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Mercy

*“Who is a God like
unto thee, that
pardoneth iniquity,
and passeth by the
transgression of
the remnant of his
heritage? he
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because he
delighteth in
mercy.”*

—*Micah 7:18*

IT IS NOT OFTEN WE CAN

say that the proclaimed tenets of the world’s major religions are in agreement. Judaism, Christianity, Islam, Hinduism and Buddhism constitute more than 91% of the world’s religious adherence today. One important doctrine that all five of these groups have in common and espouse is the quality of mercy. Each of them teaches the importance

and value of mercy, advocating its cultivation among their followers. Additionally, in the case of Judaism, Christianity and Islam, they claim belief in a Supreme Being, who is also presented as one whose character attributes include mercy and compassion.

There is a clear irony, particularly at the present time, with regard to this common teaching of mercy among the religions of the world. Although claimed as an important and virtuous quality to be esteemed highly, in practice mercy is greatly lacking among mankind, and pervasively so. At the highest levels of the political, religious and social order of the present world, mercy is scarcely found. Likewise,

among mankind in general, regardless of status, wealth, background or age, mercy is absent much of the time. At best, it seems that when mercy is exercised toward others, it is limited to those who agree with the opinions and causes of the ones who manifest it. To any who might disagree, or have different ideas, any thought of mercy is quickly replaced by criticism, prejudice, intolerance, and even hatred.

Thus, we believe a consideration of the subject of mercy is very timely, as we view the spirit of hate and vengeance which is playing so important a role in shaping the plans and policies of today's world. In order to properly gain an understanding of this essential character quality, and then to put it into practice in daily life, we believe it is both necessary and beneficial to consider what the Bible has to say on this vital topic.

THE SOURCE OF MERCY

The psalmist declares of God, "He hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth; To hear the groaning of the prisoner; to loose those that are appointed to death." (Ps. 102:19,20) In accordance with this statement of the Heavenly Father's merciful interest in the human family, Jesus when stating the reason for his coming to earth to suffer death as a ransom for man, says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

One of the grandest qualities that man can exercise, and which will bring him corresponding

blessings, is that of mercy. Jesus laid great stress upon this quality of mercy, declaring that whatever may be our attainments otherwise, if we do not have mercy upon others, neither will God have mercy upon us. “Blessed are the merciful: for they shall obtain mercy.” (Matt. 5:7) We do well to realize that if no mercy were shown us all would be lost. Likewise, we cannot retain our present relationship with God unless his spirit of mercy dwells within us.

The work of creation was a most extraordinary demonstration of God’s infinite wisdom and power. To undo the results of evil brought about by the great adversary, however, and to accomplish the restoration of the sinful, alienated race of mankind back into his favor, has required the exercise on God’s part of the additional attributes of justice and love. In this sense, God’s plan for man’s ultimate recovery is a far greater work than that of creation. Yet, in all these grand works of the Heavenly Father, we are assured that he “fainteth not, neither is weary.”—Isa. 40:28

THE SON’S MERCY

God’s “only begotten Son” shared the same character qualities as the great Creator, and desired to be used in the outworking of his Father’s redemptive plan toward man. The Son of God laid aside his prehuman existence and glory, humbled himself, and became a man—“not to be served, but to serve, and to give his life a ransom for many.” (Phil. 2:5-8; Matt. 20:28, *Wilson’s Emphatic Diaglott*) It required an uncompromising love of righteousness and hatred of iniquity to resist every temptation to deviate even in the slightest degree from this determined course.

Jesus' spirit of self-sacrifice and his willingness to surrender his rights and privileges never faltered. Even the supreme test of his loyalty and obedience in Gethsemane, where it is said that he cried unto "him that was able to save him from death, and was heard," found Jesus determined to do the Father's will. "Though he were a Son, yet learned he obedience by the things which he suffered," even unto death.—Heb. 5:7,8

When he appeared before the high priest and the Sanhedrin, Jesus was looked upon as a fit object to be insulted, mocked, and physically abused. He was spat upon, smitten with rods, and struck with closed fists and open palms. Inventing a new diversion, they blindfolded Jesus, then hit him, and demanded that he tell who it was that did so. "And many other things blasphemously spake they against him," all of which were endured by the Master in silence.—Matt. 26:67,68; 27:30; Mark 14:65; Luke 22:63-65

When Jesus answered nothing to these things and did not defend himself, he was turned over to the Romans who also mocked him. The soldiers arrayed him in a scarlet robe, made a crown of thorns for his head, and placed a reed in his right hand. They amused themselves and the spectators by bowing to him in mock homage and saying, "Hail, King of the Jews!" (Matt. 27:27-29) He meekly and uncomplainingly endured. What depths of wickedness the depraved human heart can descend to and glory in! Nevertheless, it was this very world and all of its people, the just and unjust, which Jesus had come to save, by giving himself a "ransom for all."—I Tim. 2:5,6

JESUS STILL MERCIFUL

On the third day, Jesus was raised from the dead. He was exalted to the Father's right hand, "angels and authorities and powers being made subject unto him." (I Pet. 3:22) He is now the Lord of the dead and the living, and all judgment has been committed to him by the Father. (Rom. 14:9; John 5:22) In view of his rejection, one might wonder if Jesus has in any way altered his original purpose to "seek and to save that which was lost." (Luke 19:10) Such is most assuredly not the case. Unlike the imperfect human disposition, the faithful Son, like the Father, is "the same yesterday, and to day, and for ever," and that even "if we believe not, yet he abideth faithful: he cannot deny himself." (Heb. 13:8; II Tim. 2:13) Thus, after his resurrection, the risen Lord gave a glorious testimony to the two disciples on the way to Emmaus, saying to 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 24:46,47

"All power ... in heaven and in earth" has been given to our risen Lord, which will, in due time, be marvelously manifested in that he will call from the grave all that are there imprisoned. (Matt. 28:18; Isa. 61:1) However, more than this boundless power and limitless knowledge will be required in "reconciling the world unto himself." (II Cor. 5:19) To a sinful world, steeped in darkness, and enemies through wicked works, there must be extended great mercy and compassion, inexhaustible gentleness, forbearance, patience and longsuffering, in

order to bring them back up the highway of holiness to perfection and fellowship with God.—Isa. 35:8-10

Jesus, like the Heavenly Father, “delighteth in mercy,” as stated in our opening text. As a “merciful and faithful high priest,” he is “touched with a feeling of our infirmities.” (Heb. 2:17; 4:15) He is abundantly able to respond to the faintest call for help, to read the inmost secrets of every heart, and to extend a love which never fails. He will “save them to the uttermost that come unto God by him.”—Heb. 7:25; Rom. 10:13

In many things we are all faulty, and our Lord’s mercy is required and is extended to us. Likewise, in the coming age when the knowledge of the Lord covers the earth “as the waters cover the sea,” mercy will also be extended to all mankind. (Isa. 11:9) After so costly a redemption, God desires “all men to be saved, and to come to a knowledge of the truth,” and is not “willing that any should perish.” (I Tim. 2:4; II Pet. 3:9) Mercy and long-suffering will be manifested until sin and the sinner are demonstrated to be inseparably and willfully connected.

CO-JUDGES MUST BE MERCIFUL

The Apostle Paul tells us that the faithful followers of Christ of the present age will be co-judges with him of the world in the coming thousand-year judgment day. (I Cor. 6:2; Acts 17:31) Let us not think, however, that our Lord, so loving and merciful, would delegate this great work to those who are less loving, less compassionate, less gentle and forbearing than he. We may be sure that this is not the case. All those to whom the judging of the world

is to be committed in Messiah's kingdom will be such as have yielded themselves to be taught of God, and to be led by his Holy Spirit. They are those who by being "strong in the Lord, and in the power of his might," have grown up "into him in all things, ... even Christ," so that they can bear mercifully with the world, seeing that they were also once "compassed with infirmity."—Eph. 4:15; 6:10; Heb. 5:2

The godlike quality of mercy, in which our Master assures us all his followers must abound, is defined by the *Merriam-Webster Dictionary* in the following ways: "Compassion or forbearance shown to an offender or to one subject to another's power;" "lenient or compassionate treatment;" "compassionate treatment of those in distress;" and "an act of divine favor or compassion." Closely associated with mercy, compassion is defined as: "Sympathetic consciousness of others' distress together with a desire to alleviate it."

MERCY IN ACTION

Human compassion, mercy and sympathy are fragments remaining from the perfect disposition of man before the fall, and today are but faint and limited reflections of the divine character. The mercy, however, that exercises itself regardless of human approval, irrespective of reward, is a righteous motive, and is the outward expression of a heart in which the love of God has been poured through the power of the Holy Spirit. This mighty power lays hold upon the sentiments, the words, the affections, and rightly fostered, will permeate every channel of life. It will extend to all one's fellow creatures, especially to those

in any degree demonstrating their desire for righteousness. It will prompt prayer even for enemies and the desire for their blessing.

