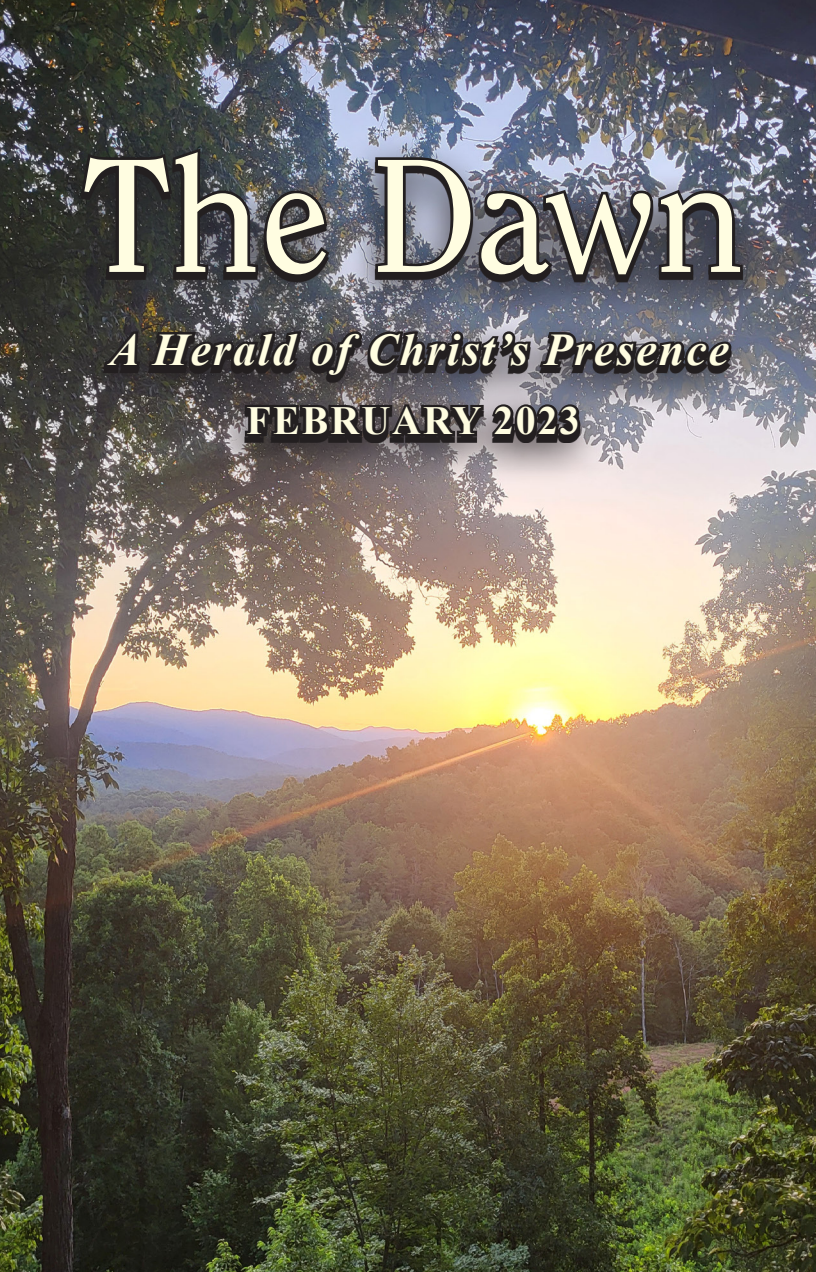
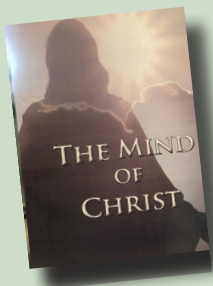


The Dawn

A Herald of Christ's Presence

FEBRUARY 2023





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in Christ Jesus.”
Philippians 2:5*

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The Church's Commission of Service

*“Lo, I am with you
always, even to the
end of the age.”*

—*Matthew 28:20,*
*New American
Standard Bible*

OUR PRESENT STUDY

relates to the commission, or authorization of service, which Jesus appointed to his church in his appearances during the forty days following his

resurrection. First we have the risen Master's words on the evening after his journey with two of his disciples to the village of Emmaus, near Jerusalem. Then we have the general commission which Jesus gave just before he parted from his disciples and was received up into heaven.

The same day of the Emmaus experience, in the evening, the resurrected Jesus appeared to his disciples at Jerusalem. The lessons he imparted at that time were to soon be very valuable and important to all of his followers. He said, “These are the words which I spake unto you, while I was yet with you [while I was yet the man Christ Jesus,

before my resurrection change], that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”—Luke 24:44-47

In the foregoing verses Luke sums up in a few words the scriptural exposition which probably occupied a good portion of the evening. We are not told what these additional words were in which “opened he their understanding,” but we can surmise. He may have explained to them the significance of the Passover lamb that was killed at that time of the year, and showed that he was the fulfillment of that annual offering as the true “Lamb of God.”—John 1:29

Jesus might have explained to them the true import of the Passover—that in the initial keeping of it the firstborn of Israel were “passed over” from death. He may have then told his disciples that the firstborn were subsequently represented by the tribe of Levi, including the priests. Jesus also would probably have shown them that Israel’s firstborn represented the “church of the firstborn, which are written in heaven,” and that all of his faithful followers will be of the “royal priesthood,” sharing with him in the work of the world’s uplift during the Messianic kingdom.—Heb. 12:23; I Pet. 2:9; Rev. 20:6

The Master doubtless also gave the disciples some suggestions respecting the greater atonement day

and “the better sacrifices” associated therewith, which he himself began. These better sacrifices would be continued in his disciples; and when finished, the atonement blessings would go forth from the High Priest to “all the families of the earth” during Messiah’s kingdom reign.—Heb. 9:23; Gen. 12:3; Acts 3:25, *Revised Version*

POWER FROM ON HIGH PROMISED

Whatever features of the Heavenly Father’s great plan of salvation the Master unfolded on that evening, we have no doubt that his disciples were deeply interested. Their sadness disappeared. Their first thoughts had been merely that they had lost their blessed Master, his counsel and instruction. Now, however, through this enlightenment, their hearts burned with a fresh inspiration of knowledge. Though they were not yet begotten with God’s Holy Spirit to a full understanding of these things, nevertheless, they saw heights, depths, lengths, and breadths that they had never before known concerning God’s plan. They began to realize that the death of Jesus was necessary for the carrying out of all the hopes and prospects inspired by the promises of God, and that they would be privileged also, not only to “suffer with him,” but also to be glorified.—Rom. 8:17

The concluding part of the Master’s message on this occasion was, “Behold, I send the promise of my Father upon you.” (Luke 24:49) The Father had promised in various Old Testament pictures that the church, the bride of Christ, would receive the Holy Spirit from Jesus, their Head. It was illustrated, for instance, in the holy oil which, poured upon the

head of Aaron, picturing Jesus, flowed down upon the body of Aaron, pointing forward to the anointing of the church.—Lev. 8:12; Ps. 133:2; I John 2:27

This promise of the divine acceptance of the church was all-important. Without it the disciples would have no commission, and could not be ambassadors for God. As we read, “The Holy Spirit was not yet given; because that Jesus was not yet glorified.” (John 7:39) They must wait for this begetting and anointing of the Holy Spirit. It alone could imbue or qualify them for the divine service—to be God’s ambassadors and representatives.

“LO, I AM WITH YOU ALWAYS”

Matthew’s account of our Lord’s benediction upon his disciples, and his commissioning of them to declare his message, is full of interest to us. By his appointment the eleven met him in a mountain in Galilee. When he appeared to them, they worshipped him, some fully assured, others wavering. (Matt. 28:16,17) It was for the convincing of those who doubted that Jesus remained and appeared numerous times during the forty days prior to his ascension to heaven. We are sure that he fully accomplished his work of convincing the eleven, for they were all of one heart and one mind when they waited in the upper room at Jerusalem for the Pentecostal blessing.—Acts 1:4,12-14

At the mount in Galilee, Jesus came near to them, and declared that full authority had been given unto him in respect to both heavenly things and earthly things. (Matt. 28:18) Unless they could realize this, it would be impossible for them properly to represent him before the world. He did not have this power

and authority previously, during his earthly ministry. He was then in process of trial as respects his faithful loyalty unto death, even unto the death of the cross. After he had fully demonstrated his loyalty, the Father raised him from the dead to a glorious fullness of power.—Eph. 1:20-21

Now, in his post-resurrection appearance to his disciples at the mount in Galilee, the glorified Messiah wished them to know that he was no longer under human limitations nor would he die again. (Rom. 6:9) That work he had finished. He had entered into the blessings of his high reward. He had experienced his change and now had all power, not only with respect to earthly things, but also concerning heavenly things.

Prophecy had declared that unto him all would bow, both those in heaven and those on earth. (Ps. 2:6-8; 110:1,2; Isa. 9:6,7; Dan. 7:14) Christ Jesus had entered into the condition where these prophecies could soon begin to be fulfilled. In heaven, all the angels worshipped and gave heed to him as the Father's exalted one. Not yet, however, is the latter part of the promise fulfilled—that all on earth should bow to him. The time for such a recognition will be during his Messianic kingdom of a thousand years. As now all who come to a true knowledge of Jesus as the Son of God gladly bow their knee to him as the Father's representative, so gladly the world will, in due time, come to recognize the "only begotten" and render obedience to him.—John 1:14; 3:16

Of that time the Apostle Paul explains that "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that

Jesus Christ is Lord, to the glory of God the Father.” All who learn to do such from a willing and pure heart in the coming kingdom will be counted worthy to receive all the blessings which God designs for his human creation.—Phil. 2:10,11; Rom. 14:11

“GO YE THEREFORE, AND TEACH”

Herein is Jesus’ commission, as recorded in Matthew 28:19. First it belonged to the eleven apostles, but subsequently it included Paul, who took the place of Judas and who was “not a whit behind the very chiefest apostles.” (II Cor. 11:5) The apostles, and they alone, are authorized as direct and inspired mouthpieces of the Lord Jesus Christ. All that has been claimed as to apostolic bishops being successors is unscriptural. The twelve apostles had no successors; in fact, they are with us yet. The Master’s message through them is given to us in the New Testament, of which one of them wrote, “All scripture is given by inspiration of God, ... That the man of God may be ... thoroughly furnished.” (II Tim. 3:16,17) To the apostles was given the great work of inaugurating the church. They were endued with this power at Pentecost.

