Although it was not God's will for his people to know anything definite in advance respecting

the exact time of our Lord Jesus' return, the due time would come at the end of the age when the faithful watchers would be blessed with the unlocked treasures of Truth, and revealing the time of the Second Advent. The skeptical and worldly-wise would be left in darkness and ignorance. Those who try to prove to themselves, or to others, that no one will ever know anything respecting the time of the Second Presence of our Lord, thus fail to appreciate the deeper and spiritually significant meaning of Jesus' comforting words. The watchers are commanded to watch that they may recognize the proper times and seasons concerning the wonderful plan of God, and not be otherwise left in utter darkness with the world. We are thus assured by the Prophet Daniel, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." (Dan. 12:10) We must remain in the light even if others continue in darkness.

FAITHFULLY WATCHING

Some Christian people have been offended and stumbled respecting the Master's teaching concerning his promised Second Coming. This has sometimes resulted because of unreasonable and literal viewpoints concerning the manner of his invisible presence. We are not at liberty to reject one of the most beautiful and prominent teachings of the Scriptures simply because others may have erred respecting the subject. Some may bring a certain amount of worldly wisdom upon anything connected with the teachings of the Second Advent.

This doctrine is the fulfillment of the inspiring promise made by our Lord Jesus himself as he was concluding his earthly ministry, and his words should be given a prominent place among the precious jewels of Divine truth. His encouraging words have the power to enhance all of the related promises and blessings that are associated with it. It should not be set aside or hidden, but should be given its true place in the plan of God for the blessing of all who are sincerely and truly his people.

I WILL RECEIVE YOU UNTO MYSELF

The teachings and promises regarding Christ's Second Presence are at the very center of the Divine plan for the reconciliation and future blessing of all the families of the earth through the seed of promise. These promises have been established upon the prophetic words of the prophets, apostles, and by our Lord Jesus himself. Many honest-hearted Christian people have loved and appreciated these teachings. They hold a most prominent place in their hearts, while other Christians may hold no real importance to the subject, doctrinally or otherwise.

Our watching is for the Second Coming of him who redeemed us, and who promised, 'I will come again, and receive you unto myself.' The word receive, as used here by John, means to take alongside of. It was also used by the Apostle Paul when he wrote to the brethren at Corinth concerning the Gospel that had been received by them. "Brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand." (I Cor. 15:1) He spoke further about the importance of trusting in his teachings of scripture

saying, “By which also ye are saved, if ye keep in memory [hold fast, *Marginal Translation*] what I preached unto you, unless ye have believed in vain.” (vs. 2) The apostle next used the word receive to support his own faith—“I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures.”—vs. 3

The watching includes not only the thought of the return of our Lord, but also the wonderful hope that his faithful bride has to be received by him in due time, into his glorious kingdom. At that time, they will be with him in his glory and share in the great privilege of lifting up and blessing the human creation.

BLESSINGS FROM THE PROMISED SEED

The groaning creation has long awaited the glorious future kingdom of righteousness and peace, and the fulfillment of the promised seed of Abraham. This wonderful promise is one in which our Heavenly Father has been selecting the members of the bride of Christ during this present Gospel Age. They will be with the Lord Jesus and share his glory as joint-heirs with him in carrying out the marvelous and beneficent provisions for blessing the poor sin-sick world.

This promise is sure of fulfillment. “The angel of the LORD called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed

shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”—Gen. 22:15-18

SHARING HIS GLORY

Watching implies hoping, as well as waiting. We are waiting for that of which the Apostle Paul wrote in his letter to Titus—“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” (Titus 2:13) During the process of calling and testing the members of his body, he thus transforms his bride from the flesh to his own spiritual image and likeness. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—I John 3:2

The faithful will be like him, see him as he is, share his glory, and be associated with him in the great work of bringing blessings of life and peace to the whole world of mankind. This waiting and hoping time is also a time of tribulation, not only for the world which lies under the yoke of sin and the blinding influences of Satan, but also to the church members, of whom the apostle says, “Not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.”—Rom. 8:23

Those who study the Word of God have come to realize the manner in which our Lord Jesus has returned to establish his kingdom. “Yourselves know perfectly that the day of the Lord so cometh as a thief in the night” (I Thess. 5:2), and its dawning

cannot be discerned with the natural eye. If the Second Advent of our Lord were to be an open and outward manifestation, the world would also know of it as soon as the Lord's people, those who were instructed to watch and be on the alert for it. It would not be true that the 'day of the Lord' would come as a 'thief' unawares to the world and the church was left in darkness and with no knowledge of the event.