Only those who discern their own need of mercy are in the right mental attitude to be merciful toward others. Strangely, however, those who are in the greatest need of mercy themselves, often appear to be the least ready to exercise it toward others. Some are so deficient in this important quality that they practice unsympathetic faultfinding and criticism of others, overlooking their good qualities. By this attitude, they ruin their own happiness, and that of others. Prayer, rather than resentment, is the better reaction to the faults and mistakes of others that we cannot remedy. Anything akin to anger, envy, hatred, malice, strife, is antagonistic to mercy. (Eph. 4:31) Indeed, the loss of mercy will permit these evil dispositions to assert themselves and eventually cause disaster.

Rather than speak complainingly of others, we should seek to cover their faults unless it is necessary to speak of them to avoid injury to others. (I Pet. 4:8) On more than one occasion, Jesus quoted these important words of God through the prophet, "I desired mercy, and not sacrifice." (Hos. 6:6; Matt. 9:13; 12:7) This should have taught the Pharisees, to whom it was addressed, that sacrificial offerings were quite secondary to love, justice, mercy and compassion for their fellow men. They should rather have delighted in lending a helping hand in drawing others nearer to God, to come under his instruction and influence. The Pharisees' complacent and self-satisfied hearts, however, were displeasing to the Lord, and made them undeserving of his blessing.

MERCY VERSUS JUSTICE

It is true that God is just, but it is also true that he is loving and kind. He is spoken of as “the Father of mercies,” “rich in mercy,” and as having “abundant mercy.” (II Cor. 1:3; Eph. 2:4; I Pet. 1:3) In the Psalms alone the word “mercy” is used 100 times in the *King James Version*, and 10 times God’s “tender mercies” are mentioned. Jacob humbly uttered in prayer to God, “I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant.”—Gen. 32:10

In allowing chastenings and corrections upon us, it is not that the Heavenly Father wishes to retaliate upon his servants, who, in the course of their stewardship, have made mistakes, sometimes severe ones. Divine wisdom, justice and mercy may require severe experiences at times in order that we learn what might not be possible in any other way. “Mercy rejoiceth against judgment,” against its execution, and delights that it can be deferred. By contrast, “he shall have judgment without mercy, that hath shewed no mercy.” (James 2:13) It is quite proper to govern ourselves by the rules of justice. However, we should view and measure others by as large a degree of generosity, sympathy and forgiveness as possible.

While admitting all this, and seeking to practice it in at least a small way, many do not “love mercy.” (Mic. 6:8) Rather, they look for vengeance, and while leaving the final punishment to God, they are vexed by the apparent delay. Let us not be of this attitude, but “put on, as the elect of God, holy and beloved, bowels of mercies.” “Be ye therefore merciful, as your Father also is merciful.” Let us show “mercy, with

cheerfulness,” and seek to be “full of mercy.” Only the wicked and deceitful “remember not to shew mercy.”—Col. 3:12; Luke 6:36; Rom. 12:8; James 3:17; Ps. 109:16

EXAMPLES OF MERCY

Of our Heavenly Father, we read in Paul’s letter to Titus, that “the kindness and love of God, our Saviour toward man appeared, ... according to his mercy he saved us.” (Titus 3:4,5) Jesus wept over Jerusalem. (Luke 19:41-44) He was grieved, moved with compassion, and stirred with emotion that the Jewish people should bring upon themselves such great desolation as resulted from their rejection of him and his message.

Abraham, in “dust and ashes,” pleaded with God with much persistence for Sodom. (Gen. 18:26-32) Moses also, the man of God, was meek above all others. Though learned in all the wisdom of the Egyptians, he refused to be called the son of Pharaoh’s daughter, and labored tirelessly for the people of Israel until his death without any desire for reward.—Num. 12:3; Heb. 11:24-27

When Israel provoked God with the golden calf, he informed Moses that he would destroy them, and make of Moses a great nation. What a test of ambition this was, if it were hidden in Moses’ heart. He tells us that he was afraid of the anger and displeasure of God, yet he fell down upon his face forty days and nights to plead for Israel. This touching intercession that went up from the heart of Moses to God has come down through the ages. “Oh, this people have sinned a great sin, ... Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee,

out of thy book which thou hast written.” (Exod. 32:31,32; Deut. 9:7-21) Again at Kadeshbarnea, God would have destroyed Israel, but Moses once more interceded, praying, “O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.”—Deut. 9:26

Joseph was also a notable example of mercy and compassion. When Jacob sent his sons to Egypt the second time, Joseph made himself known to them, and wept so intensely that those in the house of Pharaoh heard. He said to his brethren, “Come near to me, I pray you. ... Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. ... Thou shalt dwell in the land of Goshen, ... And there I will nourish thee; ... Moreover he kissed all his brethren, and wept upon them.”—Gen. 45:1-15

Likewise, David, though anointed as a lad to kingship by Samuel, kept the matter to himself, not despising humble daily work. He was courageous, pious and modest before Saul. Though often in danger, persecuted and hunted by Saul, David never plotted, injured or talked indiscreetly, but trustfully awaited God’s due time. When the news of Saul’s death reached David, he “mourned, and wept, and fasted till even, for Saul, ... And David lamented with this lamentation over Saul: ... Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights, who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of battle!”—II Sam. 1:11-25

Paul wrote with great compassion and mercy concerning his fellow Israelites, “Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved.” “I say the truth in Christ, ... my conscience also bearing me witness in the Holy Spirit, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren.” (Rom. 10:1; 9:1-3) In rebuking the Corinthians for their deflections, Paul says his letter had been written “with many tears.”—II Cor. 2:4

Stephen prayed, even as he was being stoned to death, “Lord, lay not this sin to their charge.” (Acts 7:60) Likewise many others down through the ages, having a good and honest heart, have faithfully served God and followed his example of mercy, compassion, sympathy and love. Even if they did not understand his purposes at the time, they were full of faith and “loved mercy,” because they saw evidences in their lives that this was something that God “delighteth in.”

How precious are these illustrations of God’s grace and his ability to fill the hearts of his people with his own blessed Spirit of compassion and mercy. Though the present world be moved by selfishness and hardness of heart, let us give great diligence to see that our mental attitude, our words, and our deeds, proceed from a heart fully devoted to and in harmony with “the Father of mercies, and the God of all comfort.” (II Cor. 1:3) Let us, too, continue to pray for God’s coming kingdom, in which all mankind will learn to “praise the beauty of holiness,” and to say, “Praise the LORD; for his mercy endureth for ever.”—II Chron. 20:21 ■

Giving from a Generous Heart

Key Verse: “Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.”
—II Corinthians 9:6,
New American
Standard Bible

Selected Scripture:
II Corinthians 9:6-8

beginning of our walk in Christ, we received freely of divine grace; hence, we must give freely.—Matt. 10:8

The Apostle Paul practiced what he preached. On one occasion he said, “I have coveted no one’s silver or gold or clothes. You yourselves know that these hands ministered to my own needs and to the men who were with me. In everything I showed you that by working hard in this manner you must help the weak and remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive.” (Acts 20:33-35, NASB) Paul cheerfully supported himself and his coworkers with his own hands. He did this while daily laying down his life

GENEROSITY IS AN ESSEN-

tial element of a genuine Christian life. Our Key Verse underscores this principle, as do the verses which follow. “Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that always having all sufficiency in everything, you may have an abundance for every good deed.” (vss. 7,8, NASB) When we gave ourselves to God at the

for others. This proverb must have inspired him, “There is one who scatters, and yet increases all the more, And there is one who withholds what is justly due, and yet it results only in want. The generous man will be prosperous, And he who waters will himself be watered.”—Prov. 11:24,25, *NASB*

We should count it a great privilege to exercise godly generosity. It brings not only benefit to others, but is also a means of glorifying the Heavenly Father and receiving further riches of his grace on our behalf. Thus, when we give to others, we are giving to God. “One who is gracious to a poor man lends to the LORD, And He will repay him for his good deed.”—Prov. 19:17, *NASB*

We may grant material things to others as we are able, such as money, clothing or food. We may also provide words of comfort as we preach the “gospel of the kingdom.” (Matt. 24:14) Further opportunities in giving lie in showing mercy, a quality which is greatly lacking in this present world. People often say, “Please—give me a little slack.” They are pleading for mercy, and we are blest in giving it. “Blessed are the merciful: for they shall obtain mercy.”—Matt. 5:7

Paul exhorts us to be steadfast in generosity. “Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. ... Let us do good to all people, and especially ... the household of the faith.”—Gal. 6:7-10, *NASB*