Jesus appointed the twelve apostles to be his mouthpieces to the church, and declared that whatsoever they would bind on earth we might know was bound in heaven, and that whatsoever they would declare was not bound on earth was not bound in the sight of heaven. (Matt. 16:19; 18:18) Nevertheless, the Lord arranged that each member of the church should also be his representative, and that each in proportion to their opportunity and ability might have a share in proclaiming the

Gospel message. Whoever has fully consecrated, or dedicated, themselves to God and who then receives the Spirit of begetting, the anointing, is included in the statement of the prophet as a member of the body of Christ, under the anointed Head, Jesus.

Thus we read, “The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.” (Isa. 61:1-3) Everyone who receives the Holy Spirit is thus ordained, or authorized, to tell forth the Gospel message, according to his or her opportunity or limitation of circumstances or conditions. One limitation of the apostle is that the sisters are not to teach in a formal gathering of the church. (I Tim. 2:12; 3:1,2) Aside from this singular scriptural limitation, however, there are plenty of opportunities for all.

Evidently, therefore, a great mistake has been made in the arrangement of a clergy class, who declare themselves to be the only ones who are ordained, or authorized, to preach or to teach God’s message. Jesus and the apostles knew nothing of a clergy class or of a laity class. On the contrary, our Lord declared, “One is your Master, even Christ; and all ye are brethren.” (Matt. 23:8-10) Jesus and his twelve apostles especially forbade anything approaching a lordship amongst his followers—anything such as a clerical class.—Mark 10:42-44; I Pet. 5:1-3

THE CHURCH’S COMMISSION

The message given is, “Therefore go and make disciples in all the nations.” (Matt. 28:19, *The Living*

Bible) The commission is not to make the nations disciples, but, as elsewhere expressed, to gather out of all nations those willing to be disciples of Christ, whether rich or poor, learned or ignorant, noble or base. A disciple of Christ is a follower, one who learns, one who copies. Jesus defined this discipleship, saying that one who desires to follow him—that is, to be his disciple—must “deny” or set aside his own will and preferences, then “take up his cross,” as Jesus did, and follow him.—Matt. 16:24

The intimation is that all true followers of Christ, all true disciples, will find the path in which the Lord leads them a difficult one, in which their own fleshly wills must be continually “crossed,” or mortified. (Rom. 8:13; I Cor. 9:27; Col. 3:5) As such, it is a way in which they will have more or less difficulty, as well as suffering, according to the flesh. However, the promise of the Master is that eventually, “Where I am [in heavenly glory], there ye may be also.”—John 14:3

While Christians have properly viewed water immersion as a symbol of death to the world, death to self, and of rising to newness of life as members of the “body of Christ,” nevertheless water baptism is only a picture of a greater baptism. All of Jesus’ true followers are to recognize him as standing for righteousness. Christians are to become dead to every other principle than that which he represents, and to be thoroughly immersed into that name which is synonymous with righteousness, justice and truth.

Therefore, ignoring all other names, such as we find in abundance in the religious world, Christians are to be thoroughly baptized, or immersed, into

the name of Christ. (Acts 2:38; 8:16; 19:5) These become his members, his body, his church. (I Cor. 12:12-14,27; Col. 1:18,24) Furthermore, they are to be immersed into the recognition of the Holy Spirit—their own spirit and their own wills being dead. God’s holy will, his mind, and his holy purpose, are to be their will and purpose, as revealed and guided by his invisible power and influence—his Holy Spirit.

Yet today, we see our commission is the same as given to the disciples nearly two-thousand years ago as respects those of all nations who have an ear to hear our message. We are not to organize human systems and to call them kingdoms, churches or other names. We are merely to prepare the followers of Jesus, cooperating with God, who will work in each one individually “to will and to do of his good pleasure.”—Phil. 2:13

“TO THE END OF THE AGE”

The *King James* translation of our opening scripture states, “Lo, I am with you always, even unto the end of the world.” This rendering of Jesus’ words has been misunderstood by many to signify that the world, including the literal earth, is to be destroyed. However, the Greek word translated “world,” means “age,” and is correctly rendered as such in a majority of updated translations. In other words, what the Master said, according to the Greek text, is that he would be with his people, even to the end of the age. This would be the time when the present Christian age will have accomplished its mission of gathering out a sufficient number of disciples of Christ to complete that part of the divine purpose. Then, the Gospel message

shall have accomplished its present work of the sanctification through obedience to the Truth of a proper number to complete the bride of Christ in glory, the royal priesthood.—Rev. 14:1-4; 19:7,8

Thus, the end of the present age will have come. The Master himself will have gathered his elect, to glorify them with himself, and to establish his kingdom for the blessing of the world of mankind. Then will come to reality the vision John saw: “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.”—Rev. 21:2-5■

God's Boundless Love

*Could we with ink the ocean fill,
Were every blade of grass a quill,
Were all the world of parchment made
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.*

—Poems of Dawn

Glory Only in the Lord

Key Verses: *“God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.”*
—I Corinthians 1:27-29

Selected Scripture:
I Corinthians 1:18-31

the height of his stature; ... for the LORD seeth not as man seeth; for man looketh on the outward appearance,

IN THIS LETTER TO THE church at Corinth, the Apostle Paul spoke about God’s method of calling the weak and humbled-minded ones of this earth to a place in his heavenly kingdom. He explained the reason for this, saying, “The foolishness of God is wiser than men; and the weakness of God is stronger than men.” (I Cor. 1:25) The Heavenly Father wanted to show the power of his Truth and its transforming influence upon those who were of a “broken and a contrite heart.”—Ps. 51:17

Paul concluded this portion of his letter by stating, “According as it is written, He that glorieth, let him glory in the Lord.” (I Cor. 1:31) The apostle may have had in mind the occasion when God selected and anointed his servant, David. From the scriptural record, we read, “The LORD said unto Samuel, Look not on his countenance, or on

but the LORD looketh on the heart.”—I Sam. 16:7

As members of the fallen and sin-sick human family, there is nothing of our condemned fleshly nature by which we could have any standing before our Heavenly Father. All of our special privileges, and the hope of sharing with our Lord Jesus in joint heirship with him in his future heavenly kingdom, have been made possible only through the abundance of God’s marvelous grace. The apostle proclaimed, “Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.”—Rom. 3:24-26

During this present Gospel Age, the heavenly call has gone forth to those whom God is inviting to become part of the church, the “body” members of Christ. (Col. 1:18, *New Living Translation*) They have responded by making a full consecration of their lives to God, and have dedicated themselves to him as a sacrificial offering.—Rom. 12:1

Paul emphasizes the spirit of sanctification and holiness that is necessary to daily fulfill our offering to God. “Ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, ... That every one of you should know how to possess his vessel in sanctification and honour.”—I Thess. 4:2-4

Let us desire that the will of God be enthroned within our heart so completely that our life is poured out to him, and that our whole being be consecrated fully and forever to the doing of his will. “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” (II Cor. 10:5) Thus, we may be fully equipped to glory only in the Lord. ■

Hold Fast in Faith and Love

Key Verse: *“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”*
—II Timothy 1:13

Selected Scripture: *II Timothy 1:3-14*

THE APOSTLE PAUL

explained that the basis for holding fast in faith and love is to realize that “Faith cometh by hearing, and hearing by the word of God.” (Rom. 10:17) We must have growth in knowledge in order for mature faith and love to be developed. The

source of knowledge concerning our salvation and the hopes attached to it is the Word of God, the Bible.

Paul gave us further insight into the meaning of faith in his words, “Faith is the assurance of things hoped for, the conviction of things not seen.” (Heb. 11:1, *New American Standard Bible*) We see from these words that faith is more than having assurance of our hopes; it also must include a conviction of things we cannot see with the natural eye. Hope’s assurance comes from the Word of God, and a conviction of things not seen emanates in large measure from our experiences, which, when we view them, provide powerful evidence to us that God is directing our every step in life. Thus, we are enabled to “hold fast the profession of our faith.”—Heb. 10:23

As we grow up into Christ, we should recall life’s experiences, including its joys and sorrows. Doing such

strengthens the convictions of our faith, and we become stronger in the Lord, and in the power of his might. (Eph. 6:10) This leads to greater communion with our Heavenly Father and with his Son, Christ Jesus, and an increasing desire to serve them, which then results in a depth of faith and fervent love that will “hold fast” in every experience.

“Casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith.” (I Pet. 5:7-9) Those in the school of Christ can appreciate that the testing and trials which come upon them are actually manifestations of divine favor. For this reason, they will see the value of these experiences in their lives as stepping stones in the development of faith and a love which is unmovable and steadfast.

