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The New World Order

“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”

—II Peter 3:13
ens and a new earth.” This new arrangement would be based on the principles of truth, righteousness, and justice, rather than on military power or oppression. He was speaking about the new social order and ecclesiastical rule that would be governed by the glorified Christ Jesus and the faithful members of his church. Together they would establish a New Covenant for earth’s people and would share in blessing all the families of the earth.

PROPHETIC GLIMPSSES

Many centuries before Peter’s day, the Prophet Isaiah, who was writing under the direction of the Holy Spirit of God, described earth’s new day. “The wilderness and the solitary place shall be glad for

them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.”—Isa. 35:1-4

Christ’s future kingdom will not only uplift earth’s people, but also bring blessings of perfection to the earth itself and return it to a worldwide Garden of Eden. “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.”—vss. 5-10

The prophet further wrote, “As the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.” (Isa. 66:22,23) Thus do we have a glimpse of the new ecclesiastical rule and reorganized social structure of the earth that will be administered under the leadership of our glorified Lord Jesus.

FORETOLD JUDGMENTS

Although there have been many noble attempts to improve the present social arrangements and to make them more equitable, they are based on the values and principles established by fallen man. The present world order consists of the political, financial, social, and ecclesiastical institutions upon which the world’s system has operated for centuries.

These arrangements must be set aside to make way for Christ’s future kingdom. Thus does Peter address the closing features of this present Gospel Age and indicate the time when God’s judgment would be made manifest to the watchers. “The present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.” (II Pet. 3:7, *New American Standard Bible*) Further to this, he wrote, “The day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth [social structure] and its works will be burned up.”—vss. 10,11, *NASB*

The Apostle Peter used symbolic terms to illustrate earth’s social fabric and the higher ecclesiastical elements that were to be dissolved during the end of this Gospel Age. The word “fire” denotes destruction, and points to the great day of divine judgment and wrath. This illustrates the present discontent and clamoring among the people that will ultimately terminate in anarchy. We may expect that the judgments of God will be manifest in every part of earth’s society, and will precede the establishment of Christ’s kingdom over earth’s affairs.

The Prophet Zephaniah has captured the true perspective of the divine program, and was moved by the Holy Spirit to write, “Wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.” (Zeph. 3:8) It is made clear that God’s great day of judgment will be manifest throughout the world. It will be after this present Time of Trouble that God will turn to the people with the knowledge of his wonderful plan and purpose for their salvation. We read, “Then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.” (vs. 9) “When thy judgments are in the earth, the inhabitants of the world will learn righteousness.”—Isa 26:9

THE PRESENT ORDER

In his letter to the church at Galatia, Paul refers to the present social order of earth as functioning

under evil principles, and therefore needing to be replaced by God's righteous rule. He told them, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." (Gal. 1:3,4) The apostle also speaks of this present world as being evil because Satan has been allowed to dominate the hearts of the people. We read, "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4) Therefore, we read, "Forasmuch then as the children are partakers of flesh and blood, he [Jesus] also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."—Heb. 2:14

Paul explains that divine judgment upon this old social order, known as "the day of the Lord," would come upon the earth with spasms of trouble, and with periods of easement in between. He likened it to travail upon a woman who is about to give birth to her child. He wrote, "Of the times and the seasons, brethren, ye have no need that I write unto you. For 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."—I Thess. 5:1-5

A CHOSEN PEOPLE

In a typical sense, the nation of Israel, under the leadership of Moses and the Judges, is referred to as God's kingdom. It is written, "He chose David also his servant, and took him from the sheepfolds: From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands."—Ps. 78:70-72

From the scriptures, we again read, "Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel."—I Chron. 29:23-25

GENTILE TIMES

Whenever the Israelites transgressed against the Lord, he chastised them, and eventually took away their special status as God's chosen and typical kingdom. Zedekiah was the last reigning king of Israel from the lineage of David, and God removed the scepter of royal authority from him. Thus was the typical kingdom and power of God taken from them. "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.”—Ezek. 21:25-27

Pointing to the nation of Israel, Jesus proclaimed, “They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”—Luke 21:24

DIVINE RIGHT OF KINGS

The Prophet Daniel spoke of the present world order as being under the arrangement and authority of “the divine right of kings.” The scriptural record reads, “Let his heart [Nebuchadnezzar] be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.”—Dan. 4:16,17

TIME OF THE END

Students of the Bible point to the year 1914 as marking the end of the seven times referred to in Daniel’s prophecy. This special time period began in 606 B.C. and ended in A.D. 1914, therefore lasting 2520 years. Prophetic time in the Bible is calculated on the basis of lunar years with 12 months of 30 days each, equaling 360 years. Multiplying 360 by seven times reveals that 2520 years is the full length of allotted Gentile power. During that long interval of time, the dominion of earth was given

over to Gentile rule in accordance with the divine will, first to Babylon, after that to Medo-Persia, then to Greece and finally Rome.

The year 1914 dramatically marked the end of Gentile rule as indicated. Before that time, the powerful ruling houses of Europe and Asia, which were often characterized by selfishness and pride, were allowed by God for centuries to dominate the affairs of the people. World War I, which began in 1914, removed much of the old ruling structure, and began a series of spasms of trouble that yet continue. We have witnessed these violent convulsions in all parts of the world as indications that the disintegration of the old order is now taking place in accordance with the will of God.

UNREST IN AMERICA

Throughout much of the time since 1914, the people of America have enjoyed a sense of security from God’s judgments while many other nations in Europe, Asia, and elsewhere have endured much terror and bloodshed. While the United States was involved in both World Wars resulting in large numbers of military casualties, other countries have suffered terrible destruction and loss of civilian life. However, great changes have aroused the alarm of our leaders, and have altered the very fabric of our society. This has been true especially since the attack on the World Trade Center in New York City in September, 2001.

Large numbers of restless people have been taking to the streets of America in an effort to vent their pent-up discontent and frustrations. During the month of September, 2011, an anti-corporate

protest movement known as the Occupy Wall Street (OWS) demonstration was launched in New York City. Since that time, the protest movement has evolved into a populist force that is sweeping this nation, as well as other parts of the world. The movement continues to grow, and appears to be gaining momentum in many ways. Attempts have been made to keep the protests under control, but observers point to the possibility that a full-scale revolution may erupt on the streets of America.

What started as a few hundred independent activists who had gathered in Wall Street's financial district to protest the financial establishment, has become a national force to be reckoned with. Soon afterward, a few dozen of the protestors formed the resolve to extend their demonstration by camping out in Manhattan's Zuccotti Park, which became their home for several weeks until they were evicted by the police. However, their intent is to continue their protest in the future.

Thus Manhattan's financial district has become the very embodiment of longstanding progressive hopes for Americans, especially those who have been hit the hardest by the economic crisis that developed in America during 2007. This number of discontents includes the jobless, those who are in debt, the under-employed, those who have had their homes foreclosed, and those who feel abandoned and are generally insecure. They have been directing their outrage at the oligarchs of our society who they believe have perverted our democratic politics, and have created gross inequality in our country. The demonstrations have spread rapidly to other cities including Boston, Chicago, Los Angeles,

St. Louis, Philadelphia, San Francisco, and Washington, D.C. among many others in this country and elsewhere.

IMPLICATIONS OF THE PROTEST

At the time of this writing, there is a clampdown on these Occupy Wall Street (OWS) demonstrations. However, analysts who are watching these events, fear that the ultimate purpose of the demonstrations may be to bring about a revolution that would eventually overthrow the United States government, and to replace it by a dictatorial form of global government, styled "The New World Order."

Many of the protestors are not aware of the full implications of what they are involved in. They are simply attempting to voice their legitimate concerns and are taking advantage of their right to protest. Most of these people want to change the system by publicly expressing their sense of injustice as their money, and future hopes, are being eroded away.