“If you give yourself to the hungry and satisfy the desire of the afflicted, Then your light will rise in darkness and your gloom will become like midday. And the LORD will continually guide you, and satisfy your desire in scorched places, and give strength to your bones; And you will be like a watered garden, and like a spring of water whose waters do not fail.” (Isa. 58:10,11, *NASB*) With such exhortations, let us diligently continue giving from a generous heart. ■

Bringing Firstfruits

Key Verse: *“Speak to the sons of Israel and say to them, When you enter the land which I am going to give to you and reap its harvest, then you shall bring in the sheaf of the first fruits of your harvest to the priest.”*

—*Leviticus 23:10, New American Standard Bible*

Selected Scripture:
Leviticus 23:9-14

“In the exercise of His will He brought us forth by the word of truth, so that we would be a kind of first fruits among His creatures.” (James 1:18, *NASB*) Further light is shed on the firstfruits by Paul. “We ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.”—Rom. 8:23, *NASB*

During the present reign of sin, footstep followers of Christ enjoy a unique blessing. They are the first to bear the fruits of God’s spirit. This fruitage is diverse in its manifestations. We are told, “The fruit of the Spirit is

OUR KEY VERSE HIGHLIGHTS Israel’s obligation to give God the firstfruits of the land of promise upon entering therein. Taking instruction from Paul’s statement that these things were an example for us, we look for the spiritual lesson in it. (I Cor. 10:11) As New Creatures, we dwell in a land of promised rest, being assured, “We who have believed enter that rest.” (Heb. 4:3, *NASB*) Having entered into this spiritual haven, what “first fruits” do we have to offer our Heavenly Father?

First, we are to offer ourselves. “In the exercise of His will He brought us forth by the word of

love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.” (Gal. 5:22,23, *NASB*) That such qualities of character are able to flourish abundantly in the present time is a glory to God. As Jesus stated, “My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.”—John 15:8, *NASB*

Bearing the fruits of the Spirit also has other blessed effects. As we manifest more and more of such fruitage in our lives, it conveys a blessing to our brethren as we enjoy Christian fellowship with them. They are encouraged and comforted by our spiritual fruit, and we by theirs. In addition, it is a blessing to all those with whom we come in contact each day. For this reason, we earnestly strive to let our “light so shine before men.”—Matt. 5:16

“God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints.” (Heb. 6:10, *NASB*) Our fruit-bearing will not go unappreciated or unrewarded. We accrue the treasure of which Jesus spoke, “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also.”—Matt. 6:19-21, *NASB*

We who are now sowing the firstfruits of the Spirit in difficult experiences shall joyously reap. The psalmist poetically speaks of this. “Those who sow in tears shall reap with joyful shouting. He who goes to and fro weeping, carrying his bag of seed, shall indeed come again with a shout of joy, bringing his sheaves with him.” (Ps. 126:5,6, *NASB*) In the resurrection, we shall come again with shouts of joy, and bring our firstfruits to lay them before our Heavenly King. ■

Remembering with Joy

Key Verse: “*You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family.*”
—*Leviticus 25:10, New American Standard Bible*

Selected Scripture:
Leviticus 25:1-12

extended to all. Prisoners and captives were set free. Slaves were emancipated. Those who were obligated by debts were released from them. Properties that had been sold were returned to their original owners. The interests of the poor were thus safeguarded by preventing the absolute alienation of property and heritages. Fields were not sowed or reaped, but their natural produce was to be the property of all. (vss. 11-55) The Jubilee was a year

ONE OF THE FEATURES OF the Mosaic Law was known as the Jubilee, as referenced in our Key Verse. After seven times seven Sabbath years, Israel was to observe the fiftieth year in a very special way. The name “Jubilee” comes from the Hebrew word *Yobel*, which means a horn or trumpet. This trumpet was to be blown every fiftieth year on the tenth day of the seventh month, Israel’s annual Day of Atonement. This thrilling sound announced the start of God’s redemption of his people which would take place during the Jubilee year.—Lev. 25:8,9

The fiftieth year Jubilee had a profound effect on civil life in Israel. In that year, liberty was

of remarkable repose, and without precedent among the nations of the world.

A Jubilee far greater than Israel's is prophesied in the Bible. It is one that holds the promise of redemption to a degree not imagined by the world today. It assures liberation from death itself, made possible by the blood of Jesus, man's Redeemer. (I Pet. 1:18,19) He will rule over earth in this greater Jubilee time. His words, spoken prophetically through Isaiah, show the grandeur of his righteous reign.

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:1-3

In the greater Jubilee, Jesus will proclaim liberty to those held captive by sin, and freedom to those in the prison house of death. The resurrection of the dead will ensue. The prophecy in Isaiah continues, showing the wondrous effect of Jesus' dominion. "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." (vs. 4) The repairing of old wastes, cities and desolations is part of the great restoration work of God's kingdom under Christ's rule.

Peter spoke of this great future restitution work. He said God will "send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20,21) Earth's bright future in God's plan is a promise we may remember with joy each day. ■

Rejoicing in Restoration

Key Verse: *“O taste and see that the LORD is good; How blessed is the man who takes refuge in Him!”*

—*Psalm 34:8, New American Standard Bible*

Selected Scripture:
Psalm 34:1-10

THE INVITATION IN OUR Key Verse to “taste and see that the LORD is good” expresses great wisdom. The metaphor of taste is a common one. After an unpleasant experience we may hear the phrase, “That left a bad taste in my mouth.” Likewise, when speaking of an anticipated happy experience, we may hear, “I can almost taste it!” The message we derive from this is

that the best way to discover the merits of something is by experiencing it.

The Psalmist David spoke in superlatives of God’s goodness to him. God treated him with mercy, and was patient and forgiving. God showed him great kindness. In Psalm 23 he wrote, “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.” (vs. 6) We also experience God’s goodness daily. He has forgiven us, been kind to us, and shown us much mercy. We have tasted that our loving Heavenly Father is good.

Paul rejoiced in God’s goodness. “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. And not only this, but we also exult in our tribulations,

knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit.”—Rom. 5:1-5, *NASB*

We have been “justified by faith” and it causes us to “exult in hope of the glory of God” to be revealed in us. Such joy seems obvious. However, less obvious is the fact that we, along with Paul, can also “exult in our tribulations.” We can do so because in them we come to experience the goodness and delivering power of God, and thus taste that he is good.

Later, we read this pertinent exhortation from Paul. “I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” (Rom. 12:1,2, *NASB*) Other translations of these verses suggest the thought that we are putting the will of God to the proof. That is, by living the will of God as shown in the Scriptures, we prove to ourselves that it is good, acceptable and perfect. By such experience, we likewise taste the goodness of God.

Our Key Verse also notes, “How blessed is the man who takes refuge in Him!” There is no better refuge we can take. In the storms of life, or our quiet anxieties, we may safely abide in the Lord. “By this we know that we abide in Him and He in us, because He has given us of His Spirit.” (I John 4:13, *NASB*) Having God’s spirit and abiding in him have the effect of growing into his likeness in our hearts and minds. “As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake.” (Ps. 17:15, *NASB*) Let us taste the goodness of our Lord and always rejoice in his restoration work within us. ■

God's Thoughts Toward Us

“Many, O LORD my God, are the wonders which You have done, And Your thoughts toward us; There is none to compare with You. If I would declare and speak of them, They would be too numerous to count.”

—Psalm 40:5, New American Standard Bible

IN REVEALING HIS WILL to consecrated believers of this Gospel age, the Heavenly Father has shown that he wants them to work for him in the carrying out of his plan. What a high honor it is to have this privilege. Jesus, in his prehuman existence, had this glorious opportunity in the original work of creation. For this reason we find God saying to him, “Let us make man in our image, after our likeness.” (Gen. 1:26) It would

similarly be wonderful to have the Heavenly Father include us in his work. This is exactly what he has done, for as the apostle writes, we have been made co-laborers with the Lord in the great work of reconciling the lost world to him.—I Cor. 3:9; II Cor. 5:18,19; 6:1

God has been zealous in the carrying out of his plan, and he is pleased when his co-laborers exhibit

a similar fervor—the zeal of the house of God. (Ps. 69:9) The true followers of the Master are described by Paul as a “peculiar people, zealous of good works.” (Titus 2:14) James indicates that we are to show our faith by our works. (James 2:18) It is certainly pleasing to the Heavenly Father that we should rejoice in the privilege of working with him, and that we should delight at every evidence of his blessing upon our efforts.

While desiring to work for God, we should ever keep in mind that what we do for him is nothing in comparison with what he does for us. (I John 4:19) Indeed, it is only by his grace that our imperfect works would be acceptable to him at all. It is thus appropriate that we should pause and consider the many “wonders” which he has done, and his sincere, loving “thoughts toward us,” as spoken of in our opening text. When we do this, we find how true it is that the many things which the Lord has done are “too numerous to count.”