Knowing that we will have many tests of our degree of faith and love towards God, we must also learn to hold to the glorious truths of the Scriptures not merely in “letter,” but also in “spirit;” that is, in a disposition of love for doing the Father’s will. (Rom. 2:29; II Cor. 3:6) To do this takes much in the way of daily perseverance. Thus, Paul expressed concerning himself: “Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:13,14

Holding fast in faith and love, and the daily efforts to do such, will only result in victory if we keep our hearts and minds continually focused on God’s holy word. “Whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things.”—Phil. 4:8, *NASB* ■

Works without Respect to Persons

Key Verse:
*“Hearken, my
beloved brethren,
Hath not God
chosen the poor of
this world rich in
faith, and heirs of
the kingdom which
he hath promised
to them that
love him?”*
—James 2:5

Selected Scripture:
James 2:1-12

noble are called.” As we appreciate the Lord’s love and mercy toward all people, we should come into obedience of the Master’s instructions concerning the law of selfless love.—John 13:34,35; 15:12,13

To have divine approval, it is necessary that we develop characters in conformity with God’s principles of righteousness. We have been called by our Heavenly Father to bear good fruits and to walk the narrow way of self-sacrifice and service. Each of us should seek the teachings and principles of God’s Word so that we may properly develop our faith to produce words and deeds worthy of our calling. “He that hath my word, let him

TODAY’S LESSON BRINGS

to our attention the importance of not only having a strong faith, but also of applying that faith in our daily lives by means of works. “Be ye doers of the word, and not hearers only.” (James 1:22) Furthermore, in our deeds we are not to be respecters of persons, nor to make differences in how we treat others based on how they may dress, or how wealthy they are. (James 2:1-9) We read in I Corinthians 1:26, “Not many wise men after the flesh, not many mighty, not many

speak my word faithfully.” “If any man speak, let him speak as the oracles of God.”—Jer. 23:28; I Pet. 4:11

Acceptable works and deeds require that we have sound evidence and authority as the basis of our faith. Faith does not jump to conclusions, but makes investigation and sees that it has scriptural grounds for its claims. Paul states: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”—II Tim. 2:15

It is our faith in God and in his Son, Christ Jesus, which will bring us victory. (I John 5:4) However, victory will be accounted only if we shall additionally, to the best of our ability, work out our “salvation with fear and trembling.” (Phil. 2:12) Such a living faith shows itself by actions, and God will test us by our works as to the strength of our faith. “Wilt thou know, O vain man, that faith apart from works is barren?” (James 2:20, *American Standard Version*) The right kind of faith will make an outward manifestation, according to circumstances directed by God.

Faith and works together bring us into the characterlikeness of Christ. He is our example and standard with regard to both faith and works. Indeed, it is only through our Lord Jesus, and our relationship with him, that we can even have the opportunity of doing these things. With him as our elder brother, however, we can say with Paul: “I can do all things through Christ which strengtheneth me.”—Phil. 4:13

Faith cannot remain alive without manifesting itself. All our services to the Lord are valuable as living proof of our faith in God’s promises. “This is the promise that he hath promised us, even eternal life.” (I John 2:25) Let us daily remember that we have something to do in realizing the gracious promises of God to us. He is, of course, thoroughly capable and willing to perform all his part regarding every matter, but it is necessary that we cooperate with him in all ways, and to show, without respect to persons, the proof of our faith by our works. ■

Called into His Marvelous Light

Key Verse: *“Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.”*
—*I Peter 2:9*

Selected Scripture:
I Peter 2:1-12

their lives to it. They have entered into the school of Christ. They desire to be taught of him, and to apply the things learned to faithfully walk in his footsteps. (Luke 9:23) As sincere students of the Bible, they seek to know the secrets of the Lord and understand them more fully, because they love him supremely and appreciate his glorious character, plans and purposes.—Matt. 11:25; I Cor. 2:10-12

Concerning our privilege of also being light bearers, Jesus said to his disciples, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5:16) As the Bible is

THE WORDS OF OUR KEY

Verse are addressed to the foot-step followers of the Lord, those who have responded to the call, “My son give me thine heart.” (Prov. 23:26) All who have made a full consecration of themselves to God should seek to let their light shine out to their fellow creatures through all the avenues and means available to them, so as to glorify their Father in heaven.

Christians who have made a full dedication of their lives to God are anxious to know the divine will that they may conform

the “lamp” provided by God to all those who walk in his Son’s footsteps, so each of us in turn should “shine as lights in the world,” fueled by the symbolic anointing oil of the Holy Spirit. (Ps. 119:105; Phil. 2:15) As sympathetic and helpful lights in the midst of a dark world, we have an admonition to “show forth the praises” of God, who has called us out of spiritual darkness.

While keeping our lamps properly trimmed and burning, and while seeking to glorify God as shining lights to all people, at this present time we will not be successful in converting the world. Concerning Jesus, the Apostle John said, “The light shineth in darkness; and the darkness comprehended it not.” (John 1:5) Nevertheless, as Paul admonishes, we are to “preach the word; be prepared in season and out of season.”—II Tim. 4:2, *New International Version*

The Master’s words concerning his followers continues to be true even as we near the end of this present age. “Marvel not, my brethren, if the world hate you.” “Ye know that it hated me before it hated you.” (I John 3:13; John 15:18) The reason for this is that it is only the true church, not the world in general, which is being tested and tried at this time.

In God’s kingdom, soon to be established, Christ and his “bride,” the church, will constitute the great “Sun of righteousness,” which will “arise with healing in his wings.” (Rev. 19:7,8; 21:2; Mal. 4:2) Mankind themselves will have the privilege of being lights one to another, as each one learns, and puts into practice, the righteous precepts and principles of God’s law of love.

If faithful, the class spoken of in our opening text will realize their heavenly hope of “glory and honour and immortality.” (Rom. 2:7) Those of the remainder of mankind who, in the next age, develop an upright character under the righteous rule of Christ, will gain everlasting human life here upon the earth. God will “dwell with them, and they shall be his people.”—Rev. 21:3 ■

“Children of Light”

“Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.”

—*I Thessalonians*
5:5

DURING HIS MINISTRY, Jesus declared, “I am the light of the world,” and the Scriptures elsewhere record of him that he “was the true Light, which lighteth every man that cometh into the world.” (John 8:12; 1:9) The

light at that time was only seen by a few, for it shone in a “dark place.” To those who did see it, the Master said, “Blessed are your eyes, for they see.” —II Pet. 1:19; Matt. 13:16

All those who will ever have the right to life must have the light, divine Truth, and since it is God’s purpose that everyone, including those in the “prison house” of darkness and death, shall have an opportunity to accept life, the time must come when all will see the light of the Holy Word. (Isa. 24:22; 42:7; John 5:28,29) It is the will of God for “all men to be saved [from Adamic death, ignorance and blindness], and to come to an accurate knowledge of the Truth.” —I Tim. 2:3,4, *The Emphatic Diaglott*

The Scriptures reveal that before the world will have this light, or knowledge, a saintly class—the true church, the bride of Christ—must be instructed as “children of light” and be completed and glorified together with Jesus, their heavenly bridegroom. Concerning the true church during her earthly pilgrimage we read, “Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.” (Eph. 5:8) When classified as “darkness,” we were in ignorance and misunderstanding of God and his Holy Word and plan. Now, however, we are enjoying the light.

The children of light gauge their views and direct their thoughts, words, and deeds, not by what the majority of their neighbors think to be right, but by what the Word of God teaches. In harmony with their full consecration unto death, they say, “To my Lord I must be true.” Thus, they are led by the Holy Spirit, the Spirit of Truth, the Spirit of love, which actuates them.—Rom. 8:14

Our Heavenly Father’s sacred Word is indeed a “lamp” unto our feet, and a “light” unto our path. (Ps. 119:105) Surely, we each can gladly testify as the poet has written:

*The light of the Word shines brighter and brighter,
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.*

*The wealth of this world seems poorer and poorer.
And farther and farther it fades from my sight;
The prize of my calling seems surer and surer,
As straighter and straighter I walk in the light.*

My joy in my Savior is growing and growing,

*As stronger and stronger I trust in his Word;
My peace like a river is flowing and flowing,
As harder and harder I lean on the Lord.*

*My praise and thanksgiving are swelling and
swelling,
As broader and broader the promises prove
The wonderful story I'm telling and telling;
And more and more sweetly I rest in his love.*

WATCH

Paul wrote, "Let us not sleep, as do others; but let us watch and be sober." (I Thess. 5:6) In the context of this verse we are exhorted to watch the signs of the times related to "the day of the Lord," even the dispensational change now close at hand. (vs. 2) While Satan, our Adversary, is ever active in his efforts to do harm to the Lord's great and glorious cause, he will be still more seductive in his evil influences, "with all power and signs and lying wonders," during the days in which we now live. (II Thess. 2:9) We must, therefore, be more and more alert in guarding every point of attack. "Watch ye, stand fast in the faith, ... be strong."—I Cor. 16:13

Our Father requires us to watch, and he will reward those who faithfully do so. He urges us to keep awake and with all the children of light to be learning more and more of his Holy Word and will. He further desires that we be more comprehensively informed concerning his wondrous "plan of the ages, which he formed for the Anointed Jesus our Lord." (Eph. 3:11, *Diaglott*) We are also to grow in grace and in knowledge as we watch.—II Pet. 3:18

The world in general is still a dark place, but God's people are granted special illumination. They

are children of light, and they love the light. “Watch in all things; suffer evil; do the work of one proclaiming good news; of thy ministration make full assurance.” (II Tim. 4:5, *Young’s Literal Translation*) Carefully watching the increasing signs of the times, we have the privilege of calling to the attention of others those wonderful fulfillments of divine prophecy, and how they are related to the long-promised kingdom soon to come.—Matt. 6:10

In addition to being watchful, we are to be sober in mind, not excited or heated with passion, but calm and well exercised in self-control. Some people easily become excitable and are carried about by “every wind of doctrine.” (Eph. 4:14) They cannot give the reason for what they accept. They do not appear to know that divine truths are intended for those who are seeking, waiting, watching, hungering and thirsting for righteousness.—Matt. 5:6

A part of our sober watchfulness is also specially with a view to the keeping of our “living sacrifice” upon the altar. (Rom. 12:1; Heb. 13:15) In so doing, we must additionally be maintaining full dedication to God; growing in Christlikeness; faithfully witnessing to the Truth and assisting others to do the same.