Historians, and others who study historical trends, point to the demonstrations as perhaps being part of a long-term plan to establish a worldwide Socialist government. They say that a similar plan was conceived even before the American Revolution. In 1776, a secret occult society was organized called the Illuminati for the purpose of advancing the concept of a new world order. The group consisted of an international banking elite, as well as political, cultural, and religious leaders. They point out that this group also had connections that led up to the violent scenes of the French Revolution.

The strategy of the Illuminati was “order out of chaos,” and some are now saying that it is likely the same strategy being used by those who are controlling the Occupy Wall Street demonstrations. The Illuminati symbol, an Egyptian pyramid, can be seen on the back of any United States dollar bill. Below the base of the pyramid are the Latin words, *Novus Ordo Seclorum*, which means “New Order of the Ages” or new world order. Looking at the base of the pyramid are the masses of the people represented under this new world order, which observers say is the American middle class. In the middle of the pyramid there is the All-Seeing Eye which represents those have been Illumined, thus the term “Illuminati.”

Since the protest movement began in New York’s financial district in the fall of 2011, the spirit of unrest and change that was inspired by events in the Middle East earlier in the year has gained momentum. It has spread throughout North and South America, Europe, Asia, Africa, and Oceania.

Within a very short period of time dozens of large and small cities throughout all fifty states in America became involved in the demonstrations in one way or another. Protesters were willing to endure rain, cold, snow, pepper spray, tear gas, arrests, beatings, and evictions to voice their concerns. One observer reported, “The participants represented a horizontal, autonomous, leaderless group with roots in anarchist thought. They are revolutionaries in the best sense of the term. They have tapped into the rising feeling among many Americans that economic opportunity has been squashed by corporate greed and the influence of the very rich in politics.”

We are witnesses to the reality that wealth disparity is extreme. Jobs are harder to find, and those that pay good living wages and benefits are disappearing. Ordinary people are increasingly being marginalized, exploited, and left on their own to survive, sink, or swim. In many cases, college students are being entrapped in debt, with no hope for the future. Super rich financiers and corrupt politicians conspire to grab everything for themselves, and find new ways to obtain even more wealth and power. Freedom is an endangered species. Growing poverty, homelessness, hunger, and despair are increasing. Federal, state, and local officials plan budget cuts while deprivation is rarely discussed.

One protester summed up the situation by saying, “you cannot evict an idea whose time has come.” It is long overdue after decades of social injustice. Protesters sense that a powerful and diverse civic movement for social justice is on the ascent. They say, we are the 99% who are being left out, and we are here to reclaim our democracy.

STORED TREASURE

The anger expressed by some of the protesters and noted by one particular observer, point to a class of the super rich who continue to use their privileged advantages with little or no concern for the less fortunate. In some instances, the rich and powerful have won their good fortune at the cost of the oppressed working class who are being denied their rights.

The Apostle James has addressed this very matter, where we read, “Come now, you rich, weep and howl for your miseries which are coming upon you.

Your riches have rotted and your garments have become moth-eaten. Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure! Behold, the pay of the laborers who mowed your fields, and which has been withheld by you, cries out against you; and the outcry of those who did the harvesting has reached the ears of the Lord of Sabaoth. You have lived luxuriously on the earth and led a life of wanton pleasure; you have fattened your hearts in a day of slaughter. You have condemned and put to death the righteous man; he does not resist you.”—James 5:1-6, *NASB*

This text of scripture indicates the degree of distress and despair that God will allow to come upon earth’s proud and selfish institutions during the closing years of this Gospel Age. The judgment is here directed against those who have hoarded treasures to protect themselves from the great time of trouble they see coming upon the world. They will apparently be targets of jealousy and hatred by the masses of discontented who have come to voice their disapproval and outrage at the institutions of selfishness and pride that are now being exposed in the world of high finance.

THE NEW HEAVENS AND EARTH

As seen in previous passages of scripture where God’s prophets foretell earth’s future arrangement under Christ, John the Revelator provides another glimpse of the new world order now being prepared by our loving and eternal Heavenly Father. “I saw a new heaven and a new earth: for the first heaven

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

WEEKLY PRAYER MEETING TEXTS

FEBRUARY 2—“For if ye live after the flesh, ye shall die.”—Romans 8:13 (Z. ’95-8 Hymn 109)

FEBRUARY 9—“Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.”—Psalm 116:7 (Z. ’95-250 Hymn 104)

FEBRUARY 16—“Through honor and dishonor, through evil report and good report: as deceivers, and yet true; . . . giving no offence in anything, that the ministry be not blamed.”—II Corinthians 6:8,3 (Z. ’01-314 Hymn 110)

FEBRUARY 23—“I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.”—Psalm 32:8 (Z. ’02-251,249 Hymn 242)

Justified by Faith in Christ

Key Verse:
“Through the law I died to the law, so that I might live to God. I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.”
—Galatians 2:19, 20, New Revised Standard Version

Selected Scripture:
Galatians 2:15-21

mitted unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas,

ONE MAJOR ISSUE THAT affected the early Christians was whether Gentile converts would be received into full fellowship with their Jewish brethren without being circumcised. The church at Jerusalem debated this matter, but the apostles agreed that circumcision was not essential for salvation, even though false brethren had attempted to teach otherwise.—Gal. 2:2-4

Although Paul was not associated with the other apostles prior to Jesus’ crucifixion, they recognized he now had been especially commissioned to bring the Gospel message to the Gentiles. “Contrariwise, when they saw that the gospel of the uncircumcision was com-

and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.”—vss. 7-9

Paul also recounts an occasion when it was necessary for him to rebuke Peter, who was probably considered by many Jewish Christians as the chief apostle. When Peter first came to Antioch, he freely ate with Christian converts. Subsequently, a group of Jewish Christians came from Jerusalem for a visit. Not wishing to be seen eating with these new brethren, Peter and Barnabas withdrew from their fellowship. Peter well knew, in connection with the conversion of Cornelius, that God was not a respecter of persons (Acts 10:34), and therefore, he erred by refusing to eat with uncircumcised believers, implying that the Mosaic law afforded a higher level of sanctification than the righteousness of faith. Paul accused Peter of hypocrisy by pointing out that Jewish Christians had a new standing on the basis of faith in the redemptive sacrifice of Christ, and that they were dead to the Law. Accordingly, since the Law could not justify anyone, Gentiles should not be placed under it.—Gal. 2:11-18

In our Key Verse, Paul acknowledges his inability to keep the Law, but being identified with Christ, and trusting to his righteousness as the basis for salvation, he, and all true believers who have accepted the doing of God’s will as their chief goal, will lead a life of holiness and be reckoned as being crucified with Christ.

God’s measureless grace to consecrated believers who have received the Holy Spirit should be dearly treasured. Had it been possible for any of us to earn salvation through any works of our own, there would have been no need for Christ to have been crucified. “I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”—vs. 21 ■

Freed from the Law through Christ

Key Verse: *“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”*
—Galatians 3:13,14
New Standard Revised Version

Selected Scripture:
Galatians 3:1-14

foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying,

THE ACCEPTANCE OF

Christ’s sacrifice is the basis for the believer’s relationship with God during the Gospel Age. Paul forcefully reminds the brethren that having received the Holy Spirit, it would be improper to place themselves under the bondage of the Mosaic Law, which could not offer life to any imperfect being.—Gal. 3:1-3

Paul also underscores the fact that God highly esteemed individuals who demonstrated faith even before the death of Christ and the opening of the Gospel Age, during which time the church is being developed. “Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture,

In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.”—vss. 6-9

The Bible also affirms that favor with God cannot be attained by sinners attempting to do the works of the Law. (Deut. 27:26) Only Jesus Christ, during his earthly ministry, was able to live up to the divine standard and fulfill its every feature because of his perfection and obedience to the will of God.—Gal. 3:11

Our Key Verse emphasizes the necessity of Jesus’ crucifixion to redeem those who were under condemnation because of their inability to keep the Mosaic Law. Additionally, the benefits of Christ’s death would extend to Gentiles in fulfillment of the Abrahamic Covenant through which all the families of the earth will be blessed.