“HE INCLINED UNTO ME”

In the first verse of this Psalm, we read, “I waited patiently for the LORD; and he inclined unto me, and heard my cry.” Throughout the ages many have waited patiently for God, but it was not his due time to incline unto them and hear their cry. Paul speaks of these as the “whole creation” which, groaning and travailing together in pain, are waiting “for the manifestation of the sons of God.” (Rom. 8:19,22) The Heavenly Father knows about all these millions. When, in his plan, their “day of visitation” comes, he will incline unto them, answer their cries for help, and save them. (I Pet. 2:12)

Then they will say, “Lo, this is our God; we have waited for him, ... we will be glad and rejoice in his salvation.”—Isa. 25:9

During the present Gospel Age, God has honored one here and one there by responding to their cry. Paul speaks of these as seeking the Lord, that they “might feel after him, and find him.” (Acts 17:27) It would be impossible for any to find the Lord unless he chooses to incline unto them and respond to their cry for help. If we have had this blessed experience, it means that God’s thoughts have turned “toward us,” and that we can accept this as a manifestation of his special favor.

When the Lord inclined toward us, the first of his “wonders” on our behalf is described by these words. “He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.” (Ps. 40:2) We were all in this “horrible pit,” symbolic of our being lost in sin and death. We remember the pit into which Joseph was cast by his brethren. It was a place from which he could not have escaped. If his brothers had not changed their minds and sold Joseph as a slave, he would have died in that pit.

We were indeed in a pit condition, from which escape was impossible, and made the more so by the miry clay into which we were sinking. It was in this condition that God found us and heard our cry for help. He not only listened to our plea but took hold of us. He lifted us up out of the miry clay and out of the pit and set our feet upon a rock—“that Rock was Christ.” (I Cor. 10:4) Then we had a firm footing, a sure foundation, and joyfully we could sing praises to his name.

Additionally, God's thoughts toward us were manifested in other blessings. David writes that the Lord "established my goings"—that is, his course in life. This applies to us in the same way. While we were in the horrible pit, and our feet were sinking in the miry clay, life had very little purpose. The question probably often came into our minds concerning the meaning of our existence. We had no set objective, and we wavered from one thing to another. However, all this changed when God set our feet upon the Rock, Christ Jesus.

Realizing that the Heavenly Father made a wonderful provision for us through Christ Jesus, our hearts responded in loving devotion to him. (Prov. 23:26) We realized that we no longer were our own, but belonged to God, and should spend the remainder of our lives serving him. (I Cor. 6:19,20) We consecrated ourselves to do his will, and in revealing his will to us, the Heavenly Father established our "goings." He pointed out not only what he wanted us to do in his service, but also that if "faithful unto death," we would receive "the prize of the high calling." (Rev. 2:10; Phil. 3:14) Thus, he encouraged us: "Set your affection on things above," and "Run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith."—Col. 3:2; Heb. 12:1,2

How thankful we are that our Heavenly Father has established our goings. Life has abundant meaning, a definite objective and much for us to do. We are told, "work out your own salvation," for we know that God is working in us "both to will and to do of his good pleasure." (Phil. 2:12,13) With our goings now established, we are admonished to

“give diligence” to make our “calling and election sure,” and with Paul, we say, “This one thing I do.” (II Pet. 1:10; Phil. 3:13) We hear Jesus saying to us daily, “Seek ye first the kingdom of God.” (Matt. 6:33) Hearing this, we realize that we cannot afford to be halfhearted in striving for the goal that is set before us in the Gospel. Moreover, we rejoice when we remember that it was God’s thoughts toward us that have resulted in our being in this position of high favor with him.

“A NEW SONG”

“He hath put a new song in my mouth,” the psalmist continues, “even praise unto our God.” (Ps. 40:3) The song in the mouths of most in the world today is a very sad one. It was also so with us until we were lifted out of that horrible pit. Indeed, we could not sing while our feet were sinking in the miry clay. However, now it is different. The Lord has given us a song to sing—one of praise to him. This “new song” is the melody of Truth. Various symbols are used in the Bible to help us comprehend the full meaning of the Gospel of Christ. It is food, described as “meat in due season.” (Matt. 24:45) It is “living water.” (John 4:10) It is “the armour of God.” (Eph. 6:11,13) It is the “light” with which the Heavenly Father has shined into our hearts.—II Cor. 4:6

The “new song” symbolism suggests the harmony of the various doctrines God’s plan, and the melody of the promises and prophecies of his Word. As described in John’s vision, the faithful overcomers of the present Gospel Age will, in the kingdom, sing another new song, “the song of Moses the servant

of God, and the song of the Lamb.” (Rev. 14:3; 15:2,3) The “song of Moses” was a victory song over evil, sung after Pharaoh and his servants were destroyed in the Red Sea. (Exod. 15:1-18) The greater song of Moses will be sung when the evil systems of the present world have been destroyed, as a result of the Time of Trouble. (Dan. 12:1) The “song of the Lamb” is the promised fulfillment of the resurrection and restoration of mankind in the kingdom on earth, because of the death of “the Lamb of God, which taketh away the sin of the world.”—John 1:29

Those who sing the “song of Moses ... and the song of the Lamb” are depicted as standing on a “sea of glass mingled with fire.” This symbolizes the position of the resurrected church in heaven who have “gotten the victory.” Even today, God’s people are learning to sing this glorious melody. In the midst of the fiery trouble with which the present age is ending, they have the vantage point given them by a knowledge of God’s plan. Their spiritual minds are able to be at peace and have a calmness, though they see around them the “sea and the waves roaring,” which so disturbs and frightens the world. They see its purpose, and that beyond the trouble will come the glorious new day of blessing for all mankind.—Luke 21:25-28; II Pet. 3:13; Rev. 21:1

“Many shall see it, and fear [reverence], and shall trust in the LORD,” continues the psalmist. (Ps. 40:3) We know that ultimately the whole world shall be filled with a knowledge of the glory of God. However, at the present time, those to whom the Lord inclines himself embrace this new song by making a full consecration and following diligently in their Master’s footsteps of sacrifice and service. (Matt.

16:24; Rom. 12:1) To thus “see” the Truth and appreciate it, our reverence for God is increased, and in that proportion, we are able to put our trust in him. What a special blessing that is in this time of distress upon the nations!—Ps. 46:1-3

The psalmist says, “Blessed is that man that maketh the LORD his trust.” (Ps. 40:4) Today, one after another of the things in which men have put their trust are failing. Their lofty institutions are crumbling, and, symbolically speaking, they are calling for the “rocks” and the “mountains” to fall on and protect them. (Rev. 6:16) What a joy, therefore, it should be to us if in singing the new song of praise to God, others will hear and learn to put their trust in him, realizing that in the fulfillment of his promises alone will peace and joy come to the world.

HIS THOUGHTS

Indeed, many are the wonders of God, and many are his loving “thoughts toward us.” It was these thoughts that led to the provision for lifting us out of the horrible pit and the miry clay of sin and death. He was thinking of us when he provided the Rock upon which our feet are now firmly established. It was his plan that made it possible for us to present our bodies a living sacrifice, with the assurance that our offering would be acceptable to him through Christ Jesus. It was God’s thoughts toward us by which he called us to be “a people for his name.”—Acts 15:14

While we were in the horrible pit we were alienated from God through sinful works. However, “while we were yet sinners, Christ died for us.” (vs. 8) God’s thoughts toward us made provision for our return

to harmony and peace with him. He gave his “only begotten Son” on our behalf. (John 3:16) It is beyond our ability to fully grasp that the Heavenly Father would make provision for our being at peace with him. Yet it is so, and by this loving thought of God alone we are overwhelmed.