WALK OF LIFE

The faithful followers of Jesus do not walk “according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.” (Eph. 2:2) They are the light of the world, and they “walk as children of light.” (Eph. 5:8) God’s Word is continually a lamp to guide and direct their pathway.

Human imaginations and ideas, or even consciences, are not sufficient to guide us aright. We need the begetting of the Holy Spirit, and its illumination of our mind in respect to what has been written in God's Word of Truth for our learning and instruction. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." "Because that God who commanded the light to shine out of darkness, shine into our hearts for illuminating with the knowledge of the glory of God in the face of Jesus Christ."—I Cor. 2:12; II Cor. 4:6, *Diaglott*

As children of light, we should lay particular stress upon honesty in our walk before the Lord. "Let us walk honestly, as in the day," Paul admonished. (Rom. 13:13) Every true child of God should see to it that he is honest, not only in financial matters, but in his treatment of his neighbors, his brethren in Christ, and above all, in his confessions respecting his faith. A test is being made along this line, and those who love the favor of men rather than the favor of God will sooner or later prove that they are unfit for the heavenly kingdom.

The apostle comments further on the progressive walk of the Christian: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith." "Walk not after the flesh, but after the Spirit." "Walk in newness of life." "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Col. 2:6,7; Rom. 8:1; 6:4; Gal. 5:16

In our walk of complete sanctification, we shall experience, even as Jesus did, that the darkness

hateth the light. “If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” (John 15:19) Nevertheless, we are to be zealous for the Truth. We are to grow and walk in Truth, faithfully proclaiming it, and at all times speaking it forth in love.

SHINE TOWARD OTHERS

“Ye are the light of the world. A city that is set on an hill cannot be hid.” “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matt. 5:14,16) Our lamps are to be cleaned, trimmed, and brightly burning, if our light is to shine out to the glory of our Father. Let us not be of those who might seem indifferent to the matter of trimming their lamps. As a result, their light does not shine brightly, for the vessel is darkened by error or perhaps a lack of the desire to serve and help others.

Others may have the light, but fail to let it have the proper place or effect upon their heart, mind and character. Thus, the light in them is very dim because of the absence of proper development within their being along the lines of righteousness. The admonition of the Scriptures should be kept in mind, “Light is sown for the righteous.”—Ps. 97:11

The Apostle Paul has referred to our privilege and responsibility as light bearers. “Ye are our epistle written in our hearts, known and read of all men.” “We are made a spectacle unto the world, and to angels, and to men.” (II Cor. 3:2; I Cor. 4:9) Being “known” by others and a “spectacle” to them can only take place if we are light bearers.

As far as we permit prejudice, pride, selfishness, self-esteem, strife, injustice, or unrighteousness to disrupt the freedom with which we receive and hold forth the light of Truth, in that same proportion will the light surely fade. Such a course, if persisted in, will ultimately lead such a one into a condition of darkness. Jesus warned his followers, "If therefore the light that is in thee be darkness, how great is that darkness!"—Matt. 6:23

A great exhortation for us is, "Quench not the Spirit." (I Thess. 5:19) It could be extinguished entirely, but by the Lord's help, we must keep this priceless treasure. It is an evidence that we are children of God. It is the "earnest"—the pledge or assurance—of our eternal inheritance.—Eph. 1:14

As children of light, "we are ambassadors for Christ." (II Cor. 5:20) While still living in the world, we are not of it, but have transferred our allegiance, and, therefore, "our citizenship is in heaven." (Phil. 3:20, *American Standard Version*) As representatives and ambassadors of Christ, surely we feel both the dignity and the honor of this position and the weighty responsibility, as, whatsoever we do in word or deed, we do all in the name of the Lord Jesus. (Col. 3:17) The desire of our heart is to "shine as lights in the world; Holding forth the word of life."—Phil. 2:15,16

SEVERE TRIALS

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." (I Pet. 4:12) We are to be ever prepared for severe tests, of which we read, "There shall arise false Christs, and false prophets,

and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”—Matt. 24:24

Not only will our knowledge of the Truth, and our faith, be tested, but so also will our Christian love. “Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity [Greek: love], I am nothing.”—I Cor. 13:2

We can be sure that the Adversary will use every means to present to us darkness for light, and to turn us aside from the plainly stated rule of love. It should be remembered, too, that a loveless condition of heart, a hypercritical spirit, so foreign to our Master’s spirit, does not enter us suddenly, but develops gradually.

Hence, every day, each of us should have a searching of our hearts to see whether or not we can find there toward anybody—saint or sinner—any of the spirit of hypocrisy, malice or wickedness which the Lord figuratively represented as leaven, contaminating by its influence.—Matt. 16:6; Luke 12:1; I Cor. 5:8

“Know ye not that a little leaven leaveneth the whole lump?” (I Cor. 5:6) A little envy, a little anger, a little hatred, or strife, can quickly poison our heart, and in a comparatively short time turn the sweetness of our nature, the spirit of love, into caustic bitterness. Moreover, the leaven is not likely to be confined to one person, but may also to spread to others, and thus many may be defiled.

STEADFASTNESS

“Beloved, seeing ye know these things before, beware lest ye also, being led away with the error

of the wicked [*Diaglott*: deceit of the lawless], fall from your own steadfastness.” (II Pet. 3:17) It will be seen from the context of this verse that the apostle’s exhortation has special application to the Heavenly Father’s consecrated people, the children of light, from the standpoint that they must maintain their position as light-bearers, and not fall victim to the many errors, temptations, and sophistries in the world today.

The apostle here is not exhorting us merely to be aware of recognized, notoriously wicked persons. Rather, we are to be watchful lest we be led away with any spirit of error, deceit, or instability of character such as is so rampant in today’s world. The Greek word *athesmos*, in the foregoing verse translated “wicked,” actually means unsettled, lawless.

There is danger that those once enlightened with the light of Truth might be thus led away, become unsettled, and wrest the Scriptures, using the Word of God deceitfully. The Apostle Paul admonishes us along this line: “Seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.”—II Cor. 4:1,2

GRACES OF THE HOLY SPIRIT

The children of light are to cultivate more and more all the various graces of the Holy Spirit. Knowledge alone “puffs up, but love builds up.” (I Cor. 8:1, *Diaglott*) There is one way only whereby

we may fully strengthen ourselves against falling into any of the delusions and traps of the Adversary.

Such fortification is not secured wholly by knowledge, although knowledge is vital and a very important element in it. Another component, and of paramount importance, is obedience to the righteous principles laid down in our Father's Word, and as illustrated in the life and character of our Lord Jesus. Therefore, if we aspire to be "children of light," able to show forth the goodness and glory of God to the world, we must "superadd" to our faith the graces of fortitude, knowledge, self-control, patience, piety, brotherly kindness, and love. If these be found abounding in us, they will not permit us to be "inactive nor unfruitful in the knowledge of our Lord Jesus Christ."—II Pet. 1:5-11, *Diaglott* ■

2023 MEMORIAL SUPPER DATE

The proper time for the annual observance of the Memorial Supper will be after sunset on Tuesday, April 4, 2023.

Memorial Services in MP3 format are available for listening or download at:

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“Who Shall Stand?”

“Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.”
—*Malachi 3:2,3*

WHO SHALL WITHSTAND

this experience, the prophet asks, at the time of the Lord’s appearing? At his First Advent, Jesus came to his own—the Jewish people—but as a nation they rejected and crucified him. There were only a few who stood the test. (John 1:11,12) Using wheat-gathering as a symbol, John the Baptist had said of Jesus: “He will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner.” (Matt. 3:12, *Revised Version*) Here was a testing and cleansing work which took place at our Lord’s first appearing.

Subsequently, throughout the present Christian age, our Lord has been making himself known to

those in the right condition of heart, that he might cleanse, test, purify and assist them in walking in his steps, and in being conformed to his image. (Rom. 8:29) Now, in the days in which we live, during the time of our Lord's Second Presence, there is also special testing. He is proving his people, individually. Each member of the true church is being proven, refined and purified. Who shall stand these experiences?

We believe there is much evidence, through the fulfillment of prophecy, that soon the church—the bride of Christ, the Lamb's wife—will be completed and glorified with her Lord beyond the veil. Through this spiritual class, identified as “the holy city, new Jerusalem,” God's glorious kingdom in the earth will be established to bless all mankind.—Rev. 19:7; 21:1-10

A DAY OF PREPARATION

We are today living at a time during which God is making preparation for one of the greatest dispensational changes in the world's history. Therefore, a pressing question for us is, “Who may abide” and “who may stand” in this day? The Apostle John also asked the question, “Who shall be able to stand?” (Rev. 6:17) Here, however, the context refers to the world's view of the climactic trouble toward which present arrangements in the earth are rapidly approaching.

The prophets, our Lord, and the apostles all prophesied of this period, in which the old order is to pass away, and the glorious kingdom of God is to be ushered in, which will stand forever. (Dan. 2:44; Matt. 6:10; II Pet. 3:12,13) We rejoice in the

knowledge that we are living during this time, and it is in this connection that one of God's prophets speaks of "the day of his preparation."—Nah. 2:3

We see around us today that which Jesus foretold: "On the earth there will be dismay among the nations and bewilderment at the roar of the surging sea. Men's courage will fail completely as they realize what is threatening the world." (Luke 21:25,26, *J. B. Phillips New Testament*) Selfishness, hatred, pride, and the spirit of aggression have led to the mustering of armies among nations small and great, as well as the rise of powerful dictators, tyrants, and extremist groups of the cruelest sort imaginable to the human mind. Such conditions will surely bring their legitimate awful consequences.