GOD'S WORD—OUR LAMP

We are to watch the signs of the times, and in the light of God's Word—our lamp. The Gospel Age has surely been a nighttime, and the Lord's people have been waiting for the Master to return as promised. "God is in the midst of her; she shall not be moved: God shall help her, and that right early [when the morning appeareth, *Marginal Translation*].—Ps. 46:5

The Word of God has been the guiding light for the pathway of the church throughout this Gospel Age, as expressed by David, "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119:105) The lamp, as the truth of revelation, has guided all of the faithful, watchful pilgrims in their journey toward the celestial city—the heavenly Jerusalem. What a comfort it has been to us, and how dark and dreary would our pilgrim journey have been without it. Looking back we praise the way that God has led us day by day.

SIGNS OF THE TIMES

Those who have taken heed to the landmarks pointed out by the Lord through his prophets Daniel, Isaiah, Jeremiah, and *(Continued on page 35)*

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(Continued from page 31) others, realize that we have already come on a much longer journey than was expected by the church when first she started out. But we realize also from these landmarks that we have now approached very near to the end of the journey, and to the time when the great blessing, for which God's people have so long waited and prayed for, is at hand. The watchers have noted the Master's testimony through the Prophet Daniel that 'the time of the end' would be a period of time during which there would be an increase in travel—running 'to and fro' throughout the earth. Our time is marked by an increase of general knowledge as Daniel foretold. "Even to the time of the end: many shall run to and fro, and knowledge shall be increased."—Dan. 12:4

We must watch carefully the foretold signs of the times, and respect the gracious things which God has promised us. The alert watchers are not indifferent to the fulfillment of prophecy which is to be seen on every hand today. Others may be aware of our changing world, but the child of God discerns them not only as facts but also as proof that we are living in the foretold period termed 'the time of the end.' It is also the day of preparation for the blessings of the kingdom that will soon follow, of which the Prophet Malachi wrote. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."—Mal. 4:2

INCREASING TROUBLE

Daniel's prophecy points out that the Lord's Second Presence brings an increase of knowledge, and that increase of knowledge also brings an increase

of trouble and discontent to the world of mankind in general. The result will be, as he has prophetically stated, “At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”—Dan. 12:1

The faithful watchers, seeking to know whether these things are being fulfilled, recognize the chaos and level of violence that marks our day as the climactic ending of this Gospel Age. They also put their trust in God that their names will be found written in the book of life. The people of God can clearly discern the great approaching climax of human trouble. The Scriptures distinctly declare that all present human institutions will descend into anarchy, confusion, and chaos.

ALL SHALL PRAISE HIM

The child of God does not lose sight of our Heavenly Father or his providence. They see that the approaching social and ecclesiastical catastrophe will be the natural result of pride and selfishness. They also remember and trust that God is in full control of all things as expressed by the psalmist. “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.”—Ps. 76:10

The followers of our Lord Jesus look not merely at the outward signs, as seen in the world, but scrutinize carefully the Bible’s prophetic outline of world history. It is because they see the ‘time of trouble’ outlined in the prophecies that they know that it is

sure to come, and are able to discern the signs of the times. It was in respect to this that Jesus promised the watchers that the Holy Spirit should guide them into all Truth, as each feature becomes due, and show them things to come. “When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”—John 16:13

The same record that shows the downfall of all earthly institutions, shows also that their fall is so timed in the great plan of God that it will be the very hour in which he will establish his kingdom. It will be in the hands of the elect church, whose exaltation will be to the glory of God and to the blessing of every creature. The watchers note that our Lord Jesus provided them a prophetic outline of the Gospel Age at the very time of his promised return, and preparation for his long-awaited kingdom of Truth and righteousness.

This suggests the necessity to watch for the things that our Lord Jesus particularly noted. The watchers are to be in harmony with his Word, and have respect for his teachings and promises. They must not neglect the words which he spoke, and should carefully note the very prophecies in connection with which he tells us to watch. They understand that the Day of the Lord will be ushered in at the close of this present Gospel Age unawares to the world, and known only to those who are alert and watching.

PROGRESSIVE REVEALING

The unlocking of hidden treasures of Truth was associated with the Second Presence of our Lord

Jesus. This fact has been a great blessing to the household of faith, and those who have been witnesses to this prophetic fulfillment at the end of this age. God's people have been richly blessed by the increasing light that has been shed upon all doctrines and teachings of the Truth, and they have readily shared in sending forth that message to others who may have an ear to hear.

The revealing of the foretold time for the Master's return was made known first to the watchers who were on hand and alert to the promises of God. The light of Truth and the knowledge concerning the marvelous plans and purposes of God was a great blessing. When Christ's kingdom is established under the administration of the glorified church, the whole world of mankind will be enlightened by the Word of God and the wonderful promises that are contained therein.