Paul explains that we are “justified by faith,” through Christ, and thus “we have peace with God,” and “we have access ... into this grace wherein we stand, and rejoice in hope of the glory of God.” (Rom. 5:1,2) “This grace” is that wonderful position of favor by which we can rejoice in the hope of sharing in the glories of our Heavenly Father. We cannot fully grasp this, yet it is God’s thoughts “toward us” which have made this provision. The Apostle Peter states that by the “exceeding great and precious promises” of God’s Word we will, if faithful unto death, be made “partakers of the divine nature.”—II Pet. 1:4

THE HOLY SPIRIT

God has also given us his Holy Spirit, which is another evidence of his thoughts toward us. The Scriptures explain that by the Holy Spirit we are begotten to a new hope of life. Through the Holy Spirit, we are anointed as members of the body of Christ and thus authorized to be servants of God. The Holy Spirit witnesses with our spirit that we are the children of God, and by it we are “sealed” unto the day of our deliverance.—I Pet. 1:3; I John 2:27; Rom. 8:16; Eph. 4:30

God does all these things for us, and more, through the operation of his Holy Spirit in our lives. By that Spirit we are guided in the narrow way; comforted in our sorrows; enlightened when the way seems

dark; strengthened when weary; rebuked when wayward; and warned when in danger. Truly, how wonderful is the Master's assurance that the Heavenly Father is more willing to give the Holy Spirit to those who ask than are earthly parents to give good gifts to their children.—Luke 11:13

GOD'S ARMOR AND FORTRESS

Even though our feet are firmly established upon the Rock, Christ Jesus, we are surrounded by enemies. Satan, as a roaring lion, is seeking to destroy us, and we must contend against the opposition of the world. There are also the foes within, that is, our own fallen flesh. (I Pet. 5:8; John 16:33; Rom. 7:18) However, we should not fear. God's thoughts toward us has provided an "armour of righteousness on the right hand and on the left."—II Cor. 6:7

Paul tells us that we will need to put on this "armour of God" in order to stand in the "evil day." (Eph. 6:13) If put on and properly used, this armor affords complete protection. There is the girding of our "loins ... with truth;" the "breastplate of righteousness;" for our feet the "preparation of the gospel of peace;" the "shield of faith;" the "helmet of salvation;" the "sword of the Spirit, which is the Word of God;" and the privilege of communication through prayer to our Heavenly Father. (vss. 14-18) We could never ask for armor more complete than this. With it, we are enabled to "fight the good fight of faith" and "lay hold on eternal life."—I Tim. 6:12

God has not only provided us armor, but also a "fortress." David wrote, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the LORD, He

is my refuge and my fortress: my God; in him will I trust.” (Ps. 91:1,2) Surely, we can put our trust in the Heavenly Father, for here we have another promise of his thoughts toward us, and an added indication that he has inclined toward us and heard our cry for help. He has made every provision whereby we might be victorious, and “war a good warfare” as soldiers of Jesus Christ.—I Tim. 1:18; II Tim. 2:3

THE THRONE OF GRACE

In his thoughts toward us, God knew that frequently we would need to commune with him to be reassured of his forgiveness and love, and to draw upon his grace to help in times of need. Our Heavenly Father made provision for this, arranging that although sinful and imperfect, and by nature having no claims upon his grace, we could, through Jesus’ name, come into his presence to seek forgiveness, as well as his guidance and strength in every circumstance of life.

Through his beloved Son, our Heavenly Father outlined the way we should pray, and the things for which we should ask. (Matt. 6:9-13) We can pray for the coming of his kingdom, and for our daily bread, material and spiritual. Through Christ we can ask for divine forgiveness, provided we forgive those who trespass against us. We can also claim God’s promise not to lead us into temptation, but to deliver us from evil, and the evil one, Satan.

Paul said, “my God shall supply all your need according to his riches in glory by Christ Jesus.” (Phil. 4:19) For all these needs we can pray. How loving are the Heavenly Father’s thoughts toward us in making the provision *(Continued on page 36)*

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(Continued from page 31) of prayer. As New Creatures it is essential for our spiritual life. It is our line of communication whereby we keep contact with divine sources of wisdom, strength and courage to continue in the narrow way, to fight the “good fight,” and to “press toward the mark for the prize of the high calling of God in Christ Jesus.”—Phil. 3:14

Indeed, as our opening Scripture states, God’s wonders and thoughts toward us are so many and varied that “there is nothing to compare” with his provisions on our behalf, and they are “too numerous to count.” In his love he thought of all our needs from before the time he called us, even until we reach the end of the way. Beyond that, he has provided us with the hope of “glory and honour and immortality.” (Rom. 2:7) He inclined toward us with mercy and love to forgive, guide, strengthen, protect, encourage, and inspire us with a heavenly hope. Daily, our Heavenly Father lifts his countenance upon us to give us peace and the assurance that his thoughts continue toward us. He desires that we commune with him, that we may become more intimately acquainted with him and thus rejoice the more at the blessing of being members of his family.

“LO, I COME”

Verses 7 and 8 of Psalm 40 are quoted by the Apostle Paul and applied to Jesus. (Heb. 10:7,9). They describe the Master’s spirit of consecration. “Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.” Many of the Old Testament promises and prophecies concerning Jesus apply also to the members of his “body”—that is, they refer

to the entire Christ company. It seems reasonable that the Psalm 40 is one of these.

Because he was perfect, Jesus did not need to be lifted out of a “horrible pit” or from the “miry clay.” He was “holy, harmless, undefiled, separate from sinners.” (Heb. 7:26) However, those who become members of his symbolic body do need to be rescued from sin and condemnation. Through Jesus’ redemptive work on our behalf, he is represented as speaking of us as those whom “he is not ashamed to call ... brethren.”—Heb. 2:11

It was Jesus, the Head of this little company whom the Heavenly Father so specially loves, who set the example of full devotion to God, as represented by the expression, “Lo, I come ... to do thy will.” This also should be the spirit of our devotion. The loving-kindness of our God should induce us to be fully determined that, to the greatest extent of our ability, all our thoughts, words and deeds be such only as are in harmony with his will and pleasing to him.—Ps. 19:14

At times, it may be difficult for our faith to grasp the reality of the love of God, and the fullness of his thoughts toward us. In this connection, it will help if we remember that Jesus, our Head, was the first to have this love bestowed upon him, and that the Father’s love for us is because we are members of the body of Christ, all one with him. Jesus mentions this in his prayer on behalf of his body members, saying, “I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” (John 17:26) Thus, let us not doubt that God thinks about us, loves us, and cares for us. He loved Jesus, who

was daily his delight, and Jesus prayed that this same love be manifested toward us.

GOD'S LOVINGKINDNESS NOT CONCEALED

In Psalm 40:10, Jesus is prophetically represented as saying, "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation." How true this was of Jesus, God's "faithful and true witness." (Rev. 3:14) It should be true of us, for Christ is our example, and we are walking in his footsteps. We cannot refrain from singing the praises of him whose thoughts toward us have filled our lives with such rich blessings, and who has taught us that he has also made provision for the ultimate blessing of all "the families of the earth."—Gen. 28:14

In the Psalm 92, we read, "It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: To shew forth thy lovingkindness in the morning, and thy faithfulness every night." (vss. 1,2) Truly this is a "good thing" to do, and it is all we can do if we properly appreciate what the Lord has done for us. It is a joy to show forth his praises, and we can do this because he has put a "new song" in our mouths. It is the song of truth and righteousness, and the song of God's plan of salvation for both the church and the world. It is the "song of Moses the servant of God, and the song of the Lamb."

This wonderful song is a story of divine love which, as we meditate upon it, grows more precious to us. Let us, then, not conceal this song in our hearts, but sing it aloud, letting the people near and far know how wonderful God is, and that his lovingkindness will

yet be known throughout all the earth. “All nations shall come and worship Thee, because the righteousness of all that Thou hast done has been made manifest.”—Rev. 15:4, *Weymouth New Testament* ■

OBITUARIES

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

Sister Marge Balko, West Newton, PA—March 25.
Age, 88

Sister Lorna Joseph, New York, NY—April 7. Age, 90

Sister Aina West, Orlando, FL—April 7. Age, 95

Brother Cliff Jacobs, Orlando, FL—April 11. Age, 89

Sister Stella Passios Sauers, Pittsburgh, PA—April 11. Age, 79

WEEKLY PRAYER MEETING TEXTS

MAY 3—“Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”—Hebrews 5:14 (Z. '03-167 Hymn 20)

MAY 10—“Thou anointest my head with oil, my cup runneth over.”—Psalm 23:5 (Z. '03-413 Hymn 286)

MAY 17—“They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service.”—John 16:2 (Z. '97-57 Hymn 272)

MAY 24—“Love ... is not easily provoked.”—I Corinthians 13:5 (Z. '97-247 Hymn 130)

MAY 31—“It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.”—Romans 14:21 (Z. '03-43 Hymn 143A)

“What Hast Thou Done?”

*“Pilate answered,
... Thine own
nation and the
chief priests have
delivered thee unto
me: what hast
thou done?”
—John 18:35*

ORDINARILY WHEN AN innocent person is brought before a judge and accused of wrongdoing, he is quick to deny the charge. If asked, as Jesus was, “What hast thou done?” human wisdom dictates that the answer should

be, “I have done nothing.” Jesus did not reply thus to Pilate, whose question is recorded in our opening text. Our Lord was not there to defend himself, and he could not truthfully say that he had done nothing. He had spent three and a half years doing many wonderful things. Yet, his actions had aroused the hatred of Israel’s religious leaders, and now they had brought him before Pilate and demanded that he be crucified.