As dire as these conditions are, however, the Bible's promise is that the human race will not be permitted to destroy itself. The Scriptures reveal that human selfishness would ultimately lead to this, if not restrained by divine intervention. Jesus, speaking of the climax of the period of distress toward which the world is now moving, said: "Except those days should be shortened, there should no flesh be saved," but then adds that these days of trouble "shall be shortened." (Matt. 24:22) This will mean divine intervention and rescue of the human race from the result of its own madness. Indeed, God's kingdom, under the leadership of Christ, will solve all national and international problems, and we are promised that it will also eliminate from the earth all sickness, sorrow, pain and death.—I Cor. 15:25,26; Rev. 21:3-5

Meanwhile, we are presently living in a "time of trouble, such as never was since there was a nation."

(Dan. 12:1; Matt. 24:21) It is developing and encompassing the world as a trap and a snare. Jesus prophesied of it with these words: “Take heed to yourselves, lest your souls be weighed down with self-indulgence and drunkenness or the anxieties of this life, and that day come upon you, suddenly, like a falling trap; for it will come on all dwellers on the face of the whole earth.”—Luke 21:34,35, *Weymouth New Testament*

To “take heed” means we must be continually prayerful and watchful, meditating upon our Father’s Word and will. We must also be on guard, so that this great worldwide trouble, although not coming upon us unawares, does not so completely fill our mental horizon as to hide from us another vitally important aspect of our earthly sojourn—that being the experiences, tests and trials which are provided by God to prove us individually.

ON TRIAL

Peter said, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.” (I Pet. 4:12) Earlier in the same epistle, he stated: “Now for a little while, (since it is necessary,) you are distressed by various trials, so that the proof of your faith, being much more precious than that gold which perishes, though proved by fire, may be found to praise and glory and honor, at the revelation of Jesus Christ.” (I Pet. 1:6,7, *The Emphatic Diaglott*) We again ask: Who shall stand these experiences?

Our faith, and our whole being as individuals, are on trial at the present time. We are exhorted: “This is the victory [Greek: the means of success]

that overcometh the world, even our faith,” and “Be thou faithful unto death, and I will give thee a crown of life.” (I John 5:4; Rev. 2:10) Faithfulness of the members of the church unto death means joint heirship with Christ in glory, and the privilege to bless all the families of the earth. This is the greatest and most worthy theme in life, and the grandest position God could grant in all the universe. It is well worth our striving to attain, and to seek to be prepared for the blessed responsibilities of the kingdom.

The Lord asks us for faithful loyalty and character likeness to himself. As part of this, he goes about the process of purging out of us everything in the nature of dross, including self-will and all the works of the flesh. Our opening text suggests that God, as a refiner, wishes to purify us. As we picture in our mind a refiner in olden times, we see him seated at his crucible of valuable ore positioned over an intensely hot fire. By means of bellows, the furnace would be made sufficiently fierce to reduce the metal to a liquid state. The refiner, adding certain fluxing agents, and giving every attention to his work, watches the process very closely. It is his business to see to the separation and removal of the dross from the pure, precious metal. It is in such a manner that our Heavenly Father wishes to refine, cleanse and purify us individually.

“He is ... like fullers’ soap,” our text continues. An indication respecting the trade of a fuller is given in Mark 9:3. Concerning the shining brightness and whiteness of our Lord’s raiment on the Mount of Transfiguration, this verse reads: “His raiment became shining, exceeding white as snow; so as no

fuller on earth can white them.” The work of a fuller, using soaps which had strong cleansing properties, consisted chiefly in cleaning garments and whitening cloth. Concerning us, John says that “if we confess our sins,” God will “forgive us our sins, and ... cleanse us from all unrighteousness.”
—I John 1:9

Throughout all this refining and cleansing work, the Lord is able to read our heart. He can discern our thoughts and intentions, as well as the extent of our faith and love. No human being is able to do this. We may be able to deceive those near and dear to us on the human plane, but we cannot deceive the Heavenly Father. It is his will that we be refined, cleansed and purified, and we will be given experiences which are especially suited for the full accomplishment of this work. If properly exercised by them, we will be purged of pride, selfishness, bitterness, impatience, and all the works and deeds of the flesh.—Gal. 5:19-21

FAITH AND WORKS

It will always be necessary during this time of testing to remember Paul’s words, “Thou standest by faith.” (Rom. 11:20) Similarly, he says, we must “stand fast in the faith,” as it is declared in God’s Word. (I Cor. 16:13) If this kind of faith is developed in us, it will surely bear fruit and make an outward manifestation, according to our experiences.

The Apostle James, in dealing with this feature, would awaken those who have a measure of faith, but who have not progressed to the degree of making it a living and working faith. He asks, “What doth it profit, my brethren, though a man say he hath

faith, and have not works? can faith save him?” (James 2:14) The answer is no, which the *Diaglott* rendering of the last part of this verse confirms: “This faith is not able to save him.”

If we are to endure, and stand fast before God, we must have a living, operative faith. This matter is clearly addressed by the subsequent words of James, in which he says emphatically, “Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.”—vss. 17,18

The reverse is also true. Works are essential and vital to our development. However, without a foundation of faith, works alone will not enable us to stand fast. It is only the proper combination of both faith and works that is acceptable to God. True faith will manifest itself in works of obedience, and a life that is lived in harmony with that faith. If our life is not thus affected, we dishonor that faith. Indeed, such “faith without works is dead”—unproductive, and can never bring life.—vs. 20

Continuing his consideration of this important subject, James asks, “Was not Abraham our father justified by works, when he brought up Isaac his son to the altar? Thou seest that the faith cooperated with his works; and that the faith was made complete by the works.” (vss. 21,22, *Diaglott*) If Abraham and other faith heroes had merely discussed their faith with one another they would never have been counted as obtaining “a good report through faith.” (Heb. 11:39) The Scriptures reveal that they walked and lived in faith. Works cooperated with their faith. They were

very courageous, and their faith was made complete by works. Similarly, our faith, also, must be alive and active, working in us by love.—Gal. 5:6

ACTIVITY

We learn from God's Word that consecrated believers constitute the body of Christ. Herein is a blessed, cooperative arrangement. In I Corinthians the 12th chapter, the Apostle Paul explains that in this "body," of which Jesus is the Head, or controlling power, there are various activities to be engaged in. "There are diversities of operations, but it is the same God which worketh ... in all." (vs. 6) If there should cease to be "operations" or activity by a member of the body, he will become unfruitful, and must either be revived or be in danger of losing his place in the body. Rather, Paul explains that there is given to each member of the body some function or activity, and that these all combine to accomplish God's will, under our one Head, Christ Jesus, and one spirit, the Holy Spirit.—vss. 4-11

Furthermore, no member of the body can properly say to another, "I have no need of you." (vs. 21) Neither should anyone have the attitude in which they conclude: "There is no service I can render; therefore, I will enjoy the benefits of the body, but not exert myself toward service for the other members, or for the Head, Christ Jesus." On the contrary, all should be motivated to assist in providing "that which every joint supplieth."—Eph. 4:16

As we engage in activity on behalf of the Lord and his cause, we must do so with the proper attitude and motivation. Paul admonished, "Do all things

without murmurings and disputings: 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; Holding forth the word of life.” (Phil. 2:14-16) Although inactivity is an unnatural state for any of God’s intelligent creatures, we must remember that merely being active is not sufficient. It is, perhaps, for this reason that immediately following I Corinthians the 12th chapter, quoted from earlier, the Apostle Paul continues his lesson on the functioning of the body of Christ with the sober warning that without love as the motivating power, no activity we might engage in would have God’s approval.—I Cor. 13:1-3, *Diaglott*

LOVE

The importance of this attribute of love cannot be overemphasized. We are not to suppose, however, that it can merely replace other important considerations in the Christian life. For example, love cannot take the place of the fundamental understanding of God’s plan, but it does guide us in the proper use of that understanding. Love cannot take the place of faith, nor of activity in the Lord’s name, but it should be the motivation for faith and for service acceptable to God.

We are to “stand fast in one spirit, with one mind striving together for the faith of the gospel.” (Phil. 1:27) As we do so, we must “love one another with a pure heart fervently,” and “consider one another to provoke unto love and to good works.” (I Pet. 1:22; Heb. 10:24) We are not to antagonize, but avoid every word and act, so far as possible, that might incite

to misunderstanding, strife, envy, bitterness, hatred, and evil speaking. (Eph. 4:31) All of these are of the fallen flesh and of the Adversary. If we “stand fast” in a faith which is impelled by love, we will have a living faith and surely be “kept by the power of God ... unto salvation.”—I Pet. 1:5

Jesus prophesied of a time when “the love of many shall wax cold.” (Matt. 24:12) Let this not be true of us. Our love toward others, as we stand fast in the faith, must remain fervent, even though it may be ridiculed and spurned. We may be criticized and belittled, but we must see to it that “being reviled, we bless; being persecuted, we suffer it.” (I Cor. 4:12) Though we may be persecuted, let us never join the ranks of the persecutors.