LIGHT MAKES MANIFEST

In his gospel, Luke captures the thought of increasing enlightenment as it will be seen by all men in due time. "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad."—Luke 8:16,17

It is thus seen that the increasing light of our Lord's presence, having already enlightened and richly blessed the household of faith, will in due time cast light upon the sin-sick and dying human creation. At that time, the hidden things of darkness will 'be made

manifest,’ and the ‘secret’ things of Truth will enlighten all who are obedient to the perfect law of God.

Christ’s kingdom will be established in righteousness and peace throughout all the earth. As the revelator has said, “He cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” (Rev. 1:7) This expresses the manner in which our Lord Jesus returned with clouds—secretly, invisibly, and unawares to a very dark world. Christ’s kingdom will bring enlightenment to every man, and the time will come when all eyes shall see [discern] him, and all unrighteousness will be destroyed. ■

WEEKLY PRAYER MEETING TEXTS

MARCH 1—“The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”—Philippians 4:7 (Z. ’03-8 Hymn 233)

MARCH 8—“God hath set the members every one of them in the body, as it hath pleased him.”—I Corinthians 12:18 (Z. ’03-59 Hymn 154)

MARCH 15—“The just shall live by faith.”—Hebrews 10:38 (Z. ’95-92,93 Hymn 263)

MARCH 22—“If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the LORD, that we should not be condemned with the world.”—I Corinthians 11:31,32 (Z. ’03-3,4 Hymn 161A)

MARCH 29—“By grace are ye saved through faith; and that not of yourselves: it is the gift of God.”—Ephesians 2:8 (Z. ’03-90 Hymn 191)

Sons of God

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

—*I John 3:2*

IN OUR FEATURED SCRIPTURE the Apostle John tells us that we are now ‘sons of God.’ The true meaning and reality of this most wonderful relationship with our loving and eternal God, to become his sons on the plane of glory, seems almost beyond our ability to grasp. The faithful church have been invited to become members of our Heavenly Father’s closest spiritual family. We are thus encouraged to lay down our lives in sacrifice with our dear Lord Jesus as sons of the most high God.—Rom. 12:1

The immediate disciples of Jesus, as well as others who learned of the Master’s virtues and teachings through them, would have abundant reason to believe that he was the Son of God. They had been firsthand witnesses to his human perfection, purity of character, and complete devotion to his Father. They knew, also, that he had fulfilled the prophetic description that had been given of him. When John first saw the Master, he said, “Behold the Lamb of

God, which taketh away the sin of the world.”—
John 1:29

Speaking of Jesus’ purity, the Apostle Paul wrote, “Such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” (Heb. 7:26) Our Lord’s disciples had been blessed by the “gracious words which proceeded out of his mouth” (Luke 4:22), as evidenced by the proclamation, “Never man spake like this man.” (John 7: 46) They had witnessed his miracles, and knew that he ascribed to God the glory for all the wonderful works that he performed, acknowledging that they were the works of God and wrought by the power of God.

There was no other conclusion that could satisfy their minds and hearts, except that Jesus was all that he claimed to be—the Son of God and the long-promised Messiah. To confess him as such and to become his followers subjected his people to scorn and persecution. However, the strength that comes from our Lord Jesus sustained them, and enabled them to affirm boldly their belief in him, and to proclaim the glad tidings of the kingdom that he had ministered to their hearts.

In the context of our featured text, John also wrote, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.” (I John 3:1) The apostle spoke to the truth of the Gospel which imposed a greater test of faith upon the believer than to merely confess that Jesus—the undefiled one—was the Son of God. Who are we that ‘we should be called the sons of God’—we who are defiled and

sinful, and who are members of the condemned and dying human family? Upon what authority can we claim to be sons of the most high God? John has reminded us that it is upon the authority of God's Word that we may thus claim this unspeakable blessing.

PARTNERSHIP

We perceive that sonship in God's family also means partnership with the Father and with the Son. John writes, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (I John 1:3) It requires the combined thoughts of sonship and partnership to convey the full depth of meaning that is implied in the glorious hope of being sons of God, and that it has been extended to the footstep followers of the Master. One might be a son of a noble father, and yet not be taken into partnership in his father's business. But John would have us understand that the true followers of Jesus are not only made sons of God through Spirit begetting, but also that God takes them into a wondrous partnership with himself and with his Son in the outworking of his Divine plan for the ultimate reconciliation and salvation of the sin-sick and dying human family.

In his gospel, John speaks concerning the Logos—the only begotten of the Father. He explains that Jesus, in his prehuman relationship with the Creator was as a son, and a coworker with his Father. This took place during the original work of Creation, where we read, "All things were made by him; and

without him was not any thing made that was made.” (John 1:3) What a high honor and privilege was thus bestowed upon our Lord Jesus as the Logos and only begotten Son of God.

The apostle understood that the faithful members of his church would participate with our glorified Lord in the work of lifting up the human family under the administration of Christ’s future kingdom. He learned from the Master, and through the enlightening influence of the Holy Spirit, that the manner of love that caused the Heavenly Father to beget us as his sons, had also purposed that we become partners with him and with Jesus in the restoration of the whole world from sin and its penalty—death.

This exalted position of Divine sonship in the plan of God is a priceless gem of Truth and, when writing his gospel account of Jesus’ ministry, John laid special emphasis upon this relationship. The Jewish nation, as the natural descendants of Abraham, were the first to receive such high favor bestowed upon them. (Rom. 3:1,2) But nearly all in Israel, to whom Jesus came at his First Advent, rejected him. The apostle tells us, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”—John 1:12

Having laid down this foundation fact early in his gospel account of the Master’s life, John then selects, from the everyday experiences and sayings of Jesus, many things that enhance our appreciation of the marvelous love of God as manifested in his beloved Son. These things are displayed in extending to true believers an understanding of our High Calling. We note that some points that may

have been omitted by the other gospel writers are mentioned by John. Some of these have to do with Jesus' sonship, as well as our sonship and partnership in the family of God.

NICODEMUS

He records the conversation that took place between Jesus and Nicodemus. Jesus revealed the necessity for a rebirth on the part of those who enter the kingdom of heaven as joint-heirs with him. We read, "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." (John 3:3) He explained that becoming sons of God, as Jesus was, involves a high degree of devotion and faith. Sonship, in this wonderful arrangement of the Divine plan, called for a new birth—not merely a reformation of character as human beings. It is a new life that has now been begotten and is being perfected by the Holy Spirit of God to a glorious new birth in the first resurrection. Then 'we shall be like him' and 'see him as he is.'

THE SAMARITAN WOMAN

John also recorded the conversation between Jesus and the Samaritan woman who was drawing water at the well. Jesus asked the woman for a drink of water, but she was surprised that a Jew should ask such a favor of a Samaritan, and so expressed herself. Jesus explained to her that those drinking the water which he gave would find that it would be in them as "a well of water springing up into everlasting life."—John 4:14

All true believers in Jesus know that those who believe on him will have everlasting life. But, in this

particular conversation, John wrote of the wonderful future blessing for the Samaritan woman, and all mankind as well. Not only do believers of this age receive life through the Master, but because they are begotten and born into the heavenly family they become partners with him for that work. They will share in the wondrous privilege of dispensing life to the fallen race during Christ's future kingdom. In them, there will be wells of water 'springing up' to give 'everlasting life' to all who seek it during that time. We have further confirmation of this most wondrous High Calling, which 'the Father hath bestowed upon us, that we should be called the sons of God.'

WATERS OF LIFE

The apostle records that on another occasion Jesus, using the symbolism of water, explained the great privilege of all true believers during this present Gospel Age, saying, "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" (John 7:38, *New American Standard Bible*) Jesus taught that his disciples were to be partners with him in giving the water of life to others. The Master was referring to the work of the Holy Spirit in the lives of his people. To be a disciple of Christ involves much more than that which we receive from him. Precious is the gift of life that all believers receive for themselves, but we should not overlook the glorious reality of our partnership with Jesus in the blessing of others.

If the Holy Spirit of God and of Christ is the motivating and controlling influence in our lives, there will be no adequate way in which we can express

appreciation for what has been done for us, except by laying down our lives in sacrifice for the blessing of others. If faithful unto death, our partnership with the Father and the Son, which begins now, will be perfected and enlarged upon as shown in the revelator's vision. "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."—Rev. 22:1-3

DIVINE PARTNERSHIP

We see God's love manifested in all that Jesus said and did during his earthly ministry. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) In the parable of the sheepfold, Jesus explains why the Father loved him. He says, "Therefore doth my Father love me, because I lay down my life, that I might take it again. . . . This commandment have I received of my Father." John 10:17,18) Doubtless it is this, and other similar expressions by Jesus, that help us understand how truly important it is that love should be such an overwhelming force in our lives. We, like Jesus, must sacrifice all that we have and are in God's service, that we might share together in the blessing of all the families of the earth.

In the Divine partnership, love is the motive in which the Father, the Son, and his disciples all work together toward a common cause. They are unselfishly interested in the well-being of each one participating in this united work. Love thus energizes this wonderful partnership and its service for others. The love of God for a fallen race is the love that brought Jesus to earth from his heavenly home. It was this same love that caused him to lay down his life willingly in sacrifice. This love prompts all of his faithful disciples to similarly lay down their lives.

Love begets love, and the love that Jesus manifested in his supreme sacrifice for humanity called forth the boundless love he had for his Father. It is the same with his followers, for God loved us “while we were yet sinners” (Rom 5:8), and gave his Son to die for us. If we desire to be loved by him as a father loves his children, the basis upon which we may be assured of this is that we lay down our lives also.

PARTNERSHIP IN WORK

Jesus said, “My Father worketh hitherto, and I work.” (John 5:17) Having been invited to share in this wondrous partnership of work with the Father and the Son, it is now our privilege to work for God, for Christ, and for each other in this blessed fellowship of love. One of the evidences of Jesus’ sonship, which his disciples who were not yet Spirit begotten saw, was the miraculous works that he performed. Jesus always accredited to God the power by which these miracles were performed. The Master disclaimed that the message he delivered was his own, but rather that it came from his Heavenly Father.

He was desirous that his disciples comprehend this thought, in order that they would give glory where it properly belonged. He said, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."—chap. 14:10,11

When emphasizing this mutual partnership of the Father and Son, Jesus did not fail to tell his disciples that, as believers in him, they were to become associated with him as coworkers. He said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—vs.12

It is difficult to comprehend the possibility of performing greater works than the outstanding miracles that Jesus performed during his earthly ministry. Not only did he heal the sick, cleanse the lepers, and drive out demons from the afflicted, but he also raised the dead. However, there are greater works of God than these yet to be performed on behalf of mankind. These works will be greater from the standpoint that they will be available for the whole human family, and greater also because of their enduring qualities.

The entire length of Jesus' ministry was only three and a half years, but during that time his days were crowded with many things. He gave generously of his time and strength for the healing of the sick, yet when we consider the number of the afflicted in the world, those who were healed by him were very

few indeed. Of all the countless millions who have died, the record indicates that Jesus awakened only three. Even the comparatively few who were restored to health by him had no assurance that they would not again become sick and die. They all finally were struck down by the grim reaper, death. Even those whom he awakened from death went again the way of all the condemned human creation into death.

These limited good and miraculous works performed by Jesus were but illustrations of the greater work that will be accomplished during his future kingdom of peace and righteousness. At that time, all the sick will be healed, and all the dead will be awakened. Every individual, who then believes and obeys, will be restored to absolute perfection, and have the privilege of living in peace and happiness forever here on a perfected earth. Laden with meaning, therefore, are the marvelous works of the Master, "The Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel." (chap. 5:20) In these words, we see further confirmation of the abounding love of the Heavenly Father that provided for a 'little flock' of believers taken from the fallen and condemned race. They will be brought into a glorious partnership, where they will share in the work of restoring their fellow men to that which was lost in Eden.

HUSBANDMAN, VINE, BRANCHES

In the parable of the vine and the branches, the Lord's people see the wonderful teachings of Jesus. We have presented to us, from yet another

standpoint, the precious truth of our partnership in the Divine family. We see represented the unity of the partnership—a unity made possible, not because of our worthiness of the position to which we are called, but by the grace of God as exemplified through Christ. He said, “I am the true vine, and my Father is the husbandman.” (chap. 15:1) The parable further teaches concerning the fruit from the vine that comes through the branches. “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.”—vss. 4,5

The branches cannot bear fruit without the vine, and neither can the vine bear fruit without the branches. The husbandman is supreme in this illustration, in that he exercises the care in cutting off the branches that bear no fruit, and pruning those whose fruitage is deficient. The Father, the Son, and his church, together, thus constitute a glorious partnership whereby the Divine purpose of blessing all mankind first buds, next blossoms, and then bears fruit to the glory of God.

JESUS' PRAYER

As a climax to all the wonderful teachings of the Master pertaining to our partnership in God's family, we note the prayer of Jesus that was uttered near the close of his ministry. (John 17) In this prayer, Jesus first reports to the Father that he has finished the work of his earthly ministry. Part of that work was the selection and instruction of those who

were to carry on the ministry after he returned to the Heavenly Father. This instruction consisted of manifesting his Father's name and glory to his disciples. This was essential because they, like Jesus, were to reflect God's glory in their ministry and later to partake of that glory themselves.

Jesus says, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."—John 17:21-24

The means by which Jesus instructed his disciples was largely through the words of his Father. He had received these words himself, and was guided by them. If the disciples were to become truly one in the celestial partnership, they also would need the words of God that they might be inspired and guided by them. Jesus explains in this prayer that he was sanctified by God's Truth, and prayed that his disciples might be sanctified by the same Truth. From this we see that the oneness of the heavenly family is based upon a common understanding of God's will, and a dedication on the part of Jesus and his disciples to do that will.

Jesus said, "I and my Father are one." (chap. 10:30) They were one because Jesus, the Son, was

fully consecrated to do the whole will of the Father. There is no other way by which we may hope to share in that wonderful partnership, other than being one with the Father and with the Son, even as they are one, which is a oneness in the wonderful plan and purpose of the Father.

“THERE YE MAY BE ALSO”

Jesus promised his disciples that when he returned at his Second Advent he would receive them unto himself, and that where he was there they might be also. (chap. 14:3) His followers were also to become sons of God on the Divine plane, and partake of the heavenly glory. This promise was in keeping with the Father’s will. He asked on behalf of his disciples that they might be rewarded with the privilege of being with him and share in his glory.

He said to his disciples, “In my Father’s house are many mansions.” (vs. 2) This is a reference to the many planes of existence already created by God through the Logos. Jesus would have known of these, because without him ‘was not any thing made that was made.’ He did not promise one or more of these many mansions to his disciples. He alludes to them in connection with the promise that he made, and that they might appreciate more fully the surpassing love of God manifested in calling them into this partnership. In this promise, Jesus said that, although there were many ‘mansions’ in his ‘Father’s house,’ none of them was sufficiently high, or glorious enough, to be suitable for the position that they, as his bride, were to occupy with him and with the Father.

He promised, “I go to prepare a place for you” (John 14:2)—a place on the Divine plane of life, and a position that none other than the Creator himself has ever occupied. He would go to the Father and appear in his presence with the blood of his sacrifice, which by faith has made us acceptable for this high position, if we lay our lives down in sacrifice. He did not attempt to explain the details of the glory to which his followers were invited. He knew that they could not possibly comprehend the heavenly glory. New Creatures in Christ Jesus may understand spiritual things, but are unable to peer beyond the veil to glimpse the realities of that glory.

We are thus thrilled by the anticipation of the heavenly partnership in service and in glory, but are unable to visualize the grandeur of our home beyond the veil and the limitless powers of those who will become partakers of the Divine nature. ‘Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.’— I John 3:2,3 ■

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Bible Students Convention: Lagos, Nigeria

BRO. CAJETAN EGBU, an elder of the Ibadan Ecclesia in Nigeria, submitted a report of a one-day convention held in Lagos, Nigeria last fall. As many of our readers may have limited knowledge concerning Bible Student activities in Africa, the following background information may be helpful.

In 1972, a group of brethren from the United States formed the Bible Students Committee for Africa in response to several 'leadings' of the Lord which indicated it was his will that a witness work be done in Africa. The main thrust of the work began in Nigeria, and the Truth has been presented in nearly every part of that nation. In addition, the Truth now has crossed borders to Liberia, Sierra Leone, Ghana, Togo, Cameroun, Kenya, South Africa, Transkei, S. W. Africa, Botswana, and Zimbabwe.

The Committee's aims included coordinating activities of various brethren who desired to participate in the Africa work. These involved establishing a

method to facilitate participation by individuals and ecclesias in a relatively large effort; preparing and making periodic reports available as to the status of activities, new developments, problems, future plans, etc. and attempting to answer specific questions concerning the work, individuals contacted, as well as the conditions in Africa.

Through the years, specific activities have evolved to include maintaining a large correspondence involving the shipment of requested literature, and reviewing answers to questions sent with *Volume I of Studies in the Scriptures, Jesus the World's Savior*, other Truth publications, and occasional visits to Africa by Committee members.

In an effort to better serve the Nigerian brethren, a convention was organized. It was held for six days in May 1983 in Ibadan, Nigeria. The program generally consisted of a study in the morning, discourses and a testimony meeting in the afternoon, and a question meeting and film in the evening. Study topics included: Work of the Holy Spirit, Organization of the New Creation, God's Covenants with Man, and the Book of Revelation. Many questions were triggered and discussions continued long after the sessions were over. There were two assigned discourses—one on the Man of Sin and the other on Israel. On the fifth day of convention, there was a baptismal service. One brother was immersed. Seven brothers from the United States served. In addition, two sisters, one from the United States and one from Canada, attended. In 1984 and 1985, yearly conventions, supported by various brethren from America, continued and from August 14-17, 1986, the fourth annual Nigerian Bible Students convention

was conducted at a hotel in Warri, Nigeria. This was a family affair with two separate and complete programs conducted simultaneously—one for the adults and one for the young people.

Since its inception, each Nigerian convention has had an increase in attendance. On this occasion, a total of 65 adults and 55 young people attended. Each convention also had a change in the makeup of the attendees. At the first convention in 1983, all who attended had been previously contacted by the Bible Students Committee for Africa. There had been little or no contact with their fellow Nigerians. By 1986, a majority of the attendees had received their introduction to the Truth through the witness of their countrymen.

The presentations in the adult program were varied and included discourses by both American and Nigerian brethren. Also, there were discourses followed by question sessions, studies, testimony meetings (led by Nigerian brethren), two films from the *Bible Answers* series, as well as a baptismal/immersion service. Five brothers symbolized their consecration. In addition, there was a business meeting, a young people's presentation, and an echo meeting.

The program for the young adults consisted of two study sessions in the morning and two in the afternoon. The topics studied were: Ransom and Restitution, Why God Permits Evil, The Lord Our God Is One Lord, Consecration and What Is Our Christian Walk. Some of the topics involved more than one session.

In addition, there was a testimony meeting and another meeting where questions were asked from the floor. The young adults also attended the film

showings and the baptismal/immersion service of the adult program. They were kept very busy and enjoyed the activities.

Over time, there has been an increased interest in the Truth by the Nigerians, and today there are approximately 15 known Bible Student ecclesias in the country. Throughout the year, there are a number of one-day regional conventions conducted and every two years there is a national General Convention that is scheduled for about five days.



Left to Right—Bros. Edward Chuks, Maurice Uzor, Boniface Obi-Ukwu, David Obayagbona, Edward Ekeh, and Celestine Oledibe

A convention was held in Lagos on October 14, 2006. Unlike conventions at the inception of the Nigerian Bible Students movement, most, if not all, of these gatherings are served exclusively by brethren from various ecclesias within the country. The theme for this occasion was: “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.”—I Peter 1:10

The convention was cochaired by Bros. Edward Eke and Francis Edet. The following brethren served:

1. Bro. Celestine Oledibe gave the welcome address on the topic “Being God’s People.”

2. Bro. David Obayagbona’s discourse was entitled “Consecration.”

3. Bro. Cajetan Egbu gave a sermon on “Forgiveness and Love.”

4. Bro. Lazarus Ukpai spoke on the subject “The Time is at Hand.”

5. There was a question meeting with Bros. Cajetan Egbu, Celestine Oledibe, and Lazarus Ukpai as panelists.

6. A business meeting was conducted by Bro. Celestine Oledibe to discuss plans for the Nigerian General Convention scheduled for August 2008.

7. The testimony meeting was conducted by Bro. Athanatius Obi. Twelve brethren testified and despite the difficult political and economic conditions that exist in the country, the brethren were unanimous in thanking the Heavenly Father for his providential overruling in their lives and for the knowledge of the Truth. Perhaps this feeling can best be summed up by the testimony of Bro. Boniface Obiukwu.

“I thank God for helping us to be here after two days of travel because of the bad roads. We slept on the way and there was nothing for us to eat or drink but we thank him for our safe arrival. Our knowledge of the Truth is increasing and we thank him for the love that is growing in our class.”

How grateful we should be to realize the harvest of this Gospel Age continues, and that the completed body of Christ will originate from every kindred, tongue, people, and nation.—Rev. 5:9-10 ■

General Convention Bulletin

July 14-19, 2007—Johnstown, Pennsylvania

THE 2007 GENERAL CONVENTION is only a few months away. Now is the time to make your plans to attend and participate in the blessings of this annual gathering of the Lord's people. As announced previously, the convention this year will once again be held at the beautiful facilities of the University of Pittsburgh at Johnstown. Hotel-like rooms with private bathrooms in the Living-Learning Center (LLC), family-style apartments (also air-conditioned) with private bathrooms (APTS), and housing with two rooms sharing one bathroom (not air-conditioned) in other facilities are available on campus. A child may sleep on a bedroom floor at no cost if both beds are occupied. If a child is alone in a bedroom sharing the bathroom with other adults, the double occupancy rate will apply to all family members.

All room and meal costs for children 12 years old or younger will be paid by the convention. As in the past, 50% of the cost of those from 13 through 17 will be refunded if the young person attends at least 75% of the studies for his or her age group. This subsidy does not cover meals paid in cash at the door.

The convention will provide one shuttle bus leaving the Pittsburgh airport in the early evening for the college in Johnstown on Friday, July 13. There will be one shuttle bus leaving the college in the early morning hours for the Pittsburgh airport on Friday, July 20.

Once again there will be special programs for young people of all ages. Five different age groups, beginning at age 3 up to age 25, will have daily studies, fellowship, recreation and other activities designed especially for them. Well-qualified brethren have been selected to coordinate each of these groups.

We encourage you to make your plans now to attend, and participate in the blessings of this year's convention. ■

	Ages	18 & up	**13-17
Breakfast		\$6.00	\$5.00
Lunch		7.00	6.00
Dinner		9.00	8.00
Total, three meals		\$22.00	\$19.00
Lodging (per night)			
*dbl occ (LLC or APTS)		\$25.00	\$20.00
dbl occ (non-LLC or APTS)		\$20.00	\$18.00
*single occ (LLC)		\$45.00	n/a
single occ (non-LLC)		\$25.00	n/a
PKG: 7 nights, 18 meals			
*dbl occ (LLC or APTS)		\$275†	\$240†
dbl occ (non-LLC or APTS)		\$195†	\$160†
*single occ (LLC)		\$395†	n/a
single occ (non-LLC)		\$235†	n/a
<p>If no breakfasts, deduct—†\$30 *Air conditioned **50% of these costs will be refunded if the young person attends 75% of the studies for his/her age group ***For the package of 7 nights, 18 meals, or 7 nights, 12 meals, a one-time \$20 per person discount from these prices is being offered in 2007</p>			

General Convention Registration

1425 Lachman Lane — Pacific Palisades, CA 90272

E-mail: Nekora@aol.com (310) 454-5248

	Brkfst	Lunch	Dinner	Bed
Friday, July 13, 2007				
Saturday, 14th				
Sunday, 15th				
Monday, 16th				
Tuesday, 17th				
Wednesday, 18th				
Thursday, 19th				
Check for package: 7 nights, all 18 meals				<input type="checkbox"/>
or 7 nights, 12 meals (no breakfasts)				<input type="checkbox"/>
Check: <input type="checkbox"/> private bath or <input type="checkbox"/> shared bath				
<input type="checkbox"/> double occupancy <input type="checkbox"/> single occupancy				
<input type="checkbox"/> interested in APTS				
Names and ecclesia name (age if under 18)				
Address:				

SPEAKERS' APPOINTMENTS

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

M. Balko

Orlando, FL March 3-5
Atlanta, GA 11
Louisville, AL 18
Arab, AL 19
Louisville, TN 20
Greenfield, OH 22

C. Chandler

Orlando, FL March 3-5

K. Fernets

Orlando, FL March 3-5
Detroit, MI 23-25

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

W. Blicharz

Orlando, FL March 3-5

P. Mali

Detroit, MI March 23-25

B. Eckholdt

Orlando, FL March 3-5

J. Megacz

Orlando, FL March 3-5

T. Krupa

Detroit, MI March 23-25

T. Thomassen

Orlando, FL March 3-5

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 Alice Kendra, Horton, MI—October 13.

Sister Wilma Hamilton, San Luis Obispo, CA—December 3. Age, 89

Brother Calvin Witherspoon, Lenoir, NC—December 9. Age, 81

Brother Fred Grinsted, Adelaide, Australia—January 9.

Brother William John, Bangalore, India—January 16.

Brother Albert Sheppelbaum, Portland, OR—January 25.

CONVENTIONS

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

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

NEW ORLEANS CONVENTION, March 10,11—Hilton Garden Inn, Baton Rouge, LA. Phone: (225) 357-6177. Group rate: Mention NOBS. Cutoff date is February 10. Contact M. Costelli. Phone: (228) 861-2822

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

FRESNO PRE-MEMORIAL CONVENTION, March 16-18—Best Western Garden Court Inn, 2141 N. Parkway Drive, Fresno, CA 93705. Contact B. Wilson, 2103 N. Price Avenue, #112, Fresno, CA 93703. Phone: (559) 255-2241

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

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

ALBUQUERQUE CONVENTION, April 6-8—Wyndham Hotel, 2910 Yale Blvd. SE, Albuquerque, NM 87106.

Contact S. Thomassen. Phone: (505) 268-8170

PITTSBURGH CONVENTION, April 22—Best Western Parkway Center Inn, Greentree. Contact C. Byrd. Phone: (412) 734-4702

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

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

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

WEST NEWTON CONVENTION, May 6—Contact J. Krasonic. Phone: (724) 872-6215

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

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

BIBLE STUDENTS GENERAL CONVENTION, July 14-19—(See Registration Information on pages 59-61 of this issue.) University of Pittsburgh, Johnstown, PA. Contact M. Nekora, 1425 Lachman Lane, Pacific Palisades, CA 90272. Phone: (310) 454-5248

NIGERIAN GENERAL CONVENTION, August 15-19—Emmanuel College Owerri, Imo State, Nigeria. Contact C. Egbu, #2 Darlington Street Mokola Ibadan, Oyo State, Nigeria. Phone: 2348033339949 or 2348082146621

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To us the Scriptures clearly teach:

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

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

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

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

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

THAT THE HOPE FOR THE WORLD lies in the blessings of knowledge and opportunity to be brought to all by Christ’s millennial kingdom—the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church—when all the willfully wicked will be destroyed.—Acts 3:19-23; Isa. 35