Jesus had committed no crimes that could be justly charged against him, but he had been active in doing good. He had healed the sick, cleansed the lepers, cast out demons, opened blind eyes, and even raised the dead. Equally praiseworthy, the gracious words which he spoke had helped to loosen the shackles of superstition that had been bound upon Israel by their

hypocritical leaders. Jesus' works of grace and goodness were appreciated by many of the common people who heard him gladly. His popularity rose to the point where the Pharisees became fearful that if he were left alone the whole world would become his followers.—Matt. 4:23-25; Mark 12:37; John 11:47,48; 12:19

Therefore, Jesus was hated by those who felt their position of power and authority in the nation would be jeopardized by his teachings and works of righteousness. As members of the fallen race, motivated by selfishness and unrighteous ambitions, they were utterly unable to appreciate the Master's selfless viewpoint and untiring zeal for the blessing of others. To them, Jesus was a misfit. The precepts he taught and his example exposed their own unrighteousness and in time might put an end to their practices of selfishness and evil. They wanted to put a stop to his going about doing good, and thus they cried out to Pilate, "Crucify him, crucify him."—John 19:6

THE LEPER CLEANSED

While Pilate probably knew in a general way something of the Master's activities throughout Judea, his question, "What hast Thou done?" was no doubt a sincere effort on his part to get a better understanding of what it was that had caused the religious leaders of Israel to rise up against him and demand his death. As for the priests and Pharisees themselves, however, there was no need for them to seek information concerning the details of Jesus' life, because he had seen to it that they were witnesses to his activities. As evidence of this, after Jesus had performed the miracle of cleansing a leper, he said to him, "Tell no man; but go thy way, shew thyself

to the priest, and offer the gift that Moses commanded, for a testimony unto them.”—Matt. 8:1-4

From this we see that the Master was not interested in promoting himself in the eyes of the public. However, he did desire that those who sat in Moses’ seat, Israel’s religious leaders, should be aware of what he was doing. He was careful that his benefactions were reported to the priest in keeping with the spirit of the law given through Moses. In this, as in the other miracles performed by Jesus, there is revealed an utter lack of any desire or effort on his part to be personally benefited. He was not willing to use the divine power at his command on behalf of himself, but on all appropriate occasions he was glad of the opportunity to bless others.

The first suggestion made to the Master that he perform a miracle came from Satan. (Matt. 4:1-4) Jesus had been fasting for forty days and was understandably hungry. Satan appeared, and suggested that the Master use the power now at his command to turn stones into bread, so that he could satisfy his hunger. Since no one would be benefited but himself, and because it would reveal a lack of faith in the manner in which God was caring for all of his interests, Jesus turned down this suggestion. However, when the leper came to him, saying, “Lord, if thou wilt, thou canst make me clean,” Jesus said to him, “I will; be thou clean. And immediately his leprosy was cleansed.”

The religious leaders of the Jews hoped to discover that in some way Jesus was seeking to promote or benefit himself by the good he was doing. If so, they might find a way to appeal to his selfishness and arrange to cooperate with him in a way that would

serve their own selfish interests as well as his. However, no selfish compromise could be suggested to Jesus, who was willing to devote his whole life purely to the interests of others. To these leaders, there was only one way to deal with one like this, and that was to put him out of the way.

SIMPLICITY IN SERVICE

The spirit of selfishness which motivated Israel's leaders was further manifested in their carefulness to have what little good they selfishly did be seen and heard of by men. This was not so with Jesus. The spirit of God which was in him produced a beautiful simplicity and straight-forwardness in what he did that was calculated to divert attention from himself, and to direct it toward God, the giver of every good and perfect gift.—James 1:17

When a centurion came to Jesus, informing him that his servant was “at home sick of the palsy,” Jesus' simple reply was, “I will come and heal him.” (Matt. 8:5-7) There was no bargaining, and no request that the miracle be publicized. No hint was made that the centurion, by accepting this favor, would be placed under obligation, nor was there any attempt to gain from him a pledge of future support. All the tactics by which a selfish world has perverted charity and turned it into gainful exploitation were utterly lacking in Jesus.

A few verses later, we read, “When Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.” Here again, there was no show nor unnecessary commotion. A human being was in need of help, and Jesus came to her aid. Indeed, the Master had come into the world that through him all might

one day have health and life. From this standpoint, he did not consider the healing of Peter's mother-in-law to be extraordinary. Thus we read that he unpretentiously "touched her hand, and the fever left her: and she arose."—Matt. 8:14,15

Following this, "When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." (vss. 16,17) It would seem that in spite of the fact that Jesus made no effort to impress the people with his miracle-working powers, his fame had spread. By the close of this day he found himself the center of attraction, and his popularity increasing. The Master, however, was not seeking this result. This is apparent from the verse 18, which reads, "When Jesus saw great multitudes about him, he gave commandment to depart."

The plan of God reveals that in due time all men will be drawn to Jesus. He is the "true Light," which will yet "lighteth every man that cometh into the world." (John 1:9) The Lord was not desirous, however, that the multitudes be drawn to him nor be attracted merely because of the temporary good he was able to bestow upon them. The drawing of all men in his Father's due time was to be based, as Jesus explained, upon the fact that he would be lifted up as man's Redeemer and sin-bearer, even as Moses lifted up the serpent in the wilderness. (Num. 21:7-9; John 3:14,15) This supreme example of love, even the sacrificing of his life that the world through him might have forgiveness of sin,

must be the real drawing power for those who come unto God through Jesus. Furthermore, in so coming it is necessary that one not only appreciate the unselfish sacrifice of the Master, but that he himself partake of the spirit of unselfish love that prompted it.

Jesus recognized that most in the crowds which followed him for the loaves and the fishes, and the benefits of his miracle-working power, were not ready to recognize their need of sin atonement. (John 6:26) They were glad to obtain all they could from him, but few were willing to sacrifice their lives for the unselfish cause which he represented.

When Jesus arranged to cross to the other side of the Sea of Galilee to remove himself from the multitudes, we are told that “a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.” (Matt. 8:19) Most religious leaders would have been flattered and pleased with this expression of devotion and pledge of support, but not Jesus. His reply to the scribe was calculated to cause the would-be disciple to change his mind unless he had truly caught the spirit of the Master’s teachings and example, and was ready to follow in his steps of self-sacrifice. Jesus said, “The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” (vs. 20) The scribe could get no other implication from these words except that if he followed Jesus he, too, would have no place to lay his head, and from the world’s standpoint would be homeless and an outcast. Such is the cost of a life of doing good in this present selfish and sinful world.

UNTIRING BENEVOLENCE

The good works of the Master were not occasional incidents, but his life's habits. He was never too occupied to give heed to the needs of those who came to him for help. Not only did he use the miracle-working power of God which was at his command to heal the sick and raise the dead, but he gave all his own strength as well. Unselfishly and generously did he thus give, that his perfect human body was fully used up in his short ministry of three and a half years.

Jesus' ministry was along the line later suggested by the Apostle Paul as being proper during this Gospel Age, namely, that of doing good unto all men. However, the Master devoted his special care and attention to his own disciples, who were in training to carry on as the household of faith following his return to heaven. Thus we read, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."—Gal. 6:10

Matthew 9:18-38 gives us another interesting view of the Master's life, showing how he spent his time, and his unselfish interest in the people for whom he was laying down his life. Verse 18 tells of a ruler whose daughter had died, and of his request that Jesus lay his hand upon her that she might live. In response to this plea for help, Jesus followed the ruler. One going on such an important mission, as Jesus was, to raise the dead, would ordinarily not wish to be interfered with or delayed by matters less important. Jesus, though, was not like ordinary fallen men, who often become so impressed with the importance of their immediate undertakings that they lose sight of the human needs with which they are surrounded.

While on his way to raise the ruler's daughter from the dead, a woman who had been diseased for twelve years came behind Jesus and touched the hem of his garment. He turned around, and when he saw her said, "Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." (vs. 22) Then Jesus went on to the ruler's house, and despite the derision heaped upon him by the "minstrels and the people," he proceeded with the work at hand, and awakened the maid from the sleep of death.—vss. 23-25

The fame of this miracle spread throughout the region, and with further results. First, two blind men followed him, asking to have their sight restored. Then others sought help for a man possessed with a devil who could not speak. (vss. 26-33) These good works done by the Master were gaining such popularity for him that the Pharisees began denigrating the value of the miracles by claiming that he was casting out devils through the "prince of devils." (vs. 34) Their effort failed, however, because the time for Jesus' rejection and death had not come. He was still to enjoy a season of measurable popularity with the people, during which he could continue to preach the Gospel message, and to give illustrations by his miracles of the blessings that were to come to all mankind in God's due time. Thus we read, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."—vs. 35

What a following Jesus could have obtained for himself, and what power in Israel he could have wielded, had he so desired. It would be even so today.