ENDURANCE

To us the questions again come, “Who may abide?” and “Who shall stand?” Will we bear up under trials and stand fast while our beloved Lord refines and purifies us, that we may render to him “an offering in righteousness?” To do so will mean, as Jesus clearly stated, that we must “deny” self utterly, “take up [our] cross daily,” and follow him. (Luke 9:23) Endurance is vital for this work to be completed, but we are promised, “Blessed is he who patiently endures trials; for when he has stood the test, he will gain the victor’s crown—even the crown of Life—which the Lord has promised to those who love Him.”—James 1:12, *Weymouth*

The beloved refiner is graciously working upon us, to bring us forth as “vessels of gold.” (II Tim. 2:20) Individually, we are to submit willingly to his work in us. We all need refining, because of the

dross inherent in the earthen, fleshly vessel in which our spiritual treasure resides. “If thou, LORD, shouldest mark [observe or watch] iniquities, O Lord, who shall stand?” (Ps. 130:3) How true it is that from the beginning to the end of our pilgrim journey, we cannot stand before God without a covering for our sins. The Scriptures declare this gracious provision, stating that God has covered us “with the robe of righteousness.” (Isa. 61:10) Paul explains that it is “even the righteousness of God through faith in Jesus Christ.” (Rom. 3:22, *Revised Version*) We are exceedingly grateful for this loving provision which is by faith.

As consecrated believers, we are all being tried and tested. There will be subtle tests as to what we believe, and why. In these tests God will always be with us. He will never leave us nor forsake us, so that we can boldly say, “The Lord is my helper, and I will not fear what man shall do unto me.” (Heb. 13:5,6) Our loving Heavenly Father desires that we be conformed to his image, and that of his dear son, Christ Jesus, as he views us in the crucible of his workmanship. Therefore, let us strive daily to bear up courageously under the refining and cleansing of his all-wise methods.

Let us not become “weary in well doing,” and remember that our test is not one simply of well doing, but of “patient continuance in well doing.” (Gal. 6:9; Rom. 2:7) Thus, keeping on “the whole armour of God,” that we may be able to stand in this “evil day,” we shall surely be able to say: “He knoweth the way that I take: when he hath tried me, I shall come forth as gold.”—Eph. 6:13; Job 23:10

“The Revelation of Jesus Christ”

—An Overview—

*“Blessed is he that
readeth, and they
that hear the
words of this
prophecy, and keep
those things which
are written
therein: for the
time is at hand.”
—Revelation 1:3*

THE LAST BOOK OF THE Bible is often called the Apocalypse, which is its title in the Greek language. It appears in the *King James Version* as “The Revelation of St. John the Divine,” meaning that it was written by the Apostle John. However, in the very opening

sentence of the book, John describes what he is about to write as “The Revelation of Jesus Christ.”
—Rev. 1:1

Then the apostle adds, “which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.” The Greek expression here translated “signified” literally means “to give a sign.” In other words, the important lessons of this closing book of the Bible are, in most

cases, set forth by signs, or symbolisms, as contrasted with statements of a literal nature. It is, therefore, important to note the highly symbolic language contained in the Book of Revelation when studying the various features of its message.

Beginning with the 4th verse of the opening chapter, John addresses the “seven churches which are in Asia.” It is believed by historians that John was at that time regarded as an important spiritual guide in these churches. However, just as the other writings of the various apostles, while addressed in the first instance to certain “churches,” or perhaps to individuals, have applied to Christians as a whole throughout the entire Gospel Age, so it is with the Book of Revelation.

It is reasonable to believe that the seven churches in Asia to which John addresses the book, are representative, or symbolic, of the entire church during seven periods of its development. However, while there is some descriptive matter which is unique to certain phases of individual churches, there are other symbols which apply to all equally. God’s promises of his care over his people, and of their future reward, if faithful, which are made to each church, are certainly applicable to all.

SEVEN CHURCHES OF ASIA MINOR

The seven churches of Asia Minor designated as the original recipients of this wonderful message of Revelation, are those at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. (Rev. 1:11) In John’s day there was a group, or congregation, of believers in each of these places; but in the Lord’s providence he used the circumstances

associated with each of them as the basis for lessons to the church of the entire Christian Age.

As we have noted, John introduces the subject matter of the book as the “Revelation of Jesus Christ,” and in the opening chapter considerable information is given concerning Jesus whose revelation John presents. He is stated as being the “faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.”—vs. 5

John quotes Jesus directly, saying, “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” (vs. 8) Translators of the Bible have used a capital “A” for “almighty,” in an effort to convey the idea that Jesus, the Son of God, is also the Father. However, the word almighty is not used here as a title but is merely descriptive of the fact stated by Jesus after his resurrection, when he announced, “All power is given unto me in heaven and in earth.” (Matt. 28:18) It was this highly exalted and powerful Son of God, who had died for the sins of the world and had been resurrected from the dead by the Father’s power, who addressed John on the Isle of Patmos.—Rev. 1:9

John gives us the setting, as follows: “I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.”—Rev. 1:12-18

In the last verse of the first chapter, Jesus explains that the “seven candlesticks” were the seven churches of Asia, symbolic of the entire church. The “seven stars” which he held in his right hand represented, he explains, the “angels,” or messengers, to these seven churches. Thus, through these messengers Jesus has spoken to the church throughout the age. His promises to the “overcomers” in the church are wonderful. Below are quoted some of them.

“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”—Rev. 2:17

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.”—Rev. 3:5

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

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”—Rev. 3:20,21

THE THRONE SCENE AND THE LAMB

Immediately after these messages of counsel, warning, and promise to the seven churches, John sees what he identifies as a “throne ... set in heaven.” (Rev. 4:2) It consists of a highly symbolic description of the glory of God, the Father, in which four “beasts,” or more properly, according to the Greek text, “living creatures,” and “four and twenty elders,” acclaim him, saying, “Holy, holy, holy, Lord God Almighty.”—vss. 4-8

The fifth chapter gives a highly symbolic presentation of Jesus as the “Lamb” who was found worthy to open a “book” which was held in the right hand of Jehovah God, depicted in the throne scene of the previous chapter. The same “living creatures” and “four and twenty elders” who acclaim the glory of God now sing the praises of the Lamb. Joining with them in their song of praise are angels, “ten thousand times ten thousand, and thousands of thousands.”—Rev. 5:11

Their acclamation is: “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, and all that are in them, 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.”—
Rev. 5:12,13

To summarize briefly what we have considered thus far, the opening chapter of this marvelous book is concerned mostly with introducing the one who is its real author, even Jesus. It shows him standing amidst the candlesticks which he identifies as the seven churches, seven phases of the one complete church. In this symbolism we see Jesus fulfilling his promise to his disciples that he would be with them always, even unto the “end of the age.”—Matt. 28:20, *English Standard Version*

Then, in chapters 2 and 3, are Jesus’ messages to the seven churches, which to some extent are progressive in nature, first promising that he would come quickly, and then, “Behold, I stand at the door, and knock.” (Rev. 3:11,20) Thus the promised return of the Master—as symbolized by his standing at the door knocking—is specially noted, in addition to his abiding presence with the church throughout the age, “in the midst of the seven candlesticks.”

Chapters 4 and 5, as we have seen, first present God, Jehovah, and then Jesus in their glory. Jesus is shown as the Lamb which had been slain presented as the one found worthy to open the book which was held in the right hand of God. The Lamb symbolism very beautifully and forcibly emphasizes Jesus’ worthiness to be the great executor of the divine plan and purpose. The book of God’s plan could now be opened and carried on to completion, because Jesus faithfully laid down his life as the Redeemer of the world.—Rev. 5:9

THE “LAMB” AND HIS OPPONENTS

Beginning with chapter 6, the Book of Revelation gives a mixed picture of faithfulness and apostasy in a struggle between the forces of righteousness and unrighteousness. To get the general theme of the drama depicted in the book, it is enough to think of it from the standpoint of mighty forces following, on the one side, the Lamb, and on the other side, the archenemy of God, Satan, and the various instruments he has used down through the Christian age.

In Revelation 6:1, the Lamb is first seen opening the seven seals of the book which he took from the right hand of him that sat upon the throne. When he opens the first seal a “white horse” is seen by John, “and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer [*Thayer’s Greek Definitions: come off victorious*].”—vs. 2

When the second seal is opened a “red” horse appears and power is given “to him that sat thereon to take peace from the earth.” With the opening of the third seal, a “black horse” is seen, “and he that sat on him had a pair of balances in his hand.” When the fourth seal is opened there appears a “pale horse: and his name that sat on him was Death, and Hell followed with him.”—vss. 3-8

Much has been written concerning the four horsemen of the Apocalypse, much of it misapplied to struggles between nations and would-be world conquerors. However, the Book of Revelation is not concerned with worldly kingdoms and empires except as they become linked with the affairs of God’s professed people. So, while we shall not go

into detail here, these four horses and their horsemen are symbolic of activities and developments within the ranks of those who, throughout the age, took the name of Christ as their banner, beginning with the “white horse,” symbolic of the purity of the Early Church.

Chapter 6 continues to narrate what happens as the seals are opened. When the sixth seal is opened there is a “great earthquake.” (vs. 12) The Lord uses an earthquake symbol to illustrate the shakings and upheavals which we call revolutions. Much happens as a result of the earthquake which occurs when this seal is opened. Verse 17 of the chapter identifies these occurrences as belonging to the “day” of the Lord’s “wrath.”

This expression identifies the time of the events as taking place in the end portion of the Christian, or Gospel, age. The day of wrath, or vengeance, is shown by many prophecies to be a period of time associated with our Lord’s return at his Second Advent, or invisible presence, its purpose being to set aside the “kingdoms of this world” preparatory to the manifestation of the Messianic kingdom of righteousness and peace.—Rev. 11:15

A remarkable picture is presented to us in chapter 7. The time is still within the general period described as the day of the Lord’s wrath. Great upheavals take place in the world, but restraining influences are revealed. “Four winds” are held back by “angels” standing on the “four corners of the earth.” (vs. 1) It is a dramatic setting. Literally, four mighty winds converging from the four points of the compass would create a powerful whirlwind which would be destructive to everything in its path.

These “winds” are symbolic of certain elements of the trouble throughout the world incident to the day of the Lord’s wrath, but they are shown as being held back. The reason given for this is that the work of God in sealing his own “servants ... in their foreheads” must first be completed. (vs. 3) This reveals the special importance the Heavenly Father attaches to his own people in these closing days of what Paul describes as “this present evil world.”—Gal. 1:4

These “servants” of God are shown as being one hundred forty-four thousand in number, divided equally among twelve symbolic tribes of Israel. (Rev. 7:4-8) These are the Gospel Age sons of God, who were found “faithful unto death.” (Rev. 2:10) In the beginning of the age, nearly all who qualified for this special position in the plan of God were natural Israelites. John wrote concerning Jesus, “He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God.”—John 1:11,12, *ESV*

However, there were not enough believing Jews to make up God’s foreordained number, so God “at the first did visit the Gentiles, to take out of them a people for his name.” (Acts 15:14) These also become sons of God, but they come into this arrangement under the provisions made in the royal promises to Israel. They are symbolized as “wild” olive branches which, when grafted into the Abrahamic promises, are then counted as “natural” branches. (Rom. 11:17-29) Thus, they are shown in this Revelation picture as being spiritual Israelites.

The picture clearly shows that these are called from the world through the power of the Gospel and “sealed ... in their foreheads”—that is, stamped or attested to by God—during the closing scenes of the age, when the “day” of the Lord’s wrath has already begun in part. The severest of the trouble upon the world, however, is shown to be held back until this sealing work is accomplished. It is marvelous to realize that the Lord employs such mighty forces on behalf of a few of his little ones. No wonder Jesus said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”—Luke 12:32

SEVEN TRUMPETS

Revelation 8:1 records John’s seeing, in vision, the opening of the seventh and last seal. Then “seven angels” appear, and to these are given “seven trumpets.” (vs. 2) They are not, of course, literal trumpets. Generally speaking, trumpets are used in the Bible to symbolize messages which God designs to have delivered. That is the picture given us in connection with these seven trumpets.

In connection with the “voice” or trumpet of the seventh angel, “whenever he is about to sound, then is finished the mystery of God.” (Rev. 10:7, *Revised Version Improved and Corrected*) Following this, in verses 8 and 9 of the tenth chapter, a “little book” is spoken of, and the instruction is given to “eat it up; it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.”

This “little book” may well symbolize the great truths of God’s plan which have been unfolded to his people, especially during these last days. God’s

Word of Truth is indeed “sweet.” (Ps. 119:103) However, when it is assimilated, and acted upon, it often brings bitter experiences, which may be accompanied by ridicule, ostracism, and even persecution.

Another development is recorded in chapter 11, verse 15: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” Then, in verses 17 and 18, we are given a brief description of the results of the reign of Christ, from its beginning to its close.

We quote: “We give thee thanks, O Lord God, the Almighty, who art and who wast; even because thou hast taken thy great power, and didst reign. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.”—Rev. 11:17,18, *RVIC*

OPPOSING FORCES

Chapter 13 describes a “beast” with “seven heads and ten horns.” (vs. 1) Concerning this beast the record states, “It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb.”—vss.7,8

In verse 1 of chapter 14, the Lamb is seen standing “on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name

written in their foreheads.” These are the “sealed” ones of the seventh chapter. By contrast, those who come under the domination of the beast are shown to receive a “mark in their right hand, or in their foreheads.”—Rev. 13:16,17

Thus we have brought before us these two opposing forces. On the one side are the Lamb and those who are with him; on the other, the beast, and those who have its marks of servitude “in their right hand, or in their foreheads.” It would require much more space than here allows to analyze all the symbols which are used to describe the struggle which takes place between these two mighty forces.

As this scene develops two other symbolisms are introduced: namely, two cities. One is called “Babylon.” It is an unholy city which reigns over the kings of the earth and commits “fornication” with them. The other is the “holy city, new Jerusalem, coming down from God out of heaven.”—Rev. 17:2,5,18; 21:2

The unholy city, Babylon, spoken of also as a harlot, symbolizes a false church system. Her “fornication” was in the fact that she allied herself with civil governments. It was while this union was a dominating factor during the Dark Ages that this combination was represented by the woman sitting on a “scarlet coloured” beast.—Rev. 17:1-6

Contrary to the picture given us in chapter 13, where the beast is shown to overcome the saints, now the Lamb overcomes the beast, and it goes into “perdition,” meaning utter destruction. (Rev. 17:8,11) Chapters 16 through 19 reveal in detail the complete destruction of all the forces of

unrighteousness, including Babylon, the harlot, the beast, and other related opponents of Christ.

Beginning with chapter 20, the glorious triumph of the Lamb and those who are associated with him is portrayed. These associates of the Lamb are shown as becoming the “bride” of the Lamb, in contrast with the harlotry of the woman who committed fornication with the kings of the earth.—Rev. 19:7,8; 21:2

Standing as the sponsor for every attack against Christ and his true church throughout the age has been “that old serpent, which is the Devil, and Satan,” and in the opening verses of chapter 20, he is shown to be “bound” with a “great chain” by an angel which comes down from heaven. By contrast, we see the resurrection glory of those who were symbolically “beheaded for the witness of Jesus, and for the word of God,” and “they lived and reigned with Christ a thousand years.”—Rev. 20:2-4

Those who reign with the Lamb, as his bride, are not the only ones blessed in this glorious triumph of righteousness, for all the dead are raised to participate in the blessings of the Messianic kingdom. Other “books” are opened for them—not the “little book” which is so sweet to the saints now—but “books” which contain the will of God for the people dwelling upon the earth during the thousand-year kingdom. They are judged by the things written in those books; that is, their trial will be upon the basis of the will of God which the open books reveal. Those who pass the tests will have their names enrolled in the “book of life,” which will also then be opened for the world.—vss. 12,13

“NEW HEAVEN AND A NEW EARTH”

Chapter 21 presents another picture of the same kingdom period. Verse 1 tells of a “new heaven and a new earth.” These are symbols of the two phases of Christ’s kingdom—the heavenly, or spiritual, and the earthly. “And there was no more sea.” The “sea” symbolizes the restless, discontented masses of mankind, struggling for their real and imagined rights, particularly during the closing scenes of the present age. (Jer. 6:23; 50:42) With the establishment of Christ’s kingdom, they will find peace and security so there will be “no more sea.”

John sees the “holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” (Rev. 21:2) There is no mistaking the meaning of this symbolism, for verses 9 and 10 explain it. Here we are told that the new Jerusalem is the “bride, the Lamb’s wife,” in other words, those whom we previously saw pictured with the Lamb on mount Zion.

The glorious result of the coming of this holy city is revealed in verses 4 and 5—no more pain and death; tears wiped away; and all things made new. As we learned from the opening book of the Bible, because of sin, God sentenced mankind to death and withdrew his favor from them. However, now, as verse 3 reveals, God again dwells with the people, and through the agencies of Christ’s kingdom, the once sin-cursed members of a dying race are restored to become his people again, with the result that “there shall be no more death.”—vs.4

Chapter 22 presents yet one more picture of the thousand-year reign of Christ. Here the kingdom is

symbolized as “the throne of God and of the Lamb.” Proceeding out of this throne is a “pure river of water of life, clear as crystal.” “In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”—vss. 1,2

In the opening chapters of the Bible, we saw man driven from Eden and “a flaming sword” used to prevent his returning and partaking of the tree of life. (Gen. 3:24) Now, in this closing chapter, that sword is removed, and an invitation extended to “come” and “take the water of life freely,” “that they may have right to the tree of life.”—Rev. 22:17,14

This invitation is first given by the “Spirit and the bride,” and then all who hear are invited to amplify the call. The “river” and “tree of life,” of course, are not literal. They symbolize the fulfillment of those wonderful promises of God which we have found scattered throughout the entire Bible, promises of blessing for all the families of the earth.—Gen. 12:3; 22:18; Acts 3:25; Gal. 3:7-9

Here we see these blessings pictured as a mighty river of refreshing, life-giving waters, emanating from the “throne of God and of the Lamb.” Thus we are reminded that God’s promises to bless all the families of the earth depend for fulfillment upon two things—first, the authority and power of the throne of God: and second, the redemptive work of the slain Lamb, Christ Jesus. He, along with his faithful associates—his “bride,” the true Christian church—will constitute the government

which will rule the people in righteousness for a thousand years, and it will be the agency established by God for giving everlasting life to all who will then believe and obey.

Echoing these wondrous truths, the Apostle Paul wrote concerning Christ: “He must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For God has put all things in subjection under his feet. But when it says, all things are put in subjection, it is plain that he is excepted who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.”—I Cor. 15:25-28, *ESV* ■

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)

OBITUARIES

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

Brother Roman Pietruszka, Lubań, Poland—
December 9. Age, 91

Brother Marian Skoczylas, Bielsku-Biała, Poland—
December 13. Age, 90

Sister Aniela Kłało, Lublin, Poland—December 25.
Age, 87

Brother Peter Kunz, Ludwigshafen, Germany—
December 29. Age, 66

Brother Adam Kuźnik, Moszczanicy, Poland—
January 4. Age, 77

Brother Waldemar Dankowski, Włocławek, Poland
—January 6.

Sister Anna Fuentes, Fusagasuga, Colombia—Jan-
uary 7. Age, 93

Sister Gloria Carpenter, Louisville, KY—January
7. Age, 91

Brother Ted Marten, Chicago, IL—January 12.
Age, 94

Sister Julia Startek, Bilgoraj, Poland—January 13.
Age, 87

Brother Kenneth White, Caroga Lake, NY—Janu-
ary 14. Age, 92

Sister Josephine Wesol, Orlando, FL—January 15.
Age, 98

Brother Florian Kocot, Chrzanow, Poland—Janu-
ary 19. Age, 94

Sister Betty Biggs, Dallas, TX—January 21. Age,
88

ENCOURAGING LETTERS

MESSAGE OF HOPE

Dear Dawn: Thank you so much for sending me *The Dawn*.