God’s purpose for both Jews and Gentiles is to be accomplished through Christ, who is identified as the “seed” of Abraham. When the promised kingdom is established, this reality will be appreciated by everyone.—vs. 16

The purpose of the Law Covenant was to demonstrate to the Israelites their inability as sinners to keep God’s requirement for perfect obedience. It was also to prepare them to receive Christ when he presented himself as their Savior during his earthly ministry.—vss. 19-22

Except for a holy remnant who accepted the benefits of Christ’s sacrificial death on their behalf, the Jews as a whole remain under the curse of the Law Covenant, which will not be removed until the New Covenant is established.—Jer. 31:31

During this present Gospel Age, faithful Jews have been given an opportunity to become associated with Christ Jesus in bestowing future blessings to mankind. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” (Gal. 3:28,29) How wonderful is this provision! ■

Heirs to the Promise

Key Verse: **IN THIS LESSON, THERE**
“Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.”
—Galatians 4:7

Selected Scripture:
Galatians 3:15-18;
4:1-7

is a picture of how a father might transfer wealth to his son upon reaching maturity. Until that time, the heir’s status is similar to that of a slave. Such was the condition of the Jews who were required to follow the Mosaic Law even though it could not provide life to those who attempted to follow its requirements.—Gal. 4:1-3

“When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.”—vss. 4-6

Our Key Verse confirms that believing Jews were freed from bondage to the Law by faith in Christ’s shed blood which made them sons of God.

Before their conversion to Christ, Gentiles were in bondage to various idols. Now that they had come into a relationship with God, Paul warns them not to relinquish their new liberty and attempt to manifest holy living by observing Sabbaths and other festivals associated with the Jewish calendar. “Now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye

desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.”—vss. 9-11

When Paul met the brethren of Galatia, they deeply appreciated his ministry, and, figuratively would have “plucked out their eyes” on his behalf. (chap. 4:15) Subsequently, however, they were influenced by false teachers who wanted them to come under bondage to the Mosaic Law. Thus, it was needful for Paul to reiterate that their standing as sons of God was directly attributed to their acceptance of Christ’s sacrifice exclusively, as opposed to legal encumbrances related to the Law Covenant.—vss. 16-20

Additionally, Paul contrasts the two sons of Abraham, Isaac and Ishmael, as springing forth from two covenant mothers, Sarah and Hagar. Sarah gave birth to Isaac as the child of promise after Ishmael was born of the slave girl Hagar. When Christ declared the Jewish polity was cast off and their house was left desolate (Matt. 23:38), the true heir of the Abrahamic promises proved to be Christ and his church. All believers who have accepted Christ as their Redeemer and Savior would be the heirs of these promises—the spiritual seed through whom the blessings would flow to the human family. As noted in our previous lesson, the Jewish legalists resented Paul’s clear teaching on the matter.—Gal. 4:21-30

Despite Israel as a nation being blinded to this dispensational change, their eyes will be opened during God’s kingdom as they receive favor once again when the New Covenant is established.

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”—Rom. 11:25,26 ■

Fruits of Redemption

Key Verse: *“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.”*

—Galatians 5:22,23

Selected Scripture:
Galatians 5:22-6:10

would. But if ye be led of the Spirit, ye are not under the law.”—vss. 17,18

Paul then enumerates many evil works the fallen human nature produces and concludes this delineation by indicating that those who habitually manifest such qualities will not obtain a heavenly inheritance in God’s kingdom.—vss. 19-21

Our Key Verse, by contrast, describes the fruit of the Spirit which embodies such qualities as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance.

The need for Christians to manifest fruitage in their lives is underscored in other scriptures as well. Here is one such listing. “Beside this, giving all diligence, add to

BELIEVERS IN CHRIST

attain a transformation of character under the influence of the Holy Spirit that enables them to walk in newness of life. Nevertheless, there continue to be evidences of the old sinful human nature in our flesh that must be fought against.—Gal. 5:16

“The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye

would. But if ye be led of the Spirit, ye are not under the law.”—vss. 17,18

your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity [love]. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”—II Pet. 1:5-8

The indwelling power of God’s Holy Spirit enables believers to crucify fleshly lusts while seeking to glorify God and to walk in accordance with the divine will. (Gal. 5:24-26) Our concern is for the spiritual well-being of our brethren. We will be prompted to encourage them towards faithfulness and, especially, their assembling together for mutual edification.—Heb. 10:24,25

Despite our best efforts and intentions, however, we will fall far short of the divine standard for being acceptable. We may, at times, require special intercession by fellow believers. “Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfill the law of Christ.”—Gal. 6:1,2

God does not esteem us according to our fleshly imperfections and, therefore, we also should not look upon our brethren’s flesh. If humble, we will appreciate that we should not compare ourselves to other brethren, believing that we are somehow superior to them. Additionally, we should work upon trying to improve our own deficiencies while at the same time exhibit a willingness to edify and bless others.—vss. 3-6

The evidence of our sincerity in serving God is manifested by a realization that whatever we do, even if not seen by others, is observed by the Heavenly Father. Let us engage our efforts along spiritual rather than fleshly lines, and strive to do good to all, especially our brethren. With such an attitude, we may be assured of being pleasing to God.—vss. 7-10 ■

The Marriage of the Lamb

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.”
—Revelation 19:7

THE “LAMB” SYMBOLISM is very prominent in the Bible. It is introduced in Genesis 3:4 where we are told of a lamb sacrifice which Abel offered to the Lord. His acceptance of Abel’s sacrifice prefigured the sacrifice of

“the Lamb of God, which taketh away the sin of the world.” (John 1:29) Later, Abraham was provided with a lamb to offer in sacrifice to the Lord as a substitute on the altar for Isaac.—Gen. 22:11-13

In Exodus chapter 12 is recorded the account of the Passover lamb which was offered in connection with the deliverance of Israel from bondage in Egypt. This pointed forward to the deliverance of all mankind from bondage to sin and death. In this picture, the firstborn of Israel were the first to benefit from the shed blood of the lamb.

In Isaiah 53:7, we read prophetically of Jesus, the antitypical Lamb, “He was oppressed, and he was afflicted, yet he opened not his mouth: he is

brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”

In the New Testament, the Apostle Paul refers to “Christ our passover [lamb]” who is “sacrificed for us,” and the Apostle Peter explains that we are redeemed “with the precious blood of Christ, as of a lamb without blemish and without spot.”—I Cor. 5:7; I Pet. 1:19

This wonderful Lamb of God is also mentioned in the Book of Revelation in the fifth chapter. Verse 6 reads, “I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” Notice that here we are informed that the Lamb “had been” slain—past tense. The personal sacrificial aspect of Jesus’ ministry was now over and he was the highly exalted Lamb.

The ultimate objective of Jesus’ sacrifice as the Lamb of God was that all mankind might be reconciled to God through the agencies of the Messianic kingdom which he would establish. This, in part, is the foretold glory which was to follow the suffering of Jesus. A prophetic description of this glory is given in Revelation 5:11-13: “I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which

is in heaven, and on the earth, . . . and such as are in the sea, . . . heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

WASHED IN THE BLOOD

Revelation 7:14, speaking of a “great multitude,” says, “These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” While here the reference is specifically to the “great multitude” class, the purpose of the blood on behalf of all who benefit from it is to cleanse from sin and to make the beneficiary acceptable to God.

In Revelation 13:8, Jesus is again referred to as a Lamb—“the Lamb slain from the foundation of the world.” In Revelation 14:1, we find the Lamb standing on mount Sion, “and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.” In verse 4, we are informed that “these are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.”