Individuals who profess the ability to heal the sick, often draw large crowds to their meetings. If these so-called miracles were genuine, as were those of the Master, the whole world would soon be following the man, or group, who could thus heal diseases, and especially if they could also raise the dead.

Jesus knew that this would be true in his case. Indeed, it became true to the limited extent that the Master permitted it. However, he was not then undertaking to convert the world, nor had the time come for the blessings of restitution to be dispensed to all mankind. He rejoiced in the privilege of providing samples of kingdom blessings, but it was not time for the floodgates of the river of life to be opened for the healing of the nations.—Rev. 22:1,2

In the miracles he performed, and his attitude toward the people displayed in connection therewith, we see manifested the real spirit of Christ. His genuine concern was not just for those he was specially instructing as apostles, but also for the larger number who had no deeper interest in him than the material blessings he was able to give them. We read, “When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”—Matt. 9:36-38

IN HIS STEPS

Jesus' request that his disciples pray for the “Lord of the harvest” to send forth reapers reveals that those who truly follow him are invited to join in his

works of grace and love. Later, he said, “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” (John 14:12) Those who are filled with the Master’s spirit of self-sacrifice and are faithful in following him into death by laying down their lives for others will, in the kingdom, share with him in the work of healing all the sick and raising all the dead. The healing of the people in that day will be permanent, and those who are awakened from the sleep of death will have the opportunity of living forever if they will obey. All the true followers of Jesus will then share with him in doing works far greater than those which he performed at his First Advent.

Even now, in order that we may demonstrate the spirit by which we are controlled, God gives us the opportunity to do all we can toward opening spiritually blind eyes and unstopping spiritually deaf ears. We also now may use the Word of reconciliation to cleanse away the leprosy of sin. Those dead in trespasses and sins may even now, by accepting the Gospel message proclaimed by the members of the body of Christ, be awakened to righteousness and have their mortal bodies quickened by the spirit to serve the living God.—II Cor. 5:18,19; Eph. 2:1-5

Today, those who zealously lay down their lives in seeking to bless their fellowmen, will not be held in high esteem by the religiously influential of our time. It is far better, though, that the servant of God have heaped upon him the reproaches of the world on account of his going about doing good, than to be placed in a position where he would need to confess that, while called out of darkness into the marvelous light of the Gospel, he had done

little or nothing about it so far as the blessing of others was concerned.

PROPER SUFFERING

For the followers of Christ, persecution and suffering for “well doing,” not for “evil doing,” are evidences of God’s favor and constitute important witnesses of the Spirit that we are the children of God. (I Pet. 3:17) Yet, let us not be so concerned merely with the desire to suffer that we are induced to do foolhardy or wrong things in order to elicit the opposition of others. The Gospel accounts of the Master’s life indicate clearly that while the religious rulers of that day finally were successful in causing him to be put to death, yet there were long periods of his ministry during which he was comparatively free from opposition.

It would be tragic for a Christian, in order to avoid the ill-will of the world, or to maintain a respectable standing in his community, to refrain from faithfulness in proclaiming the glad tidings of the kingdom. As followers of the Master, there is no other course that will have God’s approval except that of emulating his example. His pattern was preeminently that of interest in others, at the cost of sacrifice to himself. Jesus was consumed by the zeal of his Father’s house. (Ps. 69:9) His was a zeal for doing good, and for manifesting the spirit of divine love which prompted his Father to send him into the world, that through him mankind might have life. For us not to be interested in this viewpoint, and not to be concerned for the well-being of others, especially in connection with their understanding of God, would manifest a lack of the divine spirit by which

we will be conformed more and more into the image of God's dear Son.—Rom. 8:29

The Apostle Peter, in a moment of supreme test, and without the aid of the Holy Spirit, denied the Lord. Nevertheless, through his association with the Master, and by observing the unselfishness of his example and the wisdom of his methods, learned well the lesson of love which leads to the laying down of life for others. Years later, Peter expressed himself on the subject, saying, "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps: Who did no sin, neither was guile found in his mouth."—I Pet. 2:20-22

We should note well the many Scriptural declarations that if we suffer with Christ we shall also reign with him. (Acts 14:22; Rom. 8:17; II Tim. 2:11,12) Let us also remember that the only basis for true Christian suffering is for doing good, not for doing evil, nor for doing nothing. When we suffer for doing good, and take it patiently, with rejoicing, faithfully even unto death, we are thereby demonstrating our wholehearted devotion to God, and to the spirit of divine love which must rule supreme in all those who will be blessed with the "crown of life."—Rev. 2:10

It will be the church's privilege, during the Messianic kingdom, to instruct the world of mankind in the advantages of this way of life. Hence, all its members must qualify in advance to share in such a glorious program of education, a program by which

the knowledge of the glory of God will be caused to fill the earth as the waters cover the sea.—Isa. 11:9; Hab. 2:14

While the world of mankind, when restored to human perfection, will not be called upon to suffer for doing good, they will need to learn and to practice the principle of love in their dealings with others. This is revealed in the Master's prophetic explanation, as we find it in the parable of the sheep and the goats. To those who are invited to inherit the kingdom prepared for them from the foundation of the world, Jesus explains that the basis of their acceptableness is the fact that they had manifested their interest in others.—Matt. 25:34-40

The "sheep" of the parable had not busied themselves in acts of kindness with the hope of receiving special recognition, but had cooperated in the restitution project because they imbibed the spirit of God who planned it. They had been so wholehearted in the manifestation of the love which ruled their hearts that they were surprised to learn they had done that which merited their inheritance of the restored paradise. Like the true followers of Christ of this age, they entered into eternal life, not because they had merely refrained from doing evil, nor because, like the goats, they had done nothing, but because they had visited and cared for their brethren—their fellowman.

Let us remember Pilate's question to Jesus, "What hast Thou done?" May it serve as a reminder to us that there are indeed many good things for us to do during our earthly sojourn. By thus engaging in such activities, let us strive to prove worthy to suffer and reign with Christ. ■

General Convention Bulletin

THE 2018 GENERAL CONVENTION will begin in less than three months. If you have not yet made plans to attend, now is the time to do so. We encourage as many as are able to join in the blessings of this annual gathering of the Lord's people. The convention will be held on the campus of the University of Pittsburgh at Johnstown, Pennsylvania. Hotel-like rooms with private bathrooms in the Living-Learning Center (LLC), family style apartments (also air conditioned) with private bathrooms (APTS), and housing with two rooms sharing one bathroom (not air conditioned) in other facilities are available on campus. A child may sleep on a bedroom floor at no charge if both beds are occupied.

The convention program appears in this issue of *The Dawn*, on the pages following the General Convention registration form. In addition to the special program services mentioned in previous announcements, there will be a panel discussion on the subject, "Bearing Temptations that Are Common to Man," based on I Corinthians 10:13; and a dialogue on the topic, "Exercises in Reconciliation." We believe these will be of benefit as we strive daily to walk in the Master's footsteps.

All room and meal costs for children 12 years old or younger will be paid by the convention. In addition, 100% of the cost of those from ages 13 through 17 will be refunded if the young person attends at least 75% of the studies for his or her age group. This subsidy does not cover meals paid for at the door.

General Convention Registration

330 Jasmine Road—Casselberry, FL 32707
E-mail: ekuenzli@cfl.rr.com (407) 670-4189

	Brkfst	Lunch	Dinner	Bed
Friday, July 13, 2018				
Saturday, 14th				
Sunday, 15th				
Monday, 16th				
Tuesday, 17th				
Wednesday, 18th				
Thursday, 19th				

Check for package: 7 nights, all 18 meals
or 7 nights, 12 meals (no breakfasts)

Check: private bath **or** shared bath
 double occupancy single occupancy
 interested in APTS

Names and ecclesia name (age if under 18)

Address:

Saturday, July 14

Chairman: Tim Thomassen, *Albuquerque NM*

9:30 Morning Devotions

9:45 Orientation by College

10:00 **Welcome Address**

Richard Doctor, *Chicago IL*

10:45 Intermission

11:15 Discourse

Peter Mora
Los Angeles CA

12:00 Close of Morning Session

2:00 Discourse

Robert Gorecki
New York NY

2:45 Intermission

3:15 Discourse

Mike Ensley
Colfax WA

4:00 Intermission

4:30 Discourse

Randy Shahan
New York NY

5:15 Close of Afternoon Session

7:00 **Lessons in Mercy**

The Lost Sheep-Luke 15:3-7

Dale Marzewski, *Detroit MI*

The Prodigal Son-Luke 15:11-32

Michael Colletti, *Portland OR*

The Good Samaritan-Luke 10:29-37

Timothy Krupa, *Cannon Beach OR*

8:15 Songs in the Night

Sunday, July 15

Chairman: Tim Malinowski, *Grand Rapids MI*

9:30 Morning Devotions

9:45 Discourse Ray Charlton, *Australia*

10:30 Intermission

11:15 **Theme Discourse—Philippians 3:14,15**
“I press toward the mark . . .”