The message of love and hope are what we need in these dark days we are now living in.—MI

FREE TIME FOR STUDY

Dear Dawn: I would like to thank you for your parcel of literature that came to me.

I have much free time and I am studying your literature. Thanks for all. Stay with God.—POLAND

OUR WONDERFUL COMMISSION

Dear Dawn: Thanks for all your service in so many ways all over the world. What a wonderful commission we have telling others about the good news God has for all people! Bless you all.—OR

RADIO PROGRAM

Dear Dawn: Greetings in the name of our Lord. Thank you for your true Gospel to our country through your program

(*Frank and Ernest*) on Radio E. Africa. May God the Almighty receive glory.

Please send us some literature.—ALGERIA

HE IS THE LORD

Dear Dawn: I greet you in the name of our Lord and Savior.

Our hearts are joyful as we bow before one who has never broken his word or changed his purpose for mankind. He is the Lord.

Please continue to minister on Radio Africa 2 (*Frank and Ernest*). It's encouraging.—KENYA

DESIRE TO KNOW MORE ABOUT JESUS

DawnBible: I'm very happy I got connected with this Bible study. My desire knowing more about Jesus has been increased lately. I feel very fortunate, because I know it's the best feeling I ever had.

Thank you for the booklets I received. And please keep sending more information to my email or address.—CA

LEARNING NEW THINGS

Dear Dawn: Thank you so much for the little book you sent me. I have enjoyed reading, it was very interesting. I have enjoyed learning new things I never knew. Once again thank you so much. God bless each and every one.—NC

BOOKLET FROM A FRIEND

DawnBible: Praise the Lord! I'm here to thank you for sending us the Dawn booklet I received from a friend. The book has a wonderful message and kindly this year again send us more copies and the name of the Lord will ever be glorified.—KENYA

EDIFYING ARTICLES

Dear Dawn: Please thank all the brethren who write these very edifying articles in *The Dawn*. I always put them in clinics and wherever I can. I am 101. The first *Dawns* I read were in 1939. Thank you, and the Lord bless all of you.—WI

A CHANGED LIFE

Dear Dawn: I praise the Lord for the good work you are doing on Radio Africa (*Frank and Ernest*). Thank you for changing my life and I follow the Bible in all my studies concerning good living. Be blessed.—KENYA

HOPE BOOKLET

Dear Dawn: We want to thank you for your caring and the book *Hope*. It's always nice to know people care when we are hurting. Thank you so very much.—WA

EYE-OPENING PUBLICATIONS

DawnBible: This website is amazing. The *Frank and Ernest* radio program and the wonderful publications are eye-opening. They have inspired my life and have also helped me in my radio program sponsored by Dawn Bible Students. Praying for you. May the good God bless your efforts in reaching out to many people with the truth.—KENYA

ENCOURAGING LETTERS—*cont'd*

FOUND FRANK & ERNEST

DawnBible: I found the *Frank and Ernest* radio show on the Radio.net app. I love the show and it led me to the resources offered on your website.

I love reading and learning about the Bible. Your resources will help me tremendously as I dive deep into the Bible and its meaning. Thank you!—WV

ENCOURAGEMENT TODAY

DawnBible: Thank you, Lord, for sending this Bible tract, *Why God Permits Evil*, my way.

Down in the depths of frustration and despair, I get a single plain envelope with one tract in it, just for me today. Praise the Lord.—CANADA

WALK WITH JESUS

DawnBible: Today is my first time hearing of Dawn Bible and I'm hopeful my walk with Jesus will be strengthened!—NC

THE RIGHT WEBSITE

DawnBible: I have found the right website. Would love to become a Bible student.—CANADA

SPIRITUAL MATERIAL

DawnBible: Thanks for the spiritual material on your site.—KENYA

THE BIBLICAL PATH

DawnBible: Greetings. I have been receiving *El Alba* magazine for some time, and all the subjects discussed have served for my spiritual growth.

The biblical path, when you have a good ministry that supports you in your walk in the gospel of Christ, the light shines and the path becomes bright. Grace and peace.—FL

SHARING GOOD NEWS

DawnBible: Saw your ad in *The Old Farmer's Almanac*. I'm a devout Christian (Missouri-Synod Lutheran).

Thanks for sharing the Good News! He is risen! God does not change with the times like we do.—NH

GOD'S PLAN

DawnBible: The plan of God Almighty is wonderful. It's been good to know man's restitution plans.—INDIA

TEACHING FROM THE BIBLE

DawnBible: Keep doing what you are doing! Concentrating on the important things for Christians and teaching from the Bible! God bless!—AL

FRANK & ERNEST

Dear Dawn: I am very grateful to be a regular listener to this wonderful program on Radio Africa. Thank you so much.

I want you to know that your messages are a huge blessing to my life spiritually. God bless you all for your good work.—GHANA

INSPIRATIONAL WORKS

DawnBible: I would really love to use your inspirational written works to improve my relations with God.—NIGERIA

A WONDERFUL GIFT

DawnBible: Today I received the book *Estudios de Las Escrituras* free of charge. I really appreciate your wonderful gift. Thank you and God bless you all.—FL

THE CHURCH

DawnBible: Praise God. I read an article about the Church. I need more clarification on how the world will be saved.

Before I read the article I knew that only the Church will be saved and that the world is condemned because it is under control of the devil—"the prince of the power of the air," Ephesians 2:1-3.

For one to be saved he or she has to be brought out of the world.—KENYA

RADIO AFRICA

DawnBible: Thanks so much for your faithfulness in bringing us *Frank and Ernest* through Radio Africa over the years. God bless you all, and I hope to continue to listen regularly.—GHANA

SPEAKERS' APPOINTMENTS

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

M. Ensley

Sacramento, CA
February 18,19

B. Keith

Sacramento, CA
February 18,19

P. Mora

Sacramento, CA
February 18,19

D. Rice

Sacramento, CA
February 18,19

Christ Within

*A living Christ, of wondrous birth,
Who trod the dreary paths of earth,
Shedding abroad his holy light
Through the deep gloom of sin's dark night.*

*A dying Christ, whose precious blood
Seals the poor sinner's peace with God;
And fills the soul with fullest love,
Like to the joy prepared above.*

*A Christ ascended—all is done,
A world redeemed, a victory won.
With angel hosts, a glorious throng,
We'll sing with joy salvation's song.*

*A living Christ our spirits need,
A loving Christ our souls to feed;
A dying Christ, our ransom he,
A risen Christ to set us free.*

*This, too, our need—a Christ within,
A life with God, afar from sin,
A Christ whose love our hearts shall fill,
And quite subdue our wayward will.*

—Poems of Dawn

CONVENTIONS

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

SACRAMENTO CONVENTION, February 18,19—IN PERSON AND BROADCAST ONLINE—Holiday Inn Express, 2224 Auburn Blvd, Sacramento, CA 95821. Phone: (916) 923-1100. Contact K. Freer. Phone: (916) 879-4657 or Email: winnerwear@aol.com

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

HIGHLAND PARK CONVENTION, March 18—BROADCAST ONLINE ONLY—Contact S. Koterba. Phone: (917) 554-2348 or Email: sandykoterba@gmail.com

DETROIT PRE-MEMORIAL CONVENTION, March 25,26—BROADCAST ONLINE ONLY—Contact P. Nemesh. Email: nemeshfp@aol.com

ALBUQUERQUE CONVENTION, April 7-9—IN PERSON AND BROADCAST ONLINE—Sheraton Albuquerque Airport Hotel, 2910 Yale Boulevard SE, Albuquerque, NM 87106. Contact S. Thomassen. Phone: (505) 268-8170 or Email: srbt@juno.com

METRO DETROIT CONVENTION, May 6,7—IN PERSON AND BROADCAST ONLINE—Milford Senior Center, 1050 Atlantic Street, Milford, MI 48381. Contact B. Johnson. Email: beckystevej@aol.com

HARTFORD CONVENTION, May 7—IN PERSON AND BROADCAST ONLINE—West Hartford Senior Center, 15 Starkel Road, West Hartford, CT. Contact

J. Slivinsky. Email: djslivinsky@sbcglobal.net

WEST NEWTON CONVENTION, May 7—IN PERSON ONLY— Sewickley Grange Hall, Route 136, West Newton, PA 15089. Contact L. Mlinek. Email: lisa.mlinek@aol.com

DELAWARE VALLEY CONVENTION, June 3—BROADCAST ONLINE ONLY—Contact R. Griehs. Phone: (267) 456-8889 or Email: rgriehs@gmail.com

BIBLE STUDENTS GENERAL CONVENTION, July 15-20—IN PERSON AND BROADCAST ONLINE—University of Pittsburgh, 450 Schoolhouse Road, Johnstown, PA. Contact E. Kuenzli. Phone: (407) 670-4189 or Email: ekuenzli@cfl.rr.com

Prayer

*What various hindrances we meet
In coming to the mercy seat!
Yet who, that knows the worth of prayer,
But wishes to be often there?*

*Prayer makes the darkest cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above.*

*Restraining prayer, we cease to fight;
Prayer keeps the Christian's armor bright,
And Satan trembles when he sees
The weakest saint upon his knees.*

—*Hymns of Dawn*

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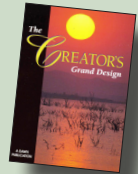


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To us the Scriptures clearly teach . . .

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

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

THAT MEANTIME THE CHISELING, SHAPING AND POLISHING

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

THAT THE BASIS OF HOPE FOR THE CHURCH AND THE WORLD

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

THAT THE HOPE OF THE CHURCH

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

THAT THE PRESENT MISSION OF THE CHURCH

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

THAT THE HOPE FOR THE WORLD

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