We read, “I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not

fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.”—Rev. 15:2-4

THE LAMB OVERCOMES

The Book of Revelation refers repeatedly to evil forces opposed to the Lamb and the work that God is accomplishing. These opponents are referred to as “beasts,” “dragons,” and other symbolic names. Revelation 17:14 says these evil forces “make war with the Lamb,” and the Lamb overcomes them. This denotes progress in the plan of God, progress to the point where evil is no longer triumphant. By the time this becomes true, according to this verse, the “called, and chosen, and faithful” are with the Lamb, participating in his glorious victory.

The last reference to the Lamb in the Bible is in Revelation 22:1, which reads, “He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” Here the Lamb is enthroned and the promised blessings of the kingdom are flowing out to the people. However, as previously noted, this cannot become a reality until the marriage of the Lamb takes place and he is united in glory with the “called, and chosen, and faithful.”

WORK OF AN AGE

The work of the “bride” in making herself ready to become the Lamb’s “wife” requires an entire age in the divine plan. It began at Pentecost, with the outpouring of the Holy Spirit, and still continues. It is the work of the Holy Spirit within the hearts and lives of the consecrated followers of the Master,

who in their present relationship with him are spoken of as espoused virgins.

While it is the power of the Holy Spirit which accomplishes the making ready of the “bride,” it is not without the earnest co-operation of each individual who will make up that honored company which will share the glory and the riches of the heavenly “Bridegroom.” First, there is required the full submission of the mind to be governed by the mind of Christ. This mind of Christ is in reality the mind or will of the Heavenly Father. The Holy Spirit cannot work in a heart that is rebellious to the will of God.

The prospective members of the Lamb’s wife must be thoroughly loyal to him and fully set apart to the task of being developed into his character image. This means a complete separation from the world, a resolute warring against the flesh and its interests, and a complete opposition to Satan and all his godless influences. These things can be accomplished in our lives only through the power of the Holy Spirit. The Scriptures warn us, though, that we can negate that power by showing sympathy for our fleshly, fallen tendencies. The great objective of being made ready for marriage with the Lamb is absolute loyalty to him and for all for which he stands. Thus we realize that those who participate in that marriage will not do so on a trial basis, but must first be proven fully faithful.

THE BRIDE’S CLOTHING

The bride of the Lamb is described in Psalm 45:13 as “the King’s daughter,” the “King” being the Heavenly Father. We are told by the *King James*

Version that the King’s daughter is “all glorious within,” and that “her clothing is of wrought gold.” *Rotherham Translation* reads, “All glorious—the daughter of a king sitteth within, Brocades, wrought with gold, are her clothing!” Verse 14, *Rotherham Translation*, reads, “In embroidered raiment, shall she be brought unto the king.”

How glorious indeed will the bride appear within the palace of the king. Her clothing will be “brocades wrought with gold,” symbolic of the divine nature. She shall also be brought into the king’s palace “in raiment of needlework.” This suggests the adornment of character, the “fruit of the Spirit” which is “love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance.” (Gal. 5:22,23) How wonderful indeed will be the characters of those who fully develop this fruitage of the Holy Spirit. All of the bride class must be thus adorned before the marriage of the Lamb can take place.

God’s work through the Holy Spirit, and our work in connection therewith, are beautifully set forth by the Apostle Paul. Writing to the church at Philippi, he said, “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.”—Phil. 2:12,13

IMPORTANT STEP

What an important juncture in the divine plan it will be when finally the “marriage of the Lamb is come, and his wife hath made herself ready.” There

have been many important developments in God's great plan for the deliverance of the human race from sin and death. His promise to Abraham that through his seed he would bless all the families of the earth was one of these. The coming of Jesus at his First Advent was a vital and wonderful step forward in the divine plan. For centuries, God had promised the coming of Jesus to be the Redeemer, Messiah, and King, and now he had come: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11

The coming of the Holy Spirit at Pentecost was another step forward in the outworking of the divine plan of salvation. However, this marked only the beginning of the work of making ready the "bride, the Lamb's wife." Long centuries were to elapse while this preparatory work was to continue. During this time, Satan was permitted to try the individual members in all sorts of ways. The Book of Revelation portrays his beastly organization, the false kingdom arrangement made up of the union of an unholy "woman" with the kings of the earth, through which he has persecuted the saints.

This apostate system is eventually destroyed when the time comes in the plan of God for the marriage of the Lamb to take place. When these things occur, and the bride and the Bridegroom are made one before the great white throne, Satan will be bound that he should deceive the nations no more. (Rev. 20:1-3) With the marriage of the Lamb, the "first resurrection" will have been accomplished. Those who have been thus exalted will "live and reign with Christ a thousand years."—Rev. 20:4,6

These events having then all taken place, the judgment day for all individuals of the human family will then begin. Then "the dead, small and great" will "stand before God" and the "books" will be opened, "which is the book of life," and the dead will be "judged out of those things which were written in the books, according to their works." (Rev. 20:12) All truly enlightened Christians have longingly waited for the time to come when mankind would be educated with the Truth, and tried upon the basis of their progress as written in these symbolic books. This will not become a reality until after "the marriage of the Lamb is come, and his wife hath made herself ready."

GOD'S CITY

In Hebrews 11:10, we read that Abraham "looked for a city which hath foundations, whose builder and maker is God." A city, in the Bible, symbolizes a government or kingdom. The people of God in all ages have looked for this "city," his promised kingdom to come. In vision, the Apostle John saw the coming of this city. "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21:2) In verses 9 and 10, John further writes: "There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

This “holy city,” these verses say, is the “bride, the Lamb’s wife,” and comes into being when the marriage of the Lamb takes place. This symbolic city, which will be God’s agent in blessing all families of the earth, cannot come until the bride has made herself ready. We believe that even at this present hour there are some of the bride class still engaged in the blessed work of preparing themselves.

When the espoused virgins become the bride of Christ and the “city” comes down from God, then will be poured out to mankind all the wonderful blessings which are described by John. Then “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.”—Rev. 21:4,5

We know that the words of him who sitteth on the “throne” are always true and faithful, although the time may seem long while we wait for their fulfillment. God has a complete and precise timetable for every detail and major event in his plan. Just as it was in his due time that he sent his Son to be the Savior of the world, so it will be in his due time that “the marriage of the Lamb” will come. God knows how much time is required for the bride to make herself ready. At that due time, the great marriage event will take place. Then the Holy City will be complete and ready to come from God to rule and bless the people. We may at times ask, “How long, O Lord?” (Rev. 6:10) We can be confident that

God’s Word is sure. The due time for the marriage of the Lamb and the resulting promised blessings to all the families of the earth will come exactly at God’s appointed hour.

THE THRONE AND THE LAMB

The final chapter of the Bible tells us further of events to follow the marriage of the Lamb. Revelation 22:1 reads, “He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” The throne of God here symbolizes divine authority operating throughout the earth. The Lamb symbolism reminds us that the blessings of that wonderful government have been provided by the shed blood of Jesus Christ, “the Lamb of God, which taketh away the sin of the world.”—John 1:29

We read in verse 2 (*Revised Standard Version*), “Through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations.” Here is another reference to the “city” with the added information that a river of life runs through the midst of it and that on either side of this river there are the trees of life.

This “river” of life is clear as crystal. No more will men’s minds be polluted with all sorts of traditions and theories as to how to obtain salvation, for he who deceived all nations will then be bound. The water of life then flowing from “the throne of God and of the Lamb” will be wholesome and will provide life eternal for all who will humbly and obediently partake of it.

The Rewarder of Them That Seek Him

The opportunity to partake of the water of life will be extended to all. In Rev. 22:17, we read, “The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” What a prospect this is for the sin-sick and suffering world of mankind. It is a prospect which will begin its fulfillment once the bride has made herself ready and the marriage of the Lamb takes place, for it is “the Spirit and the bride” who initiate the invitation to “Come” and partake of the water of life.

Thus we see that this and other wonderful prophecies of the kingdom await fulfillment until the last members of the bride of Christ complete the embroidery on their garments. These garments will appear glorious and beautiful when at long last the bride is ushered into the palace of the king. Through diligence and faith we should endeavor continually to make ourselves ready for the marriage to the Lamb.

In Revelation 7:1-3, we are reminded of God’s great interest in the last members of the bride class. The closing period of the great “time of trouble” which brings this present evil world fully to an end is here symbolically described as “four winds.” Four angels standing on the four “corners” of the earth are instructed to hold back these winds “till we have sealed the servants of our God in their foreheads.” So may this sealing work go on in our foreheads and in our hearts also until the work is complete and the last member of the bride has passed beyond the veil. Then the “marriage of the Lamb” will come. Then there will be a Holy City, and the bride will then say “Come” and partake of the water of life. ■

“Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”
—Hebrews 11:6

FAITH IS THE SOIL IN which all other graces of the Holy Spirit take root and grow and, in this scripture, the Apostle Paul encourages us to exercise more faith throughout our Christian walk. By doing so, we are pleasing our Heavenly Father and are assured of receiving an abundant entrance into the kingdom of our Lord Jesus. Jesus said, “According to your faith be it unto you.”—Matt. 9:29

THINGS NOT SEEN

The Apostle Paul explained, “Faith is the substance of things hoped for, the evidence of things not seen.” (Heb. 11:1) It is only from the standpoint of our spiritual vision, which is granted to us by our loving Heavenly Father, that this scripture

may be understood. Thus did the apostle write in his letter to the church at Corinth, “The things which are seen are temporal; but the things which are not seen are eternal.”—II Cor. 4:18

With the child of God, faith is essential in respect to God and the promises that he has given us. “We know that all things work together for good to them that love God, to them who are the called according to his purpose.” (Rom. 8:28) If we would rest on this, then whatever experience we might be having would take on an entirely different aspect.

THE BLESSED ASSURANCE

Faith is a heart reliance that is based upon a mental conviction, and that has not been positively proven to our natural senses. None of us have seen God with our natural eyes, or heard him speak audibly. Yet, we have a mental conviction of what he has done and is now doing for us. This indicates that faith is composed of two parts—an intellectual assurance and a heart reliance. The foundation of our faith is an intellectual appreciation of the fundamental principles of divine Truth. We know that God has an ultimate plan and purpose for the reconciliation of the sin-sick human family through the redemption of our Lord Jesus.

HEART RELIANCE

To possess this foundation, however, is not all there is in the attainment of faith. In order to have the faith without which it is impossible to please God, we must also develop the superstructure that is based on our heart reliance in the wonderful promises of God. He is the author of our being, and as our guiding light he invites our total confidence

and trust in his ability to lead us in our walk of faith. To simply believe that God exists is not enough to be pleasing to him. This thought is made clear by James, who wrote, “Thou believest that there is one God; thou doest well: the devils also believe, and tremble.”—James 2:19

Therefore, the faith structure which we, as true followers of our Lord Jesus, are to build upon may be compared to a house which has both a foundation and a superstructure. The foundation is not the complete house, and neither is it complete without a solid foundation. The house requires each part to make it complete, and so it is with our faith.

If we planned to build a house, we would first want to consult an architect who would draw up the plans and specifications to meet our requirements. After that, we would enter into a contract with a builder. When the contractor finished his work in due course, he would report to us that the house was ready for inspection. The architect would then look the house over and report whether the foundation and the specified materials were satisfactory and in accordance to the plan. However, if he found that the superstructure and the dimensions of the rooms were not built according to the original plan and that the materials were not used properly, the building would not be approved.

CONFORMED TO HIS IMAGE

We may use this illustration in connection with our consecration and the time when we entered into a solemn covenant relationship with God. We agreed that we will be faithful until the completion

of our course, as noted by the Revelator. (Rev. 2:10) We must be conformed to the image of Jesus even as the Apostle Paul explained. “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.” (Rom. 8:29) As the consecrated followers of our Lord Jesus, we abide in him, and our Heavenly Father has provided us with all of the necessary instructions to complete our consecrated walk in newness of life, and to finish our new spiritual dwelling.

When we began our walk as New Creatures in Christ Jesus, we realized that we were under condemnation because of the disobedience of our first parents Adam and Eve, and sentenced to death. John explained, “Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” (Rom. 5:18) Thus, by God’s grace, we were enabled to see our condition, and he pointed us to the only way of escape through Christ Jesus. We accepted him and passed figuratively, from death unto life. “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”—John 5:24

THE MASTERBUILDER

The question may arise as to whether we are using the provision our Heavenly Father has provided for our building. The Apostle Paul thus wrote, “According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation,

and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”—I Cor. 3:10-15

Paul is pointing out that we can build with material that will endure trials and fire, but we can also foolishly build with other materials that will not endure. We must build a character structure that will endure the trials of faith. This is very important to all of us who have made a consecration, and each one of us must answer individually. We want the great Architect of the universe to accept the work of our superstructure favorably.

A HEARING EAR

In his letter to the brethren at Rome, Paul explained, “So then faith cometh by hearing, and hearing by the word of God.” (Rom. 10:17) This implies that one kind of faith is the result of knowledge, while another may be a fruit of the Holy Spirit of God. The former is a natural inherent quality, while the latter is an acquired quality, a grace of the spirit that is being developed.

Having a knowledge of the Scriptures does not always assure a person that he will go on to develop

a living and active faith. If this were true it would prove that all those who have the largest amount of knowledge would also have the greatest degree of faith. This does not necessarily follow. Some may have had a great deal of knowledge and a wonderful ability to tell it to others, and yet did not continue in the narrow way. Evidently, such lacked the other essential element of faith—a heart reliance upon God which would enable them to keep their consecration on the altar of sacrifice.

The faith which trusts in God is a faith that has been developed over time, and enables the Lord's people to endure trials, persecutions, and afflictions gladly. This is a special quality that many natural-minded people may possess. However, the majority are unable to believe or trust in God because they are not able to believe that which they cannot see.

ESTABLISHED BY FAITH

The Apostle Paul addressed this matter, when he wrote, "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and

not after the tradition which he received of us."—II Thess. 3:1-6

ADDING TO YOUR FAITH

This is also shown by the Apostle Peter where he says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:2-4

The apostle then points to the necessary steps in our consecrated walk of faith. Continuing, he said, "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity [love]. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—II Pet. 1:5-11

TRUSTING GOD

Peter was with our Lord Jesus at the Mount of Transfiguration, and testified concerning the wonderful promises of God. We read, “We did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, ‘This is My beloved Son with whom I am well-pleased’—and we ourselves heard this utterance made from heaven when we were with Him on the holy mountain. So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts. But know this first of all, that no prophecy of Scripture is a matter of one’s own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.”—II Pet. 1:16-21, *New American Standard Bible*

THE LOVE OF CHRIST

In connection with the wonderful love of our dear Lord and Savior, we read, “For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and

length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”—Eph. 3:14-21

Our loving Heavenly Father could not give us in our present condition anything of greater value than an understanding of his wondrous character, plan, and purposes. He has invited us to share his glory, to become joint-heirs with his only begotten and well-beloved Son. This power that worketh in us is the power of faith operating through the Holy Spirit of God.

It is through the exercise of the natural faith in Jesus that we passed from death unto life. What a transforming power this is. It means that although we are taken from the lower strata of society, we have the prospect, through the exercise of faith, to be elevated to the highest plane in the universe. The only faith that can accomplish this is the faith without which it is impossible to please God.

REWARDS OF FAITH

The rewards of faith are both present and future. We read, “Being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” (Rom. 5:1,2) That we, by nature fallen creatures, should be given an opportunity to strive and attain unto God’s eternal glory is beyond the power of the

human mind fully to grasp. Yet, this marvelous hope is clearly stated in the Word of God. The apostles could not tell us about the glory of God because they had not experienced it themselves. Thus did the Apostle John write, “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. 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 3:1-3

We are told that we can have the peace of God, and what greater blessing could anyone have than this during the present Time of Trouble over the earth. Men’s hearts are failing them for fear and for looking after those things which are coming on the earth. In proportion as we are able to realize this favor, and to trust that all things work together for good to those who love the Lord, it is our privilege to enjoy peace. Jesus assures us, “The Father himself loveth you, because ye have loved me, and have believed that I came out from God.”—John 16:27

God wishes us to learn these lessons of faith, trust, and confidence in him, and thus to have his peace ruling in our hearts. There is fear and perplexity all about us in the troubling times in which we are now living. Yet, we may calmly exercise faith as to the outcome of the present distressful state of the world. From Luke’s gospel, we read, “Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the

powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh.”—Luke 21:26-28

How grand to realize that our Heavenly Father would take us into his confidence and reveal to us his plans and purposes. Thus does he make known unto us things that were hidden from ages and generations, but are now made manifest to his people. The apostle was advising us that the trial of our faith is much more precious than gold that perishes. If we exercise the faith without which it is impossible to please God, we will learn to put our complete trust in him and to accept the trials he has permitted us to experience as great blessings in disguise.

SONS OF GOD

When we consider the great love that is manifest in the heavenly calling in Christ Jesus, let us also give praise for the wonderful relationship we have with God as his sons. “That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”—Phil. 2:15

In his letter to the church at Rome, Paul said, “As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children,

then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Rom. 8:14-17

BLESSINGS IN DISGUISE

Sometimes the question may be asked why, if we have given our hearts to God, do we still have trying and difficult experiences. We learn gradually, and step by step, that these experiences serve as tests. They are permitted and designed by God to prove and qualify us for the work to which he has called us according to his purpose. We are called to the divine nature, the very highest plane of life, that which is possessed by our loving Heavenly Father himself.

The Apostle Peter emphasizes the nature of our High Calling in Christ Jesus, “To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.”—I Pet. 1:4-7

RESTING IN THE LORD

In connection with these wonderful words of the Apostle Peter, we read, “It is your faith that is on trial now. In the calmer days, when the sun of favor shone brightly upon you, you were quietly laying the foundation of a knowledge of the Truth, and

rearing the superstructure of Christian character. Now you are in the furnace to be proved: summon therefore all your courage; fortify your patience; nerve yourself to endurance; hold fast to your hope, call to mind the promises, they are still yours; and ‘cast not away your confidence, which hath great recompense of reward.’ ‘In quietness and confidence shall be your strength.’ ‘Rest in the Lord, and wait patiently for Him,’ and faith has gained her victory.”—*Daily Heavenly Manna*, June 4th. ■

“Dawn Devotional Radio” Internet Radio Station

24 hours a day, 7 days a week, 365 days a year

—Web Address—

www.live365.com/stations/dawn_radio

2012 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after 6:00 P.M. on Thursday, April 5, 2012.

A complete Memorial Service is available for isolated brethren, or for any who care to have it.

The audio cassette tape or CD can be purchased for \$2.00, and the DVD for \$4.00. All are also available free on loan, from:

Dawn Recorded Lecture Service
199 Railroad Avenue
East Rutherford, NJ 07073

The cut-off date for ordering is March 26.

God's Presence with His People

“My presence shall go with thee, and I will give thee rest.”
—Exodus 33:14

THE WORDS OF THIS scripture were spoken by God to Moses, the great lawgiver of Israel. Later, when

Joshua became the divinely appointed leader of God's typical people, the Lord said to him, “Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.” (Josh. 1:9) At the beginning of the Christian era, Jesus, who is the divine Son of God, said to his disciples, “Lo, I am with you always, even unto the end of the world [age].”—Matt. 28:20

Symbolic of his favor and blessing, the presence of God has meant much to the Lord's faithful people in every age, for their course in life has generally been a difficult one. It was no easy task for Moses to lead the people of God through the wilderness. He needed the courage and guidance which God's presence assured him. The problems confronting Joshua, as he led the people of Israel across Jordan and undertook the task of driving

the Canaanites out of their strongholds and dividing the land among the various tribes of Israel, were insurmountable, but for the assurance that God's presence would go with him.

During the present Gospel Age, the people of God are called upon to walk in a narrow, difficult way. The world, the flesh, and the Devil are all their enemies. They are called upon to suffer, following Jesus into sacrificial death. Such a life contains many trials and hardships, but we have the assurance of the Lord's presence, even as did the faithful of the past. This gives us confidence, even joy, as we run for the “prize of the high calling of God in Christ Jesus.”—Phil. 3:14

FAITH'S VISION

It requires faith to be assured of the Lord's presence, a faith that enables us to “see” the invisible things of God. Paul wrote that “faith is the substance of things hoped for, the evidence of things not seen.” (Heb. 11:1) Again, we read, “Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”—II Cor. 4:17,18

To the brethren at Ephesus, Paul wrote, “I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted

and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.”—Eph. 3:14-19

The thought of God’s presence and of being “filled with all the fulness of God” is at first somewhat vague and indefinite. However, through the eye of faith, we can discover the manner in which God dwells with, and in, us. In his Word, the Lord has given us much help along this line. The Apostle Paul wrote, for example, that the invisible things of God “from the creation of the world are clearly seen, being understood by the things that are made.”—Rom. 1:20

This explanation is given by Paul to show that even natural-minded persons should be able to see God as he manifests himself through his creative works. Most of mankind do not see in the works of nature any evidence of God’s personal presence with them as their special caretaker, although millions do thus recognize the existence of a supreme intelligent Creator.

In this statement by Paul, we see that at least a limited knowledge of God is revealed by the visible things of creation. We believe it is also true that he projects the reality of his presence with his people through the daily experiences of life, as we learn to read the meaning of these in the light of his written Word.

When the Lord promised Moses that his presence would go with him, the great lawgiver said to God, “I beseech thee, shew me thy glory.” The Lord’s reply was, “I will make all my goodness pass

before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live.”—Exod. 33:18-20

When the Lord said to Moses, “I will make all my goodness pass before thee,” it was that Moses would see the glory of the Lord and realize the fact of his presence with him. And so it is with us. We cannot see God in the literal sense, but with the eye of faith we can discern him in all the many ways he causes his goodness to pass before us.

We need the instructions of the Word in order to “see” the Lord’s goodness in all the experiences which he permits to come into our lives. The Lord said to Moses, “[I] will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.” (vs. 19) The suggestion is here given that the Lord’s ways may not always coincide with our judgment of what may be best or appropriate. Hence, we must keep close to his Word and trust him implicitly even though we do not always understand the meaning of the circumstances with which our lives are so vitally concerned.

OUR TRIAL OF FAITH

The Apostle Peter wrote to those “who are kept by the power of God through faith unto salvation ready to be revealed in the last time.” We greatly rejoice in this hope of being with our Lord, “though now for a season, if need be, ye are in heaviness through manifold temptations.” The divine purpose in permitting this “heaviness,” Peter explains,

is that “the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.”—I Pet. 1:5-7

The prophet Job saw in his difficult experiences the crucible of God in which his faith and integrity were being tried. Few of the Lord’s people have been called upon to endure such great hardship as the Lord permitted to come upon Job. The Lord did not explain to Job why he was being so severely tried, nor do we always understand the meaning of the storms which buffet us. While Job’s understanding of the meaning of his experiences was quite limited, his faith did not waver. He said of the Lord, “Though he slay me, yet will I trust in him.”—Job 13:15

Job was sorely tried. While he believed that the Lord was with him, he could not see him in the perplexing circumstances through which he was passing. Job said, “Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him: But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.”—Job 23:8-10

Job’s reference to going forward and backward, to the right and to the left, implies that he was making a careful analysis of all the circumstances of his life in an effort to fathom the meaning of the calamities which had come upon him. He knew in his heart that he had not willfully sinned against the Lord. So far as he could understand, he was not

being specially punished. Rather, Job had faith to believe that there was some very wise reason for his suffering, a reason known to God, but withheld from him.

While Job could not “see” God in what was happening to him, he had faith to believe that God’s presence was with him. “He knoweth the way that I take,” said Job. I do not know myself. I cannot understand, but God does and “when he hath tried me, I shall come forth as gold.”

Job’s understanding of the Lord was progressive, and that is true of all God’s people. What seems dark and difficult today may be clear and understandable tomorrow. Happy are we if we can learn to trust the Lord in the difficult hours and, like Job, be able to say, “He knoweth the way that I take.” God indeed knows just how “fiery” the trials should be, that the “gold” of our characters might be properly tried and purified.

The time came in Job’s experience when God revealed himself more clearly to him. Job testifies to this, saying, “I have heard of thee by the hearing of the ear: but now mine eye seeth thee.” (Job 42:5) What a joy this must have been to Job! Previously, he had tried to “see” God, but in vain. He knew that God was leading him, but he could not understand how. He looked for God in all the directions of his life, yet could not see him, but now he could. He looked back upon his experiences and saw God in all of them. Every twinge of pain in bone and muscle, and every heartache, were now recognized as invaluable, for out of them all had come a clear vision of God whom he loved and wanted to serve.

IN SUNSHINE AND STORM

It is with us as it has been with all the Lord's people in every age. God's presence was with Moses, but he had his dark, weary and dreary days, when it was necessary for faith to summon his courage to endure. It was the same with Job and with all the Ancient Worthies. There were times when God caused his goodness to pass before them. It was then that through faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."—Heb. 11:33,34

These faithful ones of the past rejoiced in all of the wonderful ways in which the Lord demonstrated his presence with them. Just as important, their faith and loyalty were such that when the Lord did not show himself so visibly on their side, they still trusted him. We read that "others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."—Heb. 11:36,37

GOD'S PRESENCE WITH PAUL

God's presence was continually with the great Apostle Paul. However, it was necessary for his faith to lay hold upon the promises in order to "see" God in many of the circumstances with which he was surrounded. It was no doubt easy to recognize God in the Macedonian call and in his experience

at the riverside near Philippi which came to him as a result of responding to that call. God's presence was with him and he recognized that God had touched the heart of Lydia, the seller of purple, so that she embraced the Truth and opened her home for the use of the brethren.

It was different, though, when shortly after that, Paul and Silas were locked in a prison dungeon. Yet, even here, Paul could look backward in his life and remember that he had been told from the beginning what great things he would be called upon to suffer in the name of the Lord. So, even in the prison, he could "see" God and, together with Silas, could sing hymns of praise to God at midnight, when an earthquake then broke open the doors of the prison.

So it is with us when we take to heart the Lord's promise, "My presence shall go with thee, and I will give thee rest." We rejoice in this assurance. We especially rejoice when our experiences in life are easily recognizable as being of the Lord and for our good. When we are privileged to fellowship with the Lord's people in our local ecclesia or at conventions, it is not difficult to "see" the Lord in the smiling faces of our brethren in Christ and in their sympathetic, loving handshakes.

We see God also in the testimonies of our brethren and in the discourses of those who serve. He reveals himself in the various comments at our study meetings because they help us to understand his plans and purposes more clearly. Surely, as God causes his goodness to pass before us in these wonderful ways, we rejoice in the reality of his presence and our rest in him is blessed and sweet.

Our rejoicing in the Lord delights to find ways and means of showing forth his praises to others. We can see the clear leadings of his providences as he opens up opportunities of service for us. We see the presence of the Lord in every precious doctrine of the Truth. These doctrines become more meaningful to us and bring the Lord closer into our hearts each time we have an opportunity to make them known to others. It is the general testimony of the Lord's people that he seems especially near to them when they are bearing witness to his wonderful plan of the ages.

IN DARKNESS ALSO

God's presence is also with us even when we do not see so many evidences of his goodness. Perhaps through illness, or other circumstances over which we have no control, we are cut off from fellowship with God's people. We may be hindered from bearing witness to the Truth. Our bodies may be wracked with pain. Those who were once our friends, may now be our enemies and condemn us with bitter words of falsehood. All the good things of life, pertaining to both mind and body in which we were able to see the presence of the Lord so plainly, may no longer be ours to enjoy.

For a while, the Lord may permit us to be surrounded by darkness so that, like Job, we look behind us and before us. We may turn to the right and to the left, but cannot see him. It is in such experiences that our faith needs particularly to lay hold upon God's promises. We must realize that while for the moment we cannot "see" him, he knoweth the way we take. He understands and is

sympathetic with our every heart throb. We should be assured that just as his presence was with us to share our joys, he is now also with us in our sorrows and difficulties.

The Prophet Habakkuk expressed this thought beautifully. He wrote from the standpoint of a farmer bereft of all those blessings which ordinarily he would look upon as evidences of God's blessings. He said, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation."—Hab. 3:17,18

From one standpoint, we cannot rejoice in being isolated from the brethren, or in being deprived of opportunities of serving the Lord and his people. Mental stress and physical pain do not bring joy to the heart. However, when all the good things which we have cherished are removed, we can still rejoice in the Lord. We can rejoice in him because we are confident that he knows. In fact, he knows far better than we do exactly what is best for us as New Creatures in Christ Jesus. He knows that the "light affliction" which he permits will work for us a "far more exceeding and eternal weight of glory."—II Cor. 4:17

We can rejoice in the Lord under such trying circumstances if by faith we can rise above these experiences. This means looking beyond the things that are seen by the natural eye to the things which are not seen, the things which God has in reservation for those who love him. It is faith's vision of

the eternal things of God which helps us to discern his presence in the darkness. We then recognize that he is dealing with us, not from the standpoint of a few short years here in the flesh, but is developing and testing us for eternity. We should surely recognize that our limited understanding comes far short of knowing what experiences are best to accomplish in us and for us such a glorious and eternal purpose.

By faith, we can thus look beyond where we are walking at the moment and there “see” God, rejoicing to realize that the smile of his favor is upon us. When we look beyond our present light afflictions, which we know are but for a moment, we can see the eternal weight of glory to follow—the glory of God and the glory of joint-heirship with his beloved Son. This will be the joy of living in their actual presence throughout eternity.

It is this beautiful vision of the glory that is being worked out in us by the Father through the light afflictions which he is now permitting. Thus, we can see that even through our trials he is lifting up his countenance upon us, and this gives us peace and rest. While we might hesitate to pray for the experiences which try us, we can accept them with rejoicing and thank our Heavenly Father for permitting those circumstances to come into our lives which he sees best to prepare us for our eternal home with him.

When we began our journey in the narrow way, it may have been with us somewhat as it was with Job, that we had heard of God through the hearing of the ear. As we progress day by day, through his tender care and by the assurances of his grace to

help in every time of need, we become increasingly aware of his presence and can say with Job, “Now mine eye seeth thee.”

We are following in the footsteps of Jesus and should have the same viewpoint as he expressed. He said, prophetically in the words of David, “I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest [dwell confidently, *Marginal Trans-lation*] in hope.” (Ps. 16:8,9) With the Lord always before us, we know that he will show us the path of life. We know also that in our Father’s actual presence there will be “fulness of joy” and “pleasures for evermore.”—vs. 11

Thus do we continue to rejoice in the wonderful promise of God, when we realize, “My presence shall go with thee, and I will give thee rest.”—Exod. 33:14 ■

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 Maggie Zak, St. Cloud, MN—December 19.
Age, 95

Sister Lillian Rosowski, Detroit, MI—December 22.
Age, 87

Sister Rebecca (Balko) Berda, New Cumberland, PA—December 23.
Age, 63

Brother Alfred Burns, Hebron, IN—December 31.
Age, 88

ENCOURAGING LETTERS

LOST TAPE

Dear Dawn: I've had your tape some time ago, but it is now that I finally began to watch it. Somehow it got lost among the other tapes. This is a most wonderful revealing document about these times and times to come. Thank you for the work you do.—MA

THE HEAVENLY CALL

Dear Dawn: May our Heavenly Father give you his special blessings for all the wonderful work you do on his behalf, and the kindness you radiate to others.

The book *The Heavenly Call* is very interesting and I started reading it as soon as I got it. Bless you.—Unknown

A PLAN FOR EVEN ME

Dear Dawn: I am an abused person. I was abused for many years. When I found out that I can be loved by people that do not even know me, to help me unconditionally, who teach me, I can hardly take it.

I was never loved, until I found out God is love,

and gave up his Son so we can live, and has his own people that want to share their knowledge to help a person like me. I thank God for such wisdom and a plan for even me. May he bless you for carrying out his work. I am healing, Thank you all.—Canada

READ BOOKS ONLINE

DawnBible: I love my Lord Jesus, and I thank you for having such a site like this.

It is wonderful that you can read the books online or get them through the mail. I'm very happy with this site and will be coming to this site every day.

Thank you very much for helping me understand the Word of God.—Canada

THANKS FOR THE DAWN

Dear Dawn: Praise the Lord! Many thanks for the September 2011 issue of *The Dawn*. The Highlights of Dawn—*The King James Bible 400th Anniversary*—is very interesting and useful. We send greetings.—Greece

RICHES OF GOD'S WORD

DawnBible: Wonderful, rich teachings to meditate from dedicated men of God. We can share and teach ourselves the riches of God's Word even in Africa! God bless you.—Kenya

TRUTH WILL SET FREE

DawnBible: The Bible says, "You will know the truth and the truth will set you free." I am a former JW and thought I had the truth, but after over 40 years in bondage, I found I did not!

So I researched my family religion and found it lacking in many areas. It was not the truth! I read all 6 volumes [*Studies in the Scriptures*] and my eyes were opened! Praise Jehovah and his Son for the real Truth.—FL

SERVING THE LORD

DawnBible: It's such a joy to read your articles and praise be to the most High. Thank you all for sharing this wonderful truth with us. It strengthens us immensely, gives us the push we need to serve the Lord

with more love and happiness.

I am a born Bible Student and it's such a blessing to know you have devoted your time in doing this precious work. Your daily articles are my favorites. Continue to pray for us.—India

SECOND CHANCE?

Dear Dawn: Please send me the booklet, *When a Man Dies*. Your discussion [on the radio]—Whether there is a second chance after death—was very captivating and thought provoking. May you be blessed.—Malaysia

HOPE

DawnBible: I enjoyed reading the booklet called *Hope*. I received this booklet from a funeral home.—SC

OLD DAWNS

DawnBible: I have some old Dawn publications of 2005, 2006, etc. I read them. They were impressive and knowledgeable. They lead us to experience the presence of God and our Savior Jesus Christ. Thank you.—India

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.

K. Fernets

Sacramento, CA

February 17-19

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

A. Allers

Sacramento, CA

February 17-19

M. J. Balko

Sacramento, CA

February 17-19

O. B. Elbert

Vellore/Chittoor, India February 1

Trichy 2

Andipatty 3

Trichy 4

Mannaparai 5

Salem 6,7

Erode 8,9

Coimbatore Area 10-12

Bangalore 13-14

Sacramento, CA 17-19

R. Goodman

Accra, Ghana February 18-22

L. Griehs

Accra, Ghana February 18-22

B. Jakubowski

Sacramento, CA

February 17-19

S. Jeuck

St. Petersburg, FL

February 12

B. Keith

Sacramento, CA

February 17-19

E. Kuenzli

Vellore/Chittoor, India February 1

Trichy 2

Andipatty 3

Trichy 4

Mannaparai 5

Salem 6,7

Erode 8,9

Coimbatore Area 10-12

Coonoor/Wellington/Ooty 13-15

Mysore 16

Mangalore 17

Bangalore Area 18-22

B. Montague

Accra, Ghana February 18-22

H. Montague

Accra, Ghana February 18-22

J. Parkinson

Sacramento, CA

February 17-19

D. Rice

Sacramento, CA

February 17-19

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.

SACRAMENTO CONVENTION, February 17-19—Holiday Inn Express, 2224 Auburn Boulevard, Sacramento, CA 95821. Contact J. Freer, 8012 Vintage Way, Fair Oaks, CA 95628. Phone: (916) 879-4655

SOUTHWEST WINTER CONVENTION, February 25,26—Boys & Girls Club of Scottsdale, 8250 East Rose Lane, Scottsdale, AZ. Room reservations, contact S. Humphreys. Phone: (623) 322-9082. Other information, contact C. Humphreys. Phone: (480) 226-9076

FLORIDA CONVENTION, March 3-5—Howard Johnson Hotel, 230 West State Road 436, Altamonte Springs, FL 32714. Hotel reservations, call (407) 862-4455. Specify "Florida Bible Students" to receive special convention rate. Deadline for special rate is February 20, 2012. Other information, contact R. Goodman. Phone: (407) 695-6815

NEW ORLEANS CONVENTION, March 10,11—Holiday Inn, 9515 Highway 49, Gulfport, MS 39503. Phone: (228) 679-1700. Contact M. Costelli, PO Box 6235, Gulfport, MS 39506. Phone: (228) 861-2822

FRESNO PRE-MEMORIAL CONVENTION, March 23-25—Fresno Quality Inn, 4278 W. Ashlan Avenue, Fresno, CA 93722. Hotel reservations, phone: (559) 275-2727. Other information, contact R. Evans: ers13@sbcglobal.net

GREATER NEW LONDON PRE-MEMORIAL CONVENTION, March 25—Bayview Lodge, East Lyme, CT. Contact V. Grillo. Phone: (860) 823-7099

DETROIT PRE-MEMORIAL CONVENTION, March 31-April 1—Quality Inn-Troy, 2537 Rochester

Court, Troy, MI 48083. Hotel reservations, phone (248) 689-7500. Specify “Detroit Bible Students” for special rate. Other information, contact P. Nemesh. Phone: (248) 649-6588

ALBUQUERQUE CONVENTION, April 6-8—Sheraton Albuquerque Airport Hotel, 2910 Yale Boulevard SE, Albuquerque, NM 87106. Reservation deadline: March 15. For information and reservations, contact S. Thomassen. Phone: (505) 268-8170

BOISE CONVENTION, April 27-29—Owyhee Plaza Hotel, 1109 Main Street, Boise, ID. Contact D. Allers, 7558 W. Hathaway Lane, Boise, ID 83714 by April 2. Phone: (208) 375-6873

BIBLE STUDENTS GENERAL CONVENTION, July 21-26—University of Pittsburgh at Johnstown, Johnstown, PA. Contact E. Kuenzli, 330 Jasmine Road, Casselberry, FL 32707. Phone: (407) 670-4189 or E-mail: ekuenzli@cfl.rr.com

Christian Fellowship

*Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.*

*Blest are the sons of peace,
Whose hearts and hopes are one,
Whose kind designs to serve and please
Through all their actions run.*

*Our glorious hope revives
Our courage every day,
While each in expectation strives
To run the heavenly way.*

—*Hymns of Dawn*