David Rice, *San Diego CA*

12:00 Close of Morning Session

2:00 Praise and Testimony Jonathon Freer
Sacramento CA

2:45 Intermission

3:15 Discourse Jonathan Benson
Greater New London CT

4:00 Intermission

4:15 **Bearing Temptations That Are**
Common to Man—I Corinthians 10:13

Byron Keith, Moderator, *Seattle WA*

Todd Alexander, *Columbus OH*

Rick Suraci, *New Haven CT*

5:15 Close of Afternoon Session

7:00 **Shine As Lights in the World**
—Philippians 2:14-16

Homer Montague, *Highland Park NY*

7:45 Vesper Service

8:15 Songs in the Night

Monday, July 16

Chairman: George Balko, *West Newton PA*

9:30 Morning Devotions

9:45 Discourse Ed Heidelbach
Detroit MI

10:30 Intermission

11:15 Discourse Nathan Austin
Portland OR

12:00 Close of Morning Session

2:00 Discourse David Stein
Allentown PA

2:45 Intermission

3:15 Praise and Testimony John Hummel
Detroit MI

4:00 Intermission

4:30 Discourse Larry McClellan
Clearwater FL

5:15 Close of Afternoon Session

7:00 **Proverbs 23:26**

“Give Me Thine Heart”

Brian Montague, *Highland Park NY*

“Let Thine Eyes Observe My Ways”

Austin Williams, *Highland Park NY*

8:00 Songs in the Night

8:15 Elders' Meeting

Tuesday, July 17

Chairman: Mark Nemesh, *France*

9:30 Morning Devotions

9:45 **Baptismal Discourse**

Tom Gilbert
Southern WI

10:30 Intermission

11:00 **Immersion Service**

J. Slavich
Orlando FL

12:00 Close of Morning Session

2:00 Praise and Testimony Rafal Niemczyk
Vancouver BC

2:45 Intermission

3:15 **Approaching Armageddon**

Robert Goodman, *Orlando FL*
Len Griehs, *Delaware Valley PA*

4:00 Intermission

4:30 Discourse Robert Gray
New Brunswick NJ

5:15 Close of Afternoon Session

Wednesday, July 18

Chairman: Kent Humphreys, *Phoenix AZ*

9:30 Morning Devotions

9:45 Convention Business Meeting

11:00 Short Recess

11:15 Convention Business Continues

12:00 Close of Morning Session

2:00 Discourse David Christiansen
Seattle WA

2:45 Intermission

3:15 Praise and Testimony Douglas Rawson
San Francisco Bay Area CA

4:00 Intermission

4:30 Discourse James Parkinson
Los Angeles CA

5:15 Close of Afternoon Session

7:00 **The Den of Lions**
Robert Seklemian
(1898-1984)

7:45 Vesper Service

8:30 Songs in the Night

Thursday, July 19

Chairman: William Dutka, *Detroit MI*

- 9:30 Morning Devotions
- 9:45 Praise and Testimony Arbur Fernets
Okanagan BC
- 10:30 Intermission
- 11:00 **Exercises in Reconciliation**
O. B. Elbert, *Delaware Valley PA*
Aaron Kuehmichel, *Chicago IL*
- 11:45 Close of Morning Session
- 2:00 Discourse John Trzeciak
Grand Rapids MI
- 2:45 Intermission
- 3:15 Discourse Ernie Kuenzli
Orlando FL
- 4:00 Intermission
- 4:30 Discourse Dan Wesol
Albuquerque NM
- 5:15 Close of Afternoon Session
- 7:00 **Closing Discourse** Michael Balko
Orlando FL
- 7:45 Melodies of Praise
- 8:30 Love Feast

SPEAKERS' APPOINTMENTS

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

O. B. Elbert

Toronto, ON May 12, 13

T. Krupa

Germany	
Ober-Ramstadt	May 5
Ludwigshafen	6, 7
Bonn	8
Dortmund	9
Münster	10
Hamburg	11-13
Korbach	18-21
Ober-Ramstadt	21

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

T. N. Alexander

Los Angeles, CA May 26, 27

S. Jeuck

Los Angeles, CA May 26, 27

M. Costelli

Jacksonville, FL May 6

E. Kuenzli

Chicago, IL May 26, 27

O. B. Elbert

Los Angeles, CA May 26, 27

T. Krupa

Los Angeles, CA May 26, 27

R. Goodman

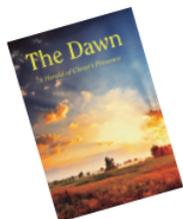
Detroit, MI May 5, 6

B. Montague

Jacksonville, FL May 6

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CONVENTIONS

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

METROPOLITAN DETROIT CONVENTION, May 5,6—Paul Bennett Recreation Center, 925 W Grand River Avenue, Howell, MI 48843. Contact S. Morgenstern. Phone: (630) 561-4671 or Email: smorgenstern@msn.com

HARTFORD CONVENTION, May 6—West Hartford Senior Center, 15 Starkel Road, West Hartford, CT. Contact J. Slivinsky. Phone: (860) 289-0116 or Email: djslivinsky@sbcglobal.net

JACKSONVILLE CONVENTION, May 6—Holiday Inn Hotel, 620 Wells Road, Orange Park, FL 32073. For room reservations, contact the hotel. Phone: (904) 562-7407. Other information, contact C. Hughes. Phone: (904) 781-0506 or Email: clanky3@att.net

WEST NEWTON CONVENTION, May 6—Sewickley Grange Hall, Route 136, West Newton, PA 15089. Contact L. Mlinek. Email: lmlinek@verizon.net

CHICAGO CONVENTION, May 26,27—Alta Villa Banquet Hall, 430 N Addison Road, Addison, IL 60101. Contact J. Farrell. Phone: (630) 469-9511 or Email: jean9farrell@gmail.com

LOS ANGELES CONVENTION, May 26,27—Burbank Auditorium, 406 Irving Drive, Burbank, CA 91504. For room reservations (subsidized rate of \$70/night), contact N. Nekora. Phone: (310) 454-5248 or Email: npnekora@aol.com. Other information, contact T. Parkinson. Phone: (818) 247-9800 or Email: ti77park@gmail.com. Please place LABible in subject line of the email.

ONITSHA, NIGERIA CONVENTION, June 2—Plaza Guest, #6 Mbaise Street, Owerri Road Onitsha Anambra

State, Nigeria. Contact, J. Ogbunike. Phone: +234803532 8245 or Email: newjolac47@gmail.com

DELAWARE VALLEY CONVENTION, June 3—Sheraton Bucks County Hotel, 400 Oxford Valley Road, Langhorne, PA. Contact R. Griehs. Phone: (267) 456-8889 or Email: rgriehs@gmail.com

VANCOUVER CONVENTION, June 9,10—Aldergrove Kinsmen Community Centre, 26770 29th Avenue, Aldergrove, BC, Canada. Contact B. Smith. Email: bas@telus.net

PORTLAND CONVENTION, June 15-17—Sheraton Portland Airport Hotel, 8235 NE Airport Way, Portland, OR 97220. For convention accommodations, contact J. Wojcik. Phone: (503) 459-2720 or Email: janetlwojcik@gmail.com. Other information, contact B. Hislop. Phone: (503) 351-5551 or Email: bwhislop@aol.com

PRINCE ALBERT/SASKATOON CONVENTION, June 30-July 1,2—Siwak Farm, RR 1, Prince Albert, SK S6V 5P8. Contact A. Siwak. Phone: (306) 764-7692 or Email: ahsiwak@inet2000.com

OKANAGAN CONVENTION, July 6-8—Schubert Centre, 3505-30th Avenue, Vernon, BC, Canada. Contact T. Fernets. Phone: (250) 558-3055 or Email: afernets@telus.net

BIBLE STUDENTS GENERAL CONVENTION, July 14-19—University of Pittsburgh, 450 Schoolhouse Road, Johnstown, PA. For registration and program, see pp. 53-61 of this issue.

INTERNATIONAL CONVENTION, August 8-12—Szczyrk, Poland. ul. Wrzosowa 28 A, 43-370 Szczyrk. Website for complete information: www.biblestudents-conventions.com

JACKSON CONVENTION, September 1,2—FaHoLo Camp and Conference Center, 3000 Mt. Hope Road, Grass Lake, MI 49240. Contact M. Davis. Phone: (517) 414-4509 or Email: harb37@gmail